Travancore Archaeological Series

Vol. I.

Published under the Orders of the Government of Travancore

BY

T. A. GOPINATHA RAO, M.A.,
Superintendent of Archaeology, Travancore State

MADRAS
METHODIST PUBLISHING HOUSE
1910—1913

All Rights Reserved

CONTENTS

		PAGE
I.	Three Inscriptions of Kō-kKarunandaḍakkar, ...	1
II.	The Huzur Office Plate of Vikramāditya-Varaguṇa, ...	17
III.	An Inscription of the ninth year of the reign of Parāntaka-Pāṇḍya at Kanyā-Kumāri, ...	21
IV.	Pāliyam Plates of the 322nd year of the Pudu-Vaippu era, ...	31
V.	Three Sanskrit Inscriptions at Trivandram, ...	45
VI.	Some Inscriptions of the Later Pāṇḍyas, or the Decline of the Pāṇḍya Power, ...	43
VII.	Trivandram Museum Stone Inscription of Māṛañjaḍaiyaṉ, ...	153
VIII.	Six Chōḷa Inscriptions at Kanyākumāri, ...	161
IX.	Three Sanskrit Inscriptions of Ādityavarman *alias* Sarvāṅganātha, ...	171
X.	Three Inscriptions of Vīra Ravi Ravivarman, ...	175
XI.	The Fort at Paḷḷippuram, or the Oldest European Building in India, ...	181
XII.	Two Inscriptions of Vikramāditya-Varaguṇa, ...	187
XIII.	The Tiruppaṛappu Fragmentary copper-plate Inscription, ...	197
XIV.	Some Chōḷa Inscriptions, with a Chapter on the Evolution of the Tamiḻ-Grantha Alphabet, ...	201
XV.	Some Later Pāṇḍya Inscriptions, (continued from page 152), ...	251
XVI.	Specimens of Vaṭṭeḻuttu Inscriptions, ...	283

LIST OF PLATES

1.	Huzur Office plates of Kō-kKarunandaḍakkar,—Plates i and ii, between pages ...	6, 7
2.	,, ,, Plates iii, iv and v, between ...	8, 9
3.	Tiruviḍaikkōḍu Inscription of Kō-kKarunandaḍakkan, to face page	14
4.	,, ,, ,, ...	15
5.	Huzur Office Plate of Vikramāditya-Varaguṇa, ,, ...	17
6.	Kanyā-Kumāri Inscription of Parāntaka Pāṇḍya, ,, ...	22
7.	Table of Vaṭṭeḻuttu letters of the Pāliyam plates, ,, ...	27
8.	Pāliyam Plates of the 322nd year of the Pudu-Vaippu era, Plates i, to face page ...	30
9.	,, ,, ,, ii, ,, ...	31
10.	,, ,, ,, iii, ,, ...	32
11.	,, ,, ,, iv, ,, ...	33
12.	,, ,, ,, v, ,, ...	34
13.	Pudukkōṭṭai Plates of Śrīvallabha and Varatuṅgarāma Pāṇḍya, Plates *ib* and ii*a*, to face ...	64
14.	,, ,, ,, ii*b* and iii*a*, to face ...	65
15.	,, ,, ,, iii*b* and iv*a*, to face ...	70
16.	,, ,, ,, iv*b* and v*a*, to face ...	71
17.	,, ,, ,, v*b* and vi*a*, to face ...	76
18.	,, ,, ,, vi*b* and vii*a*, to face ...	77
19.	,, ,, ,, vii*b* and viii*a*, to face ...	82
20.	Śrīvilliputtūr Plates of Abhirāma Pāṇḍya,—Plate i*a* and *b*, to face	108
21.	,, ,, ,, iii*a* and *b*, to face, ...	110
22.	Daḷavāy-agrahāram Plates of Varatuṅgarāma Pāṇḍya,—Plates i*b* and ii*a*, to face ...	118
23.	,, ,, ,, ii*b* and iii*a*, to face ...	119
24.	,, ,, ,, iii*b* and iv*a*, to face ...	122
25	,, ,, ,, iv*b* and v*a*, to face, ...	123

PAGE

26. Daḷavāy-agrahāram Plates of Varatuṅgarāma Pāṇḍya (No II),—Plates i*a* and i*b*, to face ... 128
27. ,, ,, ,, ii*a* and ii*b*, to face ... 129
28. ,, ,, ,, iii*a* and iii*b*, to face ... 130
29. Daḷavāy-agrahāram Plates of Ativīrarāma Pāṇḍya,—Plates i*a* and i*b*, to face ... 136
30. ,, ,, ,, ii*a* and ii*b*, to face ... 137
31. ,, ,, ,, iii*a* and iii*b*, to face ... 140
32. Trivandram Museum Inscription of Māṟañjaḍaiyaṉ, to face 158
33. Map of Travancore and the Fort at Paḷḷipport, to face 182
34. Pāliyam Plates of Varaguṇa,—Plates i*a* and i*b*, and ii*a* and ii*b*, to face 190
35. General View of the Temple of Bhagavatī on the Tiruchchāṇattu-malai, and the sculptures on the rock near the temple, to face 194
36. Tiruppaṟappu Plates,—Plates i*a* and i*b*, to face 198
37. Tables :—
    Early Pallava Tamiḻ alphabet (7th cent. A. D.),
    Inscriptions of Nandivarman-Pallavamalla, etc. 218
    ,, the Later Pallavas and the Early Chōḷas 219
    ,, Rājarāja I and Rājēndrachōladēva I 220
    ,, the Later Pāṇḍya period 221
    Early Pallava Grantha alphabet, (7th cent.) 222
    ,, ,, ,, (8th cent.) 223
    Grantha alphabet of the time of Nandivarman-Pallavamalla, (Last quarter of the 8th cent. A. D.) 224
    Kāśākuḍi Plates of Nandivarman (about 750 A. D.)... 225
    Inscriptions of the time of Kulōttuṅga I and Vikramachōḷa, (about 1070—1118 A.D.) ... 226
    Early Malayāḷam, (about 1375 A. D.) and Later Grantha of the same period, ... 227
    Later Malayāḷam, (about 1700 A. D.), ... 228
38. Specimens of writing ... ... 229—236
39. Table of the alphabet of the Tirupparaṅguṉṟam Inscription of Māṟañjaḍaiyaṉ and the facsimile of the latter, facing 286
40. Table of the letters in the Pārthivapuram and the Kaṇḍiyūr Inscriptions and the facsimiles of the Pārthivapuram and Kaviyūr Inscriptions, between ... 286, 287
41. Table of the letters in the Kaviyūr inscription and of that of Rājarāja I at Tirunandikkarai, and the facsimiles of the Kaviyūr and Kaṇḍiyūr Inscriptions, between ... 288, 289
42. Kaṇḍiyūr Inscription of Ravikēraḷavarman, to face 290
43. Facsimiles of the Tiruvāṭṭāṟu, the Kaṇḍiyūr and the Tirunandikkarai Inscriptions and the table of letters in the Kaṇḍiyūr Inscription, and facsimiles of the Pārthivapuram and Tiruvallam Inscriptions, between 290, 291
44. Table of letters in Chitarāl and Nāvāykkuḷam Inscriptions, to face 296
45. Facsimiles of Chitarāl and Nāvāykkuḷam Inscriptions, to face 297
46. Facsimile of the Parūr Romo-Syrian church inscription and the table of the letters of the Miṉchiṟai *maṭham* plates, to face 300
47. Facsimile of the Miṉchiṟai *maṭham* Plate, to face 301
48. Specimen of the *ōlai* manuscript and the table of the letters employed in the same, to face 303

ADDENDA AND CORRIGENDA

A large number of typographical and a few errors of fact occur in this volume. The correction of the former is not so very absolutely necessary as the correction of the latter. Additions and correction of important errors are effected below.

1. It is stated on *p.* 3 that the Kali day 1,449,087 fell in the year S'. 786-7 (A.D.864-5). This result was obtained by the rough method of dividing the number of the days given as expired after the Kali Yuga began by 365¼. It has been found wrong. Dr. Fleet and Mr. Sewell drew my attention to this inaccuracy and they have each kindly supplied me with the correct date corresponding to the day of the Kali Yuga given in the record, which is 'July 8th, A.D. 866, or Kali 3967 expired, 15th Karka.'

2. Supply the word *kō* immediately before *Vikramāditya* in *l.* 1 of the transcript of the Huzur office plate of Vikramāditya Varaguṇa on *p.* 18.

3. A. Galletti, Esq., I.C.S., writes to me about the treaty between the Pāliyattu Achchan and the Dutch East India Company thus:—"No. IV is a sort of counterpart given to Paliat Atchan of the treaty between the Dutch and Cochin of 22nd March 1663, with amplifications. The treaty itself was printed as long ago as 1726 by Valentijn in Dutch. The Madras Government also have a MSS. volume containing Dutch copies of the treaties with native princes. However, I think the plates are well worthy of publication."

4. In translating the word *gōśāla* occurring in *l.* 3 of the first of the three inscriptions of Ādityavarman Sarvāṅganātha, on page 171, Mr. Sundaram Pillai, Dr. Kielhorn and myself have taken the word in the ordinary sense of a *cow-shed.* None of us suspected that the word had a technical meaning and in this sense it was used here. *Gōśāla* is a literal translation of the Tamil word *Tiruvāyambāḍi*, i.e. *Gōkula*, the name given to Krishṇa's temple or the quarter where it is situated. The Malayāḷam work on architecture and kindred subjects called the *Śilparatnam*, (itself a *precis* in verse of a larger Sanskrit treatise of the same name) describes the exact position of the *gōśāla* or Kṛishṇa's temple thus:—*Gōśālayil—Krishṇanad—engil āgnau koḷḷām vaḍakkum nirṛitau viśēshāt*, 'If it is (the shrine) of Kṛishṇa in the Gōśāla, it might be in the south-east or better even in the north or south or south-west.' In the whole of Malabar country and in ancient Tamil literature, the quarter where the temple of Kṛishṇa is situated is known by the name of Tiruvāyambāḍi; this latter name, in connection with Kṛishṇa's temple, is found in the inscriptions of Travancore.

5. Correct '1030 A.D.' which occurs in brackets after '*Later Malayāḷam*' on *p.* 228 into '1730 A.D.'

6. The translation beginning with '*Lines 1 15*' the middle of *p.* 294, should go above 'Kaṇḍiyūr Inscriptions of Kōtavarman' in *l.* 4 on the same page.

T. A. G.

Travancore Archaeological Series

No. I

Three Inscriptions of Kokkarunandadakkar

No. II

The Huzur Office Plate of Vikramaditya Varaguna

No. 1. THE HUZUR OFFICE PLATES

The name **Kô = kKarunandadakkan** was first brought to my notice four years ago by my late Field Assistant, Mr. Ganêsa Pillai. He found it in two inscriptions which he discovered at Tiruvidaikkôdu and read it then as Kô =kKarunnandakkar. At that time nothing more could be learnt by him about this king. Some time after I joined my present appointment, a set of six copper-plates were made over to me by the order of the Chief Secretary by Mr. L. Sakhârâm Rao of the Huzur Secretariat. It would appear these plates were lying in a corner of an almirah in the **Huzur Office** for a long time and no one in that office is able to state how or when they happened to go there. The history of the plates remaining unknown, it is at present impossible to trace a few of the plates that are found missing in the set. Of these six plates, one bears on it a complete record of the reign of a sovereign named **Vikramâditya Varaguna**(1). One of the remaining **five** plates begins with the inscription of Kô = kKarunandadakkan given below; another has the end of a document which appears to be the same as that begun on the first plate. From the subject-matter of the passages contained in the other plates, one can easily assert that they all belong to one and the same inscription. On the whole the writing on the five plates, though obviously belonging to the same record, is fragmentary.

All the plates are engraved on both sides with deeply and neatly cut letters of the **Tamil alphabet**; the **language** of the inscription is also Tamil. There are a few orthographical peculiarities which require special notice here. The vowel *a* has an appearance very nearly similar to the same Dêvanâgari vowel, *minus* the top line: *e. g.*, in *adikkadi* in *l.* 4, in *agânâligai* in *l.* 7, in *atti°* in *l.* 9, etc., in Pl. I. The other and more ordinary form is used also in some instances, as in *attina* in *l.* 7, in Pl. I. *anubhavi°* in *l.* 4, Pl. II, *aduttôduvadu* in *l.* 8, *añju* in *l.* 12, in Pl. IV., etc. In the formation of the secondary *u* and û, of the consonants *t*, *n*, *n*, *r*, and *l*, a distinct loop, in the part representing these secondary vowels, is formed as in modern writing(2): *e.g.* *nû* and *tu* in *nûrâyirattu* in *l.* 1, *nu* in *Karunandadakkanukku* in *l.* 2, *nû* in *tonnûru* in *l.* 6, *ru* in *onrum* in *l.* 10, Pl. I; *lu* in *padinâlu* in *l.* 4, Pl. IV. In some instances the vertical stroke of *k* curls up as in the Grantha alphabet: *e. g.* *Kuttukkâr°* in *l.* 1, Pl. II. The secondary *ai* in Pl. I, II, IV and V, are formed by prefixing the separate secondary *ai* symbol in the majority of instances, even in such cases as *nai*, *lai*, *lai* and *nai* where the *ai* symbol is different and is generally attached to the consonants themselves; the former form is found, for example, in *lai* in *vilai*, *l.* 4; in *lai* occurring in *Sâlai* in *l.* 6, *kollai* in l. 9, and *talai°* in *l.* 12 in Pl. I; in *nai* in *padinaiñju* in *l.* 13, Pl. I. The latter form of the secondary *ai* is almost exclusively employed in Plate III, even in the cases where the other symbol ought to be used: *e. g.*, in *rai* in *porai* in *l.* 1, in *dai* in *°rudaiya* in the same line; *lai* in *Ilâyân* in *l.* 4; in *dai* in *vidai* in *l.* 5, &c. In a single instance the conjunct consonant *nna* is employed in *unna* occurring in *l.* 7, Pl. V. The secondary *û* is often formed by the addition of a separate secondary *â* near the secondary *u* : *e. g.*, in *kurâttûr* in *l.* 8, in *irunûrru°* in *l.* 6. In one instance, the secondary *nâ* is formed by the addition of that secondary *â* symbol which forms part of the consonant and which occurs in the

---

(1) This will be published very shortly.

(2 The same peculiarity is observable in other inscriptions of the same period as this inscription.

several Pallava records published by Dr. Hultzsch in his "South Indian Inscriptions;" *e.g.*, in *Ilavênâṭṭunallûr* in *l.* 13, Pl. II. The *puḷḷi* or the sign of *virâma* is employed in a large number of instances in which it is required and very often also where it is not wanted; for instance, it occurs on *m* in *Mâyilaṟai* in *l.* 12, Pl. I, on *n* in *êḻu-nâḷum* in *l.* 6, Pl. II, on Y in *vaiyâkaraṇa°* in *l.* 5, Pl. IV. All Sanskrit words are written in the Grantha alphabet: *e. g.*, *Svasti S'rî* in *l.* 1, Pl. I and V. b, *Vishṇu-bhaṭṭârakarai-pratishṭhai*, *l.* 5, *Pârthivas'êkharapuram* in *l.* 5. *trai-râjya vyavahâram* in *l.* 5, Pl. IV, &c. On the second side of the fifth plate there is a Sanskrit verse and it is written, as in the case of other Sanskrit portions, in the Grantha character.

The writing on Plates I, II and III appear to have been engraved by one person while that on the fourth and fifth plates seems to be the work of a second engraver. This trivial difference in writing might be advanced as a reason against these plates belonging to the same record. But the analysis of the contents of all the plates given below will show clearly that they all really belong to the same record.

The preservation of the inscription is generally good; but the second side of the third plate alone is somewhat corroded; however, a large portion of the writing contained on it could be easily made out from the impression.

The first plate contains the date, the 1449087th **day of the Kali era**, which, the record says, was also the **fifteenth day of the ninth year of the reign** of the King **Karunandaḍakkan**. The inscription informs that this prince gradually purchased from the *sabha* of Miṉchiṟai, the plot of land locally known as the *Uḷakkuḍiviḷai*, fixed its boundaries, erected a temple on it, set up the image of Vishṇu in the temple and named the village round it **Pârthivaśekharapuram.** He also established a **S'alai** (a boarding school) in which arrangements were made to feed ninty-five *Śaṭṭars*. Then the record describes the lands granted for the temple services. The second plate prescribes the duties of the temple servants and of the person employed to supply flowers to the temple. Then comes an enumeration of the lands granted for maintaining the perpetual lamps in the temple. A festival of seven days' duration is required to be celebrated in the month of Paṅguṇi, ending on the day on which the *Vis'âkha nakshatra* falls; that day the deity is to be bathed in the river. The temple servants and the chiefs or elders among the Saṭṭars receive double remuneration during these seven days of the festival. Some land is assigned, from the income of which this festival is ordered to be celebrated. The third plate contains the list of lands granted to meet the pay of the temple servants, such as the *S'ântis'eyvâṉ* (the officiating priest), the *Agaṉâḻigaippaṇis'eyvâr*, he that mixes the five products of the cow (*Pañcha-gavyam-teḻippâṉ*), the flower supplier and the musicians. The fourth plate enjoins on the people of the various *nâḍus* or countries the duty of protecting the charitable institution, the *S'âlai*. The number of *S'aṭṭars* of the *Bhavishya*, the *Taittiriya* and the *Talavakâra charaṇas* eating in the *S'âlai* shall be 45, 36 and 14 respectively. The remaining plates lay down the rules of conduct of the *S'aṭṭars* and the mode in which they have to proceed with their studies; the procedure in collecting rent from the lands is referred to next. The rules governing the conduct of the temple servants towards the *Śaṭṭars* then follows. At the end of the fifth plate, it is mentioned that S'âttaṉ Murugaṉ *alias* Tenganâḍu-kiḻavaṉ and Tiraiyaṉ S'ingaṉ Kuṉṟappôḻaṉ *alias* Ômâyanâḍu-kiḻavaṉ were the *âjñapti* and the writer respectively of the document. At the beginning of the second side of the fifth plate there is, as I have already mentioned, a single Sanskrit verse, in praise of a person named S'rîvallabha. A *double entendre* runs throughout the verse, applicable to Vishṇu (the lord of S'rî) and S'rîvallabha. Thus we see from the analysis given above that the contents of plates are obviously portions of the same record; at present it is not quite possible to say how many plates are missing.

In this inscription the name of the King is written unmistakably as Kô = kkarunandaḍakkaṉ, which is also clearly the reading of the stone inscriptions at Tiruviḍaikkôḍu. The record is dated the 1449087th day of the Kali era, which, as we have already seen, corresponded with the fifteenth day of the ninth year of the reign of the king. This mode of dating the inscription in the days of the Kali era is rather rare; we have not got more than three or four such instances(3). The day given in the present instance falls in the year 786-7 S' (864-5 A. D). Therefore the date of accession of the king must be 777 S' (855-6 A. D.)

The name Kô-kkarunandaḍakkaṉ belongs to a king hitherto unkown to South Indian Epigraphy; the family of the Yâdavas or Âys to which he belonged, resided in the hilly regions of the Travancore state and was known to the ancient Tamiḻ Literature, but not to Indian history. The discovery of the Huzur Office plates, the stone inscription at Kaḻugumalai of the reign of Mâṟañjaḍaiyaṉ mentioning a king of this dynasty, and the Pâliyam plates yield some names of the kings of the *Ây-kula*. The earliest known Ây was one Ây-Aṇḍiraṉ. He was a subordinate chief ruling over the mountain tracts of Southern Travancore with Aykuḍi as his capital. He was the lord of the Podiya (Malaya) mountain and the garland of *Surappuṉṉai* was peculiar to his dynasty. The Âys were Veḷḷâḷas of the higher social scale, that of the over-lords of the farmers of the soil. Aṇḍiraṉ was one of the seven great philanthropists praised in the later Tamiḻ literature; he is said to enrich poets and other learned men with money and other valuables and elephants. He is also described as having won a victory over the kings of the Kongu Country. One curious story related of him is that he obtained from a serpent a fine fabric of blue colour which it obtained by the performance of a severe penance and presented to S'iva seated underneath a banyan tree. His contemporary poets were Muḍa-Môs'iyâr, a resident of the Êṇichchêri suburb of Uṟaiyûr, Oḍaikiḻâr of Tuṟaiyûr and Kuṭṭuvaṉ Kîraṉâr.(4)

Another member of this ancient dynasty is Karunandan. This name occurs in an inscription, first discovered by Mr. T. Raghaviah, B.A., P.C.S., in Kaḻugumalai, which runs thus:—

Text (5)

1. S'rî Kô-Mâṟañjaḍaiya[ṟ]-
2. ku yâṇḍu irubattu-
3. muṉṟu [|| *] avv-âṇḍu Ma-
4. lai-nâṭṭu S'aḍaiyan-
5. Karan[nda]r meṟ—paḍai pô-
6. y Ariviûr—kkôṭṭai (6)
7. aḻittu naṉṟu s'ey-
8. du paṭṭâr Peruṉech-
9. churattu Eṭṭimaṉ—
10. ṉaṉ-âyiṉa Maṅgala Ê-

(3) Epigraphia Carnatica,

(4) Puṟaṉâṉûṟu, Introduction by Mahâmahôpâdhyâya Svâminâtha Ayyar, p. 2., and Vv. 127—136, 158, 240, 241, 374 and 375.

(5) From impressions prepared by me.

(6) Read Ariviyûrkkôṭṭai. Mr. Venkayya in his An. Rep. on Epigraphy for the year 1908 reads this name as Arividûrkkôṭṭai which is clearly wrong. This place is identified by Mr. T. Ragaviah with Ariyûr about 18 miles N. W. of Kaḻugumalai and 6 miles N. W. of S'ankaranâyanârkôyil. "It is possible that this village was the site of a fort. It lies on the way to the mountain fastness of S'ivagiri and Sêttûr, &c., on the Western ghats from Kaḻugumalai and Śankaranâyanârkôyil."

11. ṇâḍi uḷ— [vi] ṭṭuk—kôyi-
12. ṟ—chêvagar = iruvar [11*] avaga (7)
13. ḷil—oruvaṉ—Roṇḍai-
14. nâṭṭu Pûndaṇmali Vi-
15. ṉaiyan—toḷu—S'ûraṉ [l*] oruva-
16. ṉ Pêreyiṟkuyich(8) Chât-
17. ta = Nakkan ivv = iruvarai [yu] -
18. ñ = jârtti irubadin = kaḷa-
19. ñju poṉ perum pûmi a-
20. ṭṭik = kuḍu [t*] tâṉ Kummaṇa-
21. malaikallu Śavaiyâr [k*] ku
22. .... [ka] 1 paṭṭam
23. ê.................. ṇâdi.

Translation

Ll. 1—2. The twenty-third year of (the reign of) the prosperous king Mâṟañjaḍaiyaṉ (was current).

ll. 3—12. That year when the army marched against S'aḍaiyaṉ—Karana [nda] r of the Malainâḍu, and destroyed the fort of Ariviyûrkkôṭṭai, two servants of Eṭṭimaṇṇaṉ *alias* Maṅgala Êṇâdi (9) of Perunechchuṟam having done well (i.e., distinguished themselves) fell.

ll. 13—17. Of these, one (was) Viṉaiyaṉ-toḷu-S'ûraṉ of Pûndaṇmali in the Toṇḍainâḍu; the other, S'âttan Nakkaṉ of Pêreyiṟkuḍi.

ll. 17—23.............. Eṇâdi...................... gave to the assembly of Kummaṇamalaikallu, a land worth twenty *kaḷañjus* of gold, for the merit of (10) these two (deceased) persons. In this inscription the Malainâḍu King is called S'aḍaiyaṉ Karanandaṉ; this double name indicates that Karunandan was the son of S'aḍaiyaṉ. His Pâṇḍya contemporary was Mâṟañjaḍaiyaṉ. From the Huzur office plates we know that his son Karunandaḍakkaṉ ascended the throne in S' 777 (855-6 A.D.) therefore Karunandaṉ, his father, must have lived prior to 855 A.D. We know from other sources that Varaguṇa Mahârâja (or Pâṇḍya) ascended the throne in 862 A. D.; the predecessor of Varaguṇa, therefore, must be the Pâṇḍya contemporary of S'aḍaiyaṉ Karunandaṉ: the Kaḷugumalai inscription calls the former a Mâṟañjaḍaiyaṉ. The Kaḷugumalai inscription informs us that this Mâṟañjaḍaiyaṉ undertook an expedition in the 23rd year of his reign against the King of Malainâḍu and destroyed the Ariviyûrkkôṭṭai.

The compound Karunandaḍakkaṉ is made up of Karunandaṉ and Aḍakkaṉ and means Aḍakkaṉ, son of Karunandaṉ. He ascended the throne, as we have already seen, in the year 855 A.D. He was the builder of the Vishṇu temple at Pârthivas'êkharapuram. He must be the contemporary of the Pâṇḍya king Varaguṇa. The Sanskrit verse at the end of the Huzur Office plates informs us that S'rîvallabha who was born to Nanda of the Yâdava race, ennobled it, as the Lord of S'rî, that is, Krishṇa, did before. Karunandaḍakkaṉ therefore must have

(7) Read *avargaḷil*.

(8) Read Pêreyirkuḍi.

(9) *Êṇâdi* corresponds to the European knighthood. The recipient of this honour must be the commander of an army and must have distinguished himself in the battlefield. The king adorns such a worthy soldier with a signet ring and confers upon him the title of Eṇâdi. See the commentary on the 8 Sûtra of Puṟattiṇaiyiyal, Poruḷadigâram, Tolkâppiyam. Of the 63 Saiva devotees one was a Êṇâdi and was known as Êṇâdi-nâyanâr.

(10) Literally, "for or in the name of", see foot-note 1, p. 135, *Ep. Ind.* Vol. VII.

borne the name S'rîvallabha. Two of his officers were S'âttan̲ Murugan̲ *alias* Teṅga-nâḍu-kil̤avan̲ and S'ingan̲ Kun̲r̲appôl̤an̲ *alias* Omâyânaḍukil̤avan̲.

From the facts discussed above we might draw the following table of Synchronism between the Pâṇḍyas and the Âys :—

Ays.	*Pâṇḍyas.*
1. S'aḍaiyan̲	
2. Karunandan	Mâr̲añjaḍaiyan̲
3. Aḍakkan̲ *alias* S'rîvallabha (855 A. D.)	Varaguṇa Pâṇḍya (862 A. D).

The inscription is interesting in several other ways. For instance, we see that when the king wanted some land for building a temple, he gradually acquired it by granting in exchange others ; in this matter (as perhaps in all others) he does not conduct himself like the proverbial eastern despot by taking away the land whether the party wills or not. Again the rules for the study of the vêdas in the boarding school established by the king are, some of them, curious. It is stated, among other things, that misbehaviour among S'aṭṭars is punishable by fine and loss of meals in the S'âlai; they shall not injure each other with weapons, nor shallthey carry weapons within the places of congregation. Again, they shall not keep their concubines (or female servants) in their quarters. The document employs several words which are found in a few early Tamil̤ works alone, *e.g. tuḍavai*, (a garden), *tuḍavar* (the Todas) etc.

The following are the names of places that occur in the inscription :—Muḍâla-nâḍu, Pas'unguḷam, Min̲chir̲ai. Pol̤is'ûl̤-nâḍu, Kurâttûr, S'engal̤unâḍu, Kun̲r̲attûr, Vaḷḷuvanâḍu, Tenganâḍu, Viḷappil, Il̤avêṇaṭṭunâllûr, Pan̲aiyûr, Omâyanâḍu, S'irumaṇṇûr, Mînachchi S'ir̲uguṇḍûr, Arumuṇai Âdan̲ûr, Mâttûr, Pâḍaippânâḍu, Pâkkôḍu and Pâppigaikkôḍu. Of these Muḍâlanâḍu takes its name from Miḍâlam ; Pas'unguḷam is the modern Painguḷam, a mile south of Pârthivapuram. Min̲chir̲ai is the modern Muñjire two miles north of Pârthivapuram. Pol̤is'ûl̤nâḍu seems to derive its name from the ancient form of the modern Pol̤iyûr. One of the inscriptions at Tirunandikkarai mentions the Râjarâja-ten-Vaḷḷuvanâḍu ; this is perhaps the Vaḷḷuvanâḍu that is meant in our inscription. For, the inscription referred to above states that Muṭṭam (*mod*-Eraniel) which is not far from Pârthivapuram was in the Vaḷḷuvanâḍu. There is on the sea coast, very near Pârthivapuram a place, named Têngâp-aṭṭaṇam. Perhaps this village gave the name Tenganâḍu to the country round it. Mînachchi is perhaps the modern Mînachchil. An inscription in the Vishṇu temple at Talaikkuḷam mentions Paḍaippânâḍu, which seems to be somewhere near Eraniel. Viḷappil seems to be like all the places identified above, situated in South Travancore. I am not able to identify the rest of the places.

Text (11).

First Plate : First Side.

1. ஸ்வஸ்தி ஸ்ரீ [|| *] கலியுகக்கோட்டுநாள் பதினான்கு நூறாயிரத்து நாற்பத்து ஒன்பதி-னாயிரத்து எண்ப-
2. த்து எழு சென்றநாள் [|| *] ஸ்வஸ்தி ஸ்ரீ [|| *] கோக்கரு நந்தடக்கனுக்கு யாண்டு ஒன்பது நாள் பதினைஞ்சு [| *] இ-
3. ந்நாளால் முடாலநாட்டுப் பசுங்குளத்துப்படுநிலத்தில் முன்சிறைச்சவையாருடைய உழக்குடி-

(11) From impressions prepared by the Superintendent of the Government Press, Trivandram.

4. [வி]ளை என்னுநிலம் இவகளுக்கு அடிக்கடி நிலங்குடுத்து மாறிக்கொண்டு இந்நி
லம் பிடிசூ-

5. ழ்ந்து ஸ்ரீகோயில் எடுத்து விஷ்ணுபட்டார கரை ப்ரதிஷ்டை செய்து வாஸ்துவ-
ஸவாஸவாஸ்து எ-

6. ன்று பேர் இட்டு காந்தளூர் உயூலு[ர]ஷியால் தொண்ணூற்று ஐவர் சட்டர்க்குசா
லையுஞ் செய்தா-

7. ன் ஸ்ரீ கோக்கரு நந்தடக்கன் [||*] அகநாழிகைச்சென்னடைக்கு அட்டினபூமி
பொழிசூழ் நாட்டு குராத்-

First Plate: Second Side.

8. தூரில் இடைக்குராத்தூர் வயலுங்கரையும் உண்ணிலம் ஒழிவின்றி மேற்பாதி மீதா
ட்சி உள்ளட-

9. ங்க அட்டிங் குடுத்தான் [||*] செங்கழுநாட்டு ஐம்மாக்கொல்லை மேற்கொல்லை வய
லுள் வெஞ்சைக்குளத்தின்

10. கீழ் வெஞ்சைப்பொறை தடி ஒன்றும் [|*] சாயறைக்கலம்பாடு தடி மூன்றும் [|*]
நெடும[ட்]குளத்தின் கீழ்-

11. நரியறை தடி ஒன்றும் [|*] கொற்றனறை தடி ஒன்றும் [|*] குளவறை தடி ஒன்று-
ம் [|*] நீரறை தடி ஒன்-

12. று [|*] மாயிலறை தடி ஒன்றும் [|*] தலைவிலைச்செய் தடி இரண்டும் [|*] எருமை-
யறையுந் துடவர் இரண்டே-

13. ற்றித்தடி மூன்றும் [|*] பகைதொங்கன் தடி ஒன்றும் [|*] ஏற்றித்தடி பதினைஞ்சு
[|*] விதை மடைப்பள்ளி நா-

14. [ழி] யால் ஆயிரத்து இருநூற்று நாழியுங் காராண்மை மீதாட்சி உள்ளடங்க [உரு ?]
அட்டிக்குடுத்தன [||*] வள்ளு. . . . .

Second Plate: First Side.

1. பணி குத்துக்காற் படாது செய்விப்பது [||*] அகநாழிகைப் பணிசெய்வார் படா
ரரை ஆட்டப் பொழுதிற் பந்நிரு குடநீராக முப்ப-

2. [த்த] று குடநீர் குடுப்பது [||*] பூ இடுவான் குணந்த பூ இண்டையுமாலையுங் கட்
டிக் குறைவறக் குடுப்பது [||*] நொந்தாவிளக்கினுக்காக மெ-

3. துகின் மேற்பாற் கீழூரில் நெடுமண்ணென்னுந்தோட்டம் தென்னுட்டுக் கோனுயின
சடையந்தனிச் செய்கெ சந்ததி சந்த-

4. தியேய் கீழ்ப்பாதி அனு஭விப்பதாகக் காரா[ண்மை]மபாகவு மேற்பாதி நந்தாவிள
க்கினுக்குமாக அட்டிக்குடுத்தான் [||*]

5. விழாப்புறமாக ஏழுநாடிருவிழாச்செய்து பங்குனி வியாகம்: ஆறுடுவதாகவும் [||*]
சட்டப்பெருமக்களும் பணிமக்க-

6. ளும் ஏழுநாளும் படி இரட்டி ஆணியம் பெறுவதாகவு [||*] மற்றும் விழாவினுக்-
குவேண்டுவதுக்குமாக அட்டின பூ-

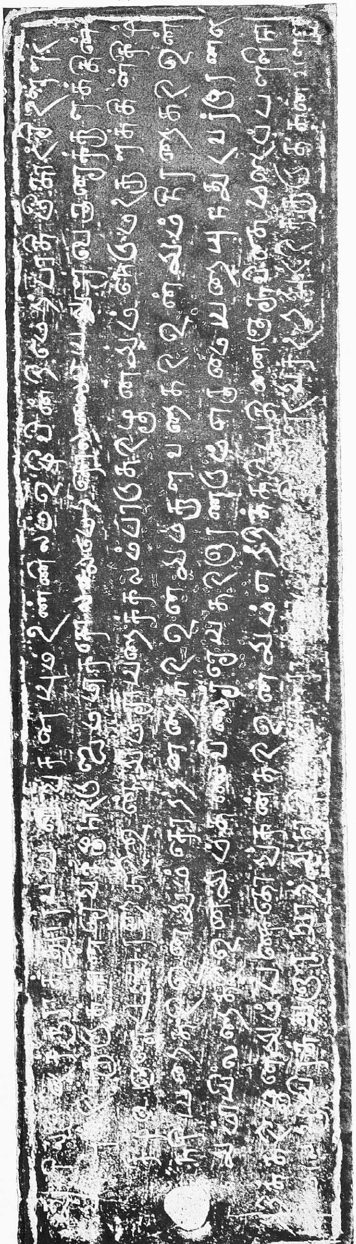
7. மி மெதுகின் மேற்பாதி கீழூர் பெருங்குளத்தின் கீழ் ஆதனறை இளவாதனறை
தலைத்துடவை மஞ்சாடி யரைப-

8. ணையறை செத்தறை தடி இரண்டேற்றித்தடி ஏழு [|*] விதை எண்ணூற்று நாற்-
பதினுழி [||*] இவை தென்னுட்டுக்கோனுயின[ச]-

Huzur Office Plates of Kokkarunandadakkar.

I a.

I b.



SCALE 0.75

II.a.

II.b.

SCALE 0.75

9. டையந்தனிச்செய்கை சந்ததி சந்ததியேய் போகத்துக்கும் பொலிக்கும் ஆயுவிக்கதி
ரேற்றி உடன்வாரம் நாற்கல-

Second Plate: Second Side.

10. னேய் எண்குறுணி நெல்லுக்கொண்டு கீழ்பாதி காராண்மையாக உழுது ஆவிலை-
வாரம் ஊட்டுவதாக மேற்பாதி திருவிழாப்பு-

11. றமாக அட்டிக்குடுத்தன [|| *] பணி மக்களுக்கு விருத்திக்காக அட்டின பூமி தெங்-
க நாட்டு விளப்பில் தலைவிளப்-

12. பில் பதினாழிக்காலால் எண்கல வித்துப்பாடும் இதனோடு செல்லுங்கரையுங்காரா
ண்மை மீதாட்சி உ-

13. ள்ளடங்க அட்டிக்குடுத்தன [|| *] இந்நாட்டேய் இளவேணாட்டுநல்லூர் பதினாழிக்
காலால் எண்கல வித்து-

14. ப்பாடும் இதனோடு செல்லுங் கரையுங் காராண்மை மீதாட்சி உள்ளடங்க அட்டி-
க் குடுத்த-

15. ன [|| *] இந்நாட்டேய் இடைநீர்க்கால் பனையூரும் பியலாறும் பதினாழிக்காலால்
எண்கல வித்துப்பா-

16. டும் இதனோடு செல்லுங் கரையுங் காராண்மை மீதாட்சி உள்ளடங்க அட்டிக்குடுத்
தன [|| *] செங்கழுநாட்டு-

17. ப்பாறயில் சயவஞ்சரணயின சாத்தஞ்சடையன் கீழ்ப்பாதி சாலாபோகமருசாதியி
னல் (12) உழுதா-

Third Plate: First Side.

1. ல் காஞ்சிரங்குளத்தின் கீழ் கீழப்பொறை தடி ஒன்று விதைகலம் [|| *] செங்கழு
நாட்டுக் குன்றத்தூருடைய குமாரசுவாமி-

2. பட்டன் முடாலநாட்டுக்கீழ்குளத்து வயலுள்தான் பிரமதேயம் பெற்றுடைய நிலத்
தில் அட்டினபூமி கடலங்குளத்தா-

3. லும் இலைஞ்சக்குளத்தாலும் நீர் பெறுவன எருவிச்செய் தடி ஏழு [| *] விதை பதி
னழிக்காலால் இருகலம் [|| *] ஓமாயனட்-

4. டுச்சிறுமண்ணூர் இளையான் கண்டன் தாங்கள் கீழ்ப்பாதி உழுதூட்டுவதாக அட்
டின பூமி சிறும-

5. ண்ணூர் பொன்னறைக்கலம் பாட்டு வயலுள் பொன்னறை தடி ஒன்று [| *] விதை
கலனேய் தூணி ஏற்றிப்ப-

6. ணி மக்களுக்கு விருத்திக்காக அட்டி முதலாயின பூமி முப்பத்தெண்கலனேயிரு-
கு [று *] ணி [|| *] இதனுள் சாந்தி செய்வானு-

7. க்கு விருத்திக்காக அடுத்த பூமி மீனச்சிச்சிறு குண்டோரா (13) குளத்தின் கீழ் குரு-
ந்தறை பானியறை பலாவனறைக்கலம்பா-

Third Plate: Second Side.

8. டு [புளி] யறைக்கலம்பாடு............யறைக்கலம்பாடு ஊற்றுத்தடி ஆயினியறை ஏற்
றிதடி பத்து [| *] விதை....[முப்பத்]......

(12) A corrupt form of *maryâdâ* or *mariyâdai*, see Pl. IV, *l.* 1, where the word occurs once again.

(13) Is it **குண்டோரர்**?

9. [ட்டு]க்க· சிா···ப[ன்னிரு] கு[று *]ணியும் சிறுகொல் கீழ்ப்பொறை விதை கலமும் ஏற்றி ஐங் [கலனே] ய் பங்கிருகு-
10. [று *] ணிப்பாடும் [குடு] த்தன [|| *] அகநாழிப்பணி நாலுக்குமாக ஈயானஞ்சுவா னுக்குங்குமரங்கண்டனுக்கும் [உருத்திர]...............
11. ....எண்கல விதைப்பாடும் இதமே[ஞு]டு செல்லுங்கரையும் அட்டிக்குடுத்தது [|| *] வஞ்சகாவ்யு- (14.)
12. [ந்] தெளிப்பானுக்கு. தெதிகீழ்குளத்து எருவிச்செய் தடி ஏழு [|*] விதை இருகலமும் அடுத்தன [|| *] பூ இடுவான் ஒரு-
13. வனுக்கு விருத்தி [| *] [அரு]முனை ஆதனூர் வயலுள்படைப்பறைம [ருண]றை மாத்தூ[ர்] வயலுள் பாரயறையிற் கிழக்கி-
14. ன் [கூ]றும் ஏற்றி விதை இருகலமும் அடுத்தன [|| *] தட்டழி மத்தளி கரடிகை தாளங் காகளம் ஏற்றி எட்டுப்பணி-

Fourth Plate: First Side.

1. மாயநாட்டாரும் செங்கழுநாட்டாரு முடாலநாட்டாரும் படைப்பாநாட்டாரும் வள்ளுவநாட்டாரும் அறமருசாதிகாக்கும்(15.) பரிசிஞு-
2. ற்காப்பது [|| *] இச்சாலைக்குப் பெய்தகலத்தில் பவிழிய சரணத்தார் உடைய கலம் நாற்பத்-
3. தைந்து [|| *] தயித்திரியச் சரணத்தார் உடைய கலமுப்பத்தாறு [|| *] தலவகார சரணத்தார் உடைய
4. கலம் பதினுஹு [|| *] இனிவருங்கலமூன்று சரணத்தார்க்கும் ஒப்பது [|| *] வ்யவெ ஶகஙகஞ் செய்யு-
5. ம் பரிசு வையாகரண மீமாயப்புரோஹிதப்புன்பாய் புவிஹும் இலன் லைஜநா ஜ்ய வ்யவஹா-
6. ரத்துக்கு வேண்டும் ஒத்துடையன் இது ஸத்யம் என்று ஐவர் சட்டரைக்கொண்டு பஞ்சக்க-
7. ஞ்செய்தான் புகவுபெறுவான் [||*] வாரம் ஒதும் பரிசு சூத்திரத்திலுஞ் சூத்திராரணத்தி-

Fourth Plate: Second Side.

8. லுந்துருச்சொல்லி ஒன்பது புகவினில் இரண்டு கிரமவாரம் அடுத்தோதுவது (15a) [||*] சாகையிலுங்-
9. கற்பத்திலுங் கணத்திலுந்துருச் சொல்லி ஒன்பது புகவினில் இரண்டு வாரம் அடுத்தோதுவது [|| *] நா-

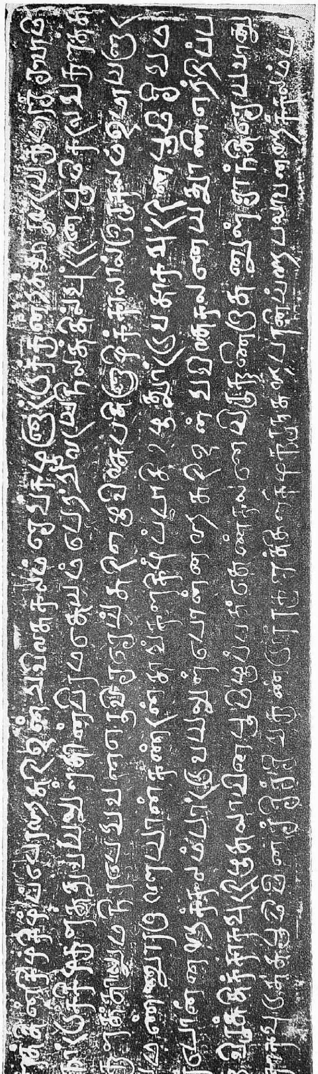
---

(14) Read *pañchagavyam.*

(15) Cf. *l.* 17, Pl. II, b.

(15 a) A passage similar to this occurs in an inscription in the Srîmûlanáthasvâmin temple at Mêlappâḷayam, a suburb of Ambâsamudram: it runs thus:— ஸ்வஸ்தி ஸ்ரீ சோழன்றலை கொண்ட கோவீர பாண்டியற்கு யாண்டு நாலு இதனெதிர் நாலு இவ்வாண்டு முள்ளிநாட்டு ப்பிரம்மதேயம் இளங் கோய்க் குடித்திருச்சாலைத் துறைநின்றருளின எம்பெருமானுக்கு ஸ்ரீ கரணத் திருச்சித்திரகூடத்திலிருந்து முப்பத்திரண்டு அச்சைஉம் ஐஞ்சு வாரமுமோதி தானம் புக்கார் தன்[நோ ?] சோதிநாள்மை காட்டுண்பதாக ....

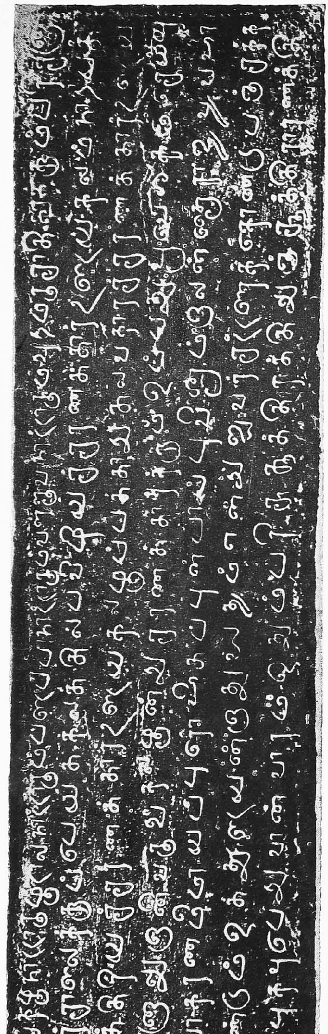
III.a.



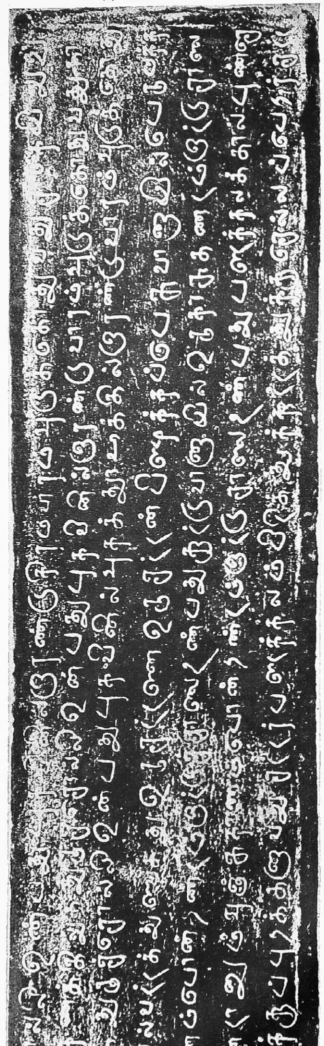
III.b.

SCALE 0.75

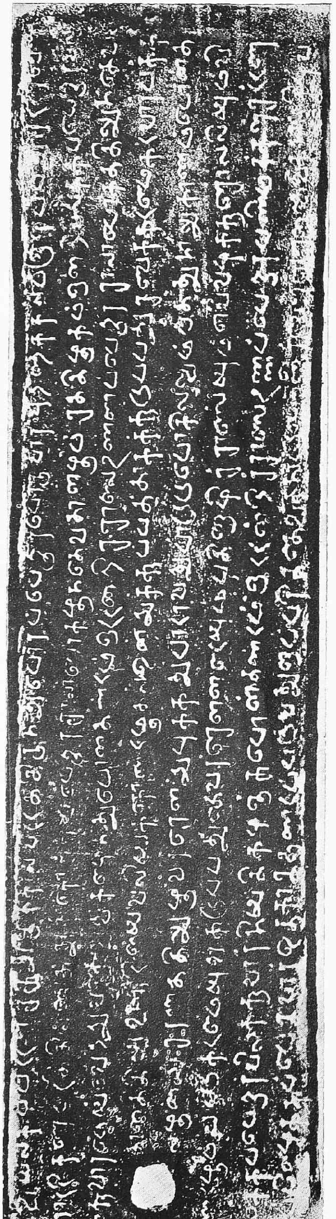
IV.a.



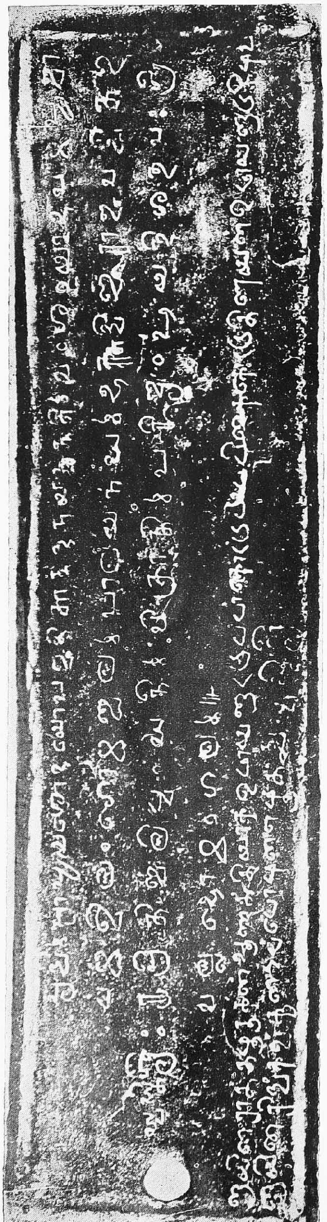
IV.b.



SCALE 0·75



V.a.



V.b.

SCALE 0.75

10. லுபாதத்திலுந் துருச்சொல்லி ஒன்பது புகவினில் அகத்தூஹத்தில் இரண்டு வாரம் அடுத்தோது-

11. வது [||*] முக்கால் வட்டத்துவைத்து ஒரு சட்டனை ஒரு சட்டன் பிழைக்கப் பேசு- வானாயில் பெருமக்க-

12. ளுக்கு அஞ்சுகாணம் பொன்றண்டம் இட்டுச்சாலை உண்பது [||*] குட்டுவானாயில் ஒரு காசு தண்டம் இட்டு சாலை-

13. உண்பது [||*] குட்டுண்டானும் அஞ்சு காணம் பொன்றண்டம் இட்டு சாலை உண் பது [||*] படைக்கலத்தால் புண்செ-

14. ய்தான் அறத்துக்குப் புறத்தனாவது [||*] சட்டர் படைக்கலம் பிடித்துக் குட்டத்து க்கு செல்லப் பெறார் [||*] சட்ட-

Fifth Plate: First Side.

1. . . யிலகப்பட்ட எச்சூது முக்கால்வட்டத்திருந்து பொரப்பெறார் [||*] பொருவார் அற் றைக்கலம் இழப்பது [||*] சட்டர் வெ[ள்]-

2. ளாட்டிகளை மடத்தில் வைத்துக்கொள்ளப்பெறார் [||*] சாலாபோகமுந் தேவதான மும் சத்திமுகம் இன்றி விலக்கப் பெறார் [||*] வில-

3. க்குவார் மெய்வேற்றுவகை [16] ஐங்கழைந்து[17] பொன் தண்டம் இட்டன்றிச் சாலை உண்ணப்பெறார் [||*] சாலாபோகத்திலுந் தேவ-

4. தானத்திலு[ந்]குடியை வலியக்கொண்ட முதல் ஒன்றுக்குப்பத்தாகக் குடுப்பது [||*] சவைக்கடமை கடவார் பக்க-

5. ல் மூன்று சரணத்திலு மூவர் சென்று புக்கது பாடாவது [||*] பாடு[ப்]போகில் ஐம் பத்துநாலு காணம் பொன்த-

6. ண்டமும் பட்டு கடமையுங் குடுப்பது [||*] தேவர் சென்னடையும் பதினாழிச்சாலை யும் எவ்வழக்கு சொல்லியும் வி-

7. லக்கப்பெறார் [||*] விலக்குவார் நி[ய]தி கழஞ்சு பொன்தண்டம் இட்டன்றிச்சா- லை உண்ணப்பெறார் [||*] பணிமக்கள் சட்டரை-

8. ப்பிழைக்கப் பேசுவார் ஒருகாசு தண்டப்படுவது [||*] இப்பரிசு தெங்கநாட்டு வெண் ணீர் வெள்ளாளன் தெங்கநாடுகிழவ-

Fifth Plate: Second Side.

9. स्वस्ति श्रीः । [।*] वृद्धिम् प्राप्य यशोदयोपज[नि]तान्नयन्नन्दन्नुन्नतिम् वंशं यादव मप्यबा-

10. धमखिलं गोमण्डलम् पालयन् [।*] संभ[क्ति]द्विजराजवर्द्धितगु-

11. रुप्रीतिर्बलिध्वंसनीम् विक्रान्तिम् परिबृंहयन्दिशतु वः श्री-

12. वल्लभो मंगलम् ।।—

13. னாயின சாத்தமுருகன் ஆணத்தியாக ஓமாயனாட்டுப்பா கோட்டுபாப்பிகைகோட்டு திரையன் ஓமாயனாடு கிழவ-

14. னாயின சிங்கங்குன்றப்போழன் எடுத்து [||*] ஸ்வஸ்தி ஸ்ரீ [||*]

(16) Read வெவ்வேற்று வகை.

(17) *Kaḷaindu* is perhaps another form of the Tamiḻ word *Kaḷañju*.

Translation

Hail Prosperity! The fourteen hundred-thousand,(18) forty nine thousand and eighty-seventh day having expired after the beginning of the Kali Yuga. Hail Prosperity! The fifteenth day of the ninth year of (the reign of) the king Karunandaḍakkaṉ (being current): on this day, having acquired gradually from the Sabha of Miṉchiṟai, by granting other lands in exchange for the (plot of) land known as Uḷakkuḍiviḷai which belonged to them; letting (loose) an elephant round the land (for marking its boundary) (20); raising on it a beautiful temple; setting in the temple (the image of) Vishṇubhaṭṭâraka and calling (the village) Pârthivas'êkharapuram, the King S'rî Karunandaḍakkaṉ made (established), in conformity with the rules (21) of Kâṇdaḷûr, a *s'âlai* (22) for ninty-five *s'aṭṭars.*

The lands that are granted for the expenses of the temple (23) are:—(the village of) Iḍaikkurâttûr in the Kurâttûr-nâḍu belonging to the Poḷisûḷ-nâḍu, without any exclusion of the lands comprised in it, together with the taxes including the *mêṟpâdi* (24) and *mîdâṭchi*; (25) Veñjaipporai (of the extent of) one *taḍi*, situated in the Mêrkollaivayal under the Veñjaikkuḷam, in the Aimmâkkollai belonging to the S'engaḷunâḍu, (26) S'âyaṟai (having the capacity to grow) three *kalams* (of seed) (27) and of (the extent of a *taḍi*; Nariyaṟai (of) one *taḍi*, under the Neḍunguḷam (tank); Koṟṟaṉaṟai, (of) one *taḍi*; Kuḷavaṟai (of) one *taḍi*; Nîraṟai (of) one *taḍi*; Mâyilaṟai (of) one *taḍi*; Talaivilaichchey (of) two *taḍis*; Erumaiyaṟai, together with the two

(18) The Tamiḻ expression for a lakh.

(19) *Kôḍu* generally means a long bent article, such as a horn, a branch of a tree, a curved trumpet, etc., and the summit of a mountain. It is also employed to mean a limit, boundary, etc. It is in this last sense that the word seems to have been used here; it has been rendered here as the beginning (or the limit) of the Kali Yuga.

(20) This is an ancient custom, in which a she-elephant is let loose; as it wanders about and finally returns home, the route traced by it is marked and the area included in it is granted for some charitable purpose. Compare, "*Karîṇîparikramaṇa-vispashṭa-sîmâ-chatushṭayam*" in *l.* 85 and "*piḍi śûḻndu piḍâgai naḍandu ellai terittu*" in *ll.* 175 and 339 of the large Leiden grant, "*piḍinaḍatta-ppiḍi naḍandapaḍikku aṟavôlai seydu*" in *l.* 1, V b, and, *muṉbu tuḍangiṉav=iḍattilpiḍi niṉṟadu*" in *l.*12, XI. b, of the Tiruppûvaṇam grant.

(21) The term *maryâda* means *limit, boundary, custom* or *a rule of society.* The phrase *Kâṇdaḷûr-maryâdai* is employed in some other inscriptions also.

(22) *Śâlai* means a public institution of a charitable nature; *e. g.*, *aṟachchâlai*, a feeding house, *âtular sâlai*, an asylum for indigent persons, etc. compare, " திருவழுந்தூர் நாட்டுத் தேவூர் தேவூருடையாந் வெளாந்து உஜ்தூ[ஒ] திநியாகாக விராடராசந் செய்வித்த ஆதுலசாலைக்கு " (Tiruppugalûr) " நெற்குன்றத்து நெற்குன்றங்கிழார் அரயந் கருவுணுபகரான களப்பாளராஜர் செய்வித்த சாலைக்கு........... இச்சாலை உண்கைக்கு சூவந்ருதாரம் ப்ராஹ்மணர் பந்திருவர் உண்கைக்கு இறைலிசெய்து குடுத்து..... (Ibid). It is the *tadbhava* of Sans. *Śâlâ.*

(23) *Aganâḷigai* is the same as *Uṇṇâḷigai* of the East Coast. It appears to mean the central shrine; for, compare " இத்தேவர் திருவுண்ணாழிகையில் கர்ப்பக்ருஹத்தில் நின்று .... சந்த்ராதித்த[வ]ல் இரவும் பகலும் நியதம் உரிய்செய்யால் முட்டாமே எரிவதாக வைச்ச திருநொந்தா விளக்கு ஒன்று " (Suchîndram). *Tiruvuṇṇâḷigai—pradakshaṇam* means the innermost circuit in the temple.

(24) The produce of land seems to have been divided into two halves, the *mêṟpâdi* and the *Kîḻpâdi*, perhaps divided between the landlord and the tenant. In the Tanjore and Trichinopoly district there occur the terms *mêlvâram*; *kuḍivâram*, &c.

(25) *Mîdâṭchi* is a variant of *Miyâṭchi* and means literally *ruling over*: perhaps it means the *overlordship* of the land.

(26) In a fragmentary inscription at Muttaḷakkurichchi there occurs a mention of this *nâḍu.*

(27) This is a method of expressing the extent of land commonly occurring in the Tinnevelly District and the Travancore State. The quantity of seed that could be sown gives the measure, but it must vary with the fertility of the soil. Hence in all the instances mentioned in our record, the extent as expressed in terms of the *taḍi* (the actual linear and square measure) differs from that of the seed-growing standard in several instances.

(*taḍis*) of Tuḍavar, (28) three *taḍis*; Pagaitoṅgaṉ, one *taḍi*; altogether, (29) *taḍis* fifteen, (30) and (of capacity to grow) one thousand and two hundred of the *nâḻis* used in the temple kitchen; (this extent of land) was granted inclusive of the *kârâṇmai* (31) and *mîdâṭchi*. In Vâḷḷuvanâḍu.........

The business shall be done without obstruction. Those that serve in the *adytum* (*aganâḻigai*) shall bring for bathing the Bhaṭârar thirty-six pots of water, at the rate of twelve each time (of the day).

The supplier of flowers shall do up the flowers he brings, into *iṇḍai* and *mâlai*, (32) and shall supply them without any deficiency. S'aḍaiyaṉ Tanichchege *alias* Teṉṉâttukkôṉ, who has (taken up) the enjoyment of the *kâraṇmai*, and kîḻpâdi for generation after generation, (that is, perpetually) of the garden named Neḍumaṉ in Kîḻûr situated on the west of Medugu, granted its *Kâraṇmai*, and *mêṟpâdi* for burning the perpetual lamps.

In the matter of the festival, having celebrated the same for seven days, (the god) shall be bathed on the *Viyâgam* (33) of (the month of) Paṅguṇi. The elders (or the chief men) among the *S'aṭṭars* and the servants shall, during these seven days, receive double remuneration. (34) Again, the lands of (the extent of) seven *taḍis* and of (the growing capacity of) eight hundred and forty *nâḻis* of seed, assigned for the expenses of the festival are, Âdaṉarai, Iḷavâdaṉarai, Talaittuḍavai, (35) Mañjâḍiyaṟai, Paṉaiyaṟai together with the two *taḍis* of S'ettaṟai, (36)

(28) *Tuḍavar* is the name of a race of people supposed to be the same as the *Todas* of the Nilgiris. This name occurs in the Tiruvaiyyâru Purâṇam, &c.

(29). The word *êṟṟi* means, *increased* by, hence rendered as meaning the total, or the aggregate of all lands.

(30) The total is arrived thus:—

No.	*Land.*	*Taḍi.*
1.	வெஞ்சைப்பொறை.	1.
2.	சாயறை,	3.
3.	நரியறை.	1.
4.	கொற்றனறை.	1.
5.	குளவறை.	1.
6.	நீரறை.	1.
7.	மாயிலறை.	1
8.	தலைவிலைச்செய்.	2.
9.	எருமையறை.	3.
10.	பகைதொங்கன்.	1.
	Total taḍis	15.

(31) *Kârâḷar* = tenants who hold the land for a long series of years; so, possessors of freehold lands. *Kârâṇmai* = the office of *kârâḷan*. (Gundert).

(32) *Iṇḍai* is a short circular garland worn round on the head; *mâlai* is the garland that is hung round the neck.

(33) This is the Tamiḻ form of *Viśâkham*.

(34) The meaning of the word *âṇiyam* is not known. It seems to mean pay or remuneration.

(35) *Tuḍavai* = a garden: cf. v. 13, Tirunâḷaippôvâr Purâṇam, in the Periyapurâṇam, wherein the phrase *paṟaittuḍavai* meaning the land granted to the persons who sound *paṟai* (a drum) is used.

(36) *Śettaṟai* = the *aṟai* of the *Śe* tree. It is curious to note that the names Mañjâḍiyarai, Paṇaiyarai and Śettarai are named after the Mañjâḍi, the Paṇai and the Śe trees.

all situated under the big tank in Kiḻûr, belonging to the west half of Medugu. These (plots of land) were granted for the expenses of the festival by S'aḍaiyaṉ Taṉichcheygai, *alias* Teṉṉâṭṭukkôṉ, who had assumed their management hereditarily; he was to have for *bhôgam* and interest the *uḍaṉvâram* of four *kalams* and eight *kuṟuṇi* of paddy from any crop that is raised on them (37) the *kîḻpâdi* being taken as *kârâṇmai* and the *mêṟpâdi* as *âlilaivâram*(38).

The lands granted for the pay of the servants :—(The plot of land called) Talaiviḷappil in (the village of) Viḷappil belonging to the Teṉgânâḍu, which grows eight *kalams* of seed, together with the land tax, *kârâṇmai* and *mîdâṭchi* which go with these (lands)—all included, was granted. In the same *nâḍu*, Iḷavêṇâṭṭunallûr, growing seeds measuring eight kalams composed of sixteen *nâḻis* each, the land tax, (39), *Kârâṇmai*, *mîdâṭchi* which go with these (lands),—all included was granted. In the same *nâḍu*, Iḍainirkkâl, Paṉaiyûr and Piyalâṟu growing seeds measuring eight kalams of sixteen *nâḻis* each, the land tax, *kârâṇmai*, and *mîdâṭchi* which go with these (lands),—all these included was granted. Jayavañjaraṉ *alias* S'âttaṉ S'aḍaiyaṉ of Pâṟayil in the S'engaḻu nâḍu, who. . . . cultivating the land for *kîḻpâdi*, according to the rules of *S'âlâbhôgam*. . . . .

. . . Kiḻapporai under the Kâñjirankuḷam tank, one *taḍi* and one *kalam*. Among the lands, which Kumârasvâmibhaṭṭaṉ of Kuṉṟattûr in S'engaḻunâḍu had received as brahmadêyam, the (following) pieces were granted :—

Eruvichchêy of seven *taḍis* and two *kalams* of sixteen *nâḻis* each, which is watered by the Kaḍalanguḷam and the Ilañjakkuḷam tanks. The land, which Iḷayâṉ Kaṇḍan of Siṟumaṉṉûr in the Ômâyanâḍu, granted under the condition that they (himself and his descendants) would cultivate the lands for *kîḻpâdi*, was Poṉṉaṟai of one *taḍi* and of a *kalam* and *tûṇi* seed, belonging to the Poṉṉaṟai field situated in the Siṟumaṉṉûru; thus making a total of thirty-eight *kalams* and two *kuṟuṇis* of land; and these were given for the pay of the servants.

In this (land), for the pay of the officiating priest were given the (pieces of) land called Kurundaṟai, Paraṉiyaṟai, Palâvaṉaṟai of one *kalam* seed, situated under the tank belonging to the people of S'iṟuguṇḍûr near Miṉachchi: Puḻiyaṟai of one *kalam* seed................; Âyiṉiyaṟai total, *taḍis* ten and seeds......

For the performance of the four (kinds of) services in the *adytum*, to Iyâṉ = Añjuvâṉ, Kumaraṉ Kaṇḍaṉ, Uruttiran.................eight *kalams* seed, including the land tax, was granted. To him who sprinkles the pañchagavya......... (40) ......Eruvichchêy of *taḍis* seven and seeds two *kalams* was granted.

For the pay of the person supplying flowers, in the Arumuṉai Âdaṉûr field................ in the Mâttûr field, the eastern portion of Parâyaṟai; total, seeds two *kalams* (of...land) were granted.

To those that perform the eight services, including the (sounding of) *taṭṭaḻi*, *maddaḻi*, *karaḍikai*, *tâḷam* and *Kâkaḷam*......

The people of [Ô] mâyanâḍu, the Śingaḻunâḍu, the Muḍâlanâḍu, the Paḍaippânâḍu and of the Vaḷḷuvanâḍu shall protect (these lands) according to the rules of (or governing) charitable institutions.

(37) The meaning of *âyuvikkadireṟṟi* is not clear and the translation therefore is tentative only.

(38) *Âlilâivaram* is another word whose meaning is not also clear.

(39) *Karai* means the tax on land; *karaiyâlaṉ*, the man collecting the taxes.

(40) *Pañchagavya*, the five products of the cow: *viz.*, milk, butter, curds, urine and dung.

Of the seats established in this Śâlai, the members of the Paviḻiya charaṇa have forty-five; the members of the Tayittiriya charaṇa have thirty-six ; those of the Talavakâra charaṇa have fourteen. The remaining seats are common to the three *charaṇas.*(41)

The conditions for entrance (into the School): having a knowledge of Vyâkaraṇa, Mîmâmsa and Paurôhitya, being free of *puviśram* (?), possessing the learning necessary for the affairs of the three kingdoms (?), and is able to get five *śaṭṭars* to certify that it is true (that he possesses all these qualifications), one will get admission.(42)

If a *Saṭṭaṉ* uses abusive language to another *śaṭṭaṉ* within the temple, the former shall, only after paying a fine of five *kâṇams* of gold to the elders (or chief men among the *Saṭṭars*), eat in the *śâlai.* If one *śaṭṭaṉ* strikes another, a fine of a *kâśu* should be paid before he takes his meals in the *śâlai.* The one that is struck shall also pay a fine of five *kâṇams* of gold before he takes his meals. He that causes injury to another with any weapon shall be thrown out of the *śâlai.* The *śaṭṭars* shall not go to places of meeting (44) with any offensive weapons about them.

The conditions (or mode) of studying *vâram.* In the *Sûtras* and *Sûtrâraṇas*, repeating in nine *pugavus*, the two *kramavârams* have to be studied alternately. In the *Sâkha*, the *kaṟpa* and the *gaṇa*, repeating in nine *pugavus*, two *vârams* have to be studied alternately. Repeating all the four *pâdas* in nine *pugavus*, two *vârams* in *agattûham* (?) (43) have to be studied alternately.

...no kind of deceit shall be practised in the precincts of the temple. Those that quarrel shall lose that day's meals. Saṭṭars shall not be permitted to keep their concubines in their houses. No one shall estrange the *śâlâbhôgam* and the *dêvadânam* (property) without the royal order.(45) Those that do so, shall be subject to a fine individually of five *kaḻañjus* of gold before paying which they are not eligible to mess in the Sâlai. The amount collected by coercion from the tenants of the *Śâlâbhôgam* and *dêvadânam* should be restored tenfold. In the case of those that owe the taxes to the *Sabha*, shall be bound down by the decision arrived at by three *śaṭṭars* representing the three *charaṇas.* If not, the tax shall have to be paid with a fine of fifty-four *kâṇams* of gold. No one shall on any account stop the (daily routine of the) central shrine and the *śâlai* of fourteen *naḻis* (?). Those that stop them shall eat in the *śâlai* only after paying a fine daily of a *kaḻañju.* The servants who speak insultingly to the *śaṭṭars* shall become subject to a fine of one *kâśu.*

These arrangements were made by the *âjñapti* of Sâttaṉ Murugaṉ *alias* Tenganâḍu-kiḻavaṉ, a *veṇṇîr* Veḷḷâḷa, by Śingaṉ Kuṉṟappôḻaṉ *alias* Tiraiyaṉ Ômâyanâḍu-kiḻavaṉ of Pâppigaikkôḍu in Pâkkôḍu situated in the Ômâyanâḍu ; (this is) the writing (of the latter).

(41) These are the names of the important sections of the Vêdas and are applied to the whole of them. Nachchinârkkiṉiyâr, the great Tamiḻ commentator thinks that they are the names which were applied before Vêdavyâsa rearranged the Vêdas and called them by the present name. He writes, " நான்கு கூறுமாய் மறைந்த பொருளுமுடைமையால் நான்மறை என்றார். அவை தைத்திரியமும், பௌடிகமும், தலவகாரமும், சாமவேதமுமாம். இனி, இருக்கும், எசுவும், சாமமும், அதர்வணமும் என்பாருமுளர். அதுபொருந்தாது. இவை இந்நூல் செய்த பின்னர் வேதவியாதர் சின்னாட் பல்பிணி சிற்றறிவினோர் உணர்வதற்கு நான்கு கூறாய் இவற்றைச்செய்தாராதலின் பொருந்தாது." தொல்காப்பியம், சிறப்புப்பாயிரம், நச்சினார்க்கினியார். ப. 10.

(42) *Pañchakkam* literally means consisting of five. Compare *pañchâyat.*

(44) *Kuṭṭam* is a place of meeting ; *avaikkuṭṭam* occurs in *Nâṉmaṇikkaḍigai.*

(43) The meaning of the whole of this passage is not clear and hence the translation is only tentative. *Âham* is a technical term belonging to Sâma-vêda.

(45) *Śattimukam* is composed perhaps of *Śastam* (praised) and *mukham* (a letter) of *Śrîmukham.*

Hail Prosperity! Having obtained success (or advancement) generated by his glory and compassion and having exalted Nanda and the Yâdava family, ruling the globe unobstructed (or free from trouble) and increasing his renown which crushes his powerful (foes), may Śrîvallabha, whose reverence towards his *gurus* (Brâhmans) is augmented by the princes among Brahmans, who were devoted to him, grant us prosperity.(†)

Hail Prosperity! Born and nurtured by Yaśôda, having exalted Nanda and the Yâdava race, protecting the whole multitude of cows from troubles, increasing the love of the king among birds (Garuḍa) who was attached to his master (*i.e.* Krishṇa) and augmenting his glory which destroyed Bali, may that Śrî-Vallabha (Lord of Śrî) grant us prosperity.

No. 2. TIRUVIDAIKKODU INSCRIPTION OF KÔKKARUNANDADAKKAR.

The following inscription is engraved on a small rock in South prâkâra of the Siva temple at Tiruviḍaikkôḍu. Though the record is not well preserved, a large portion of it could be easily deciphered. The alphabet employed is Vaṭṭeḷuttu of the archæic type and the language is Tamiḻ. The orthography demands no special attention.

The inscription is dated the twelfth year opposite the second of the reign of the king Karunandaḍakkar and records the gift of twenty-five cows by a private person for maintaining a perpetual lamp.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [||*] கோக்கருநந்தடக்க[ற்]கு
2. ச்செல்லாநின்ற யாண்டு இரண்டு இத-
3. னெதிர் பன்னிரண்டு இவ்வாண்டு திருவிடைக்கோ-
4. ட்டு மாதேவர்க்கு [தி]ருநொந்தாவிளக்கு
5. நியதிப்படி எரிவதாக செழிய-
6. ந்த ......உழக்கு நெய் அட்டுவதாக ஊ-
7. ரும் இண்......க [ளு]ம் உள்ளிருக்க சடை...
8. இவன் பணிக்கைய்யில் விட்டபசு
9. சாகாமூவாப்பே [ரு*] ருவாக அட்டின பசு
10. இருப்பத்தஞ்சு [||*] முகுளத்து யா........
11. ன் புல்லமுருகனும்

Translation

Ll. 1—3. Hail Prosperity! The year twelve, opposite to the second year of the reign of Kôkkarunandaḍakkar was current.

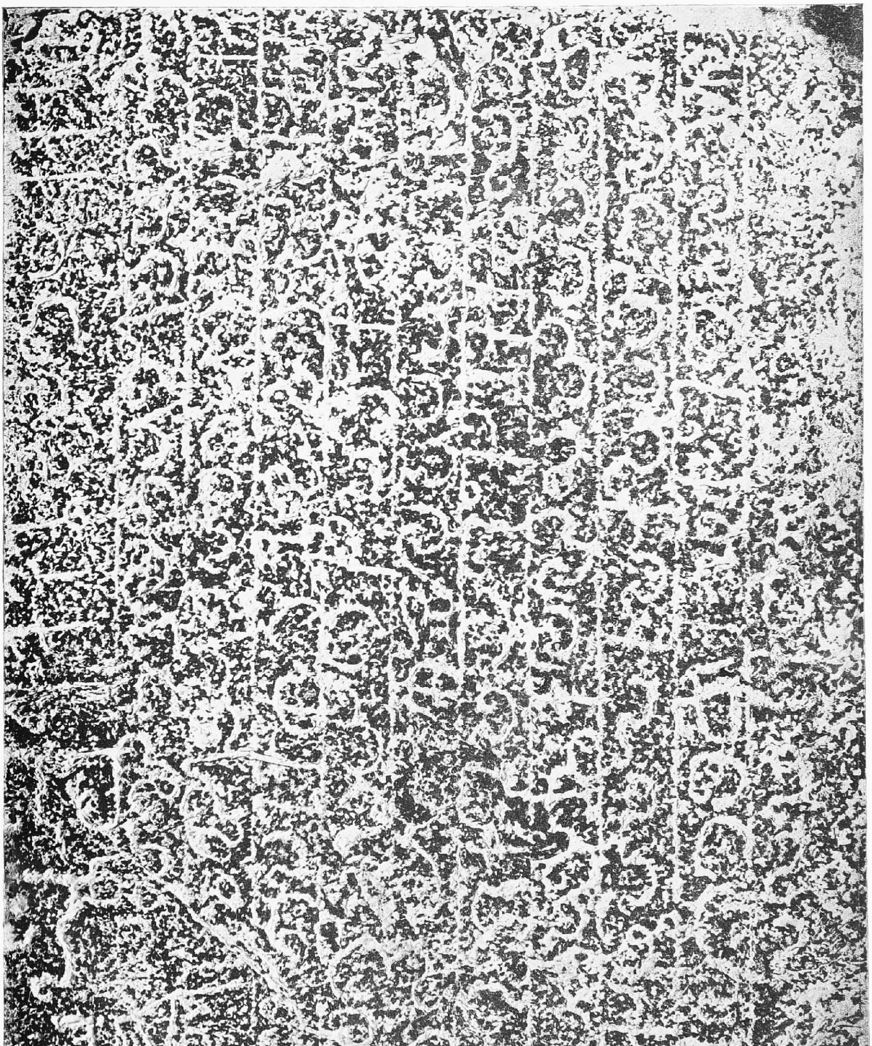
Ll. 3—11. This year, when the townsmen and...were assembled, by the order of Saḍai [yaṉ] twenty-five big sized cows, which neither die nor become old, (2) were given by Seḻiyanda...for the purpose of burning at the rate of a *uḻakku* of ghee per day, a perpetual lamp, before the Mâdêva of Tiruviḍaikkôḍu. Mukuḷattu Yâ......and Pulla-Murugaṉ.......

† This is as applied to the king Śrîvallabha. (*) This is as applied to Krishṇa. the lord of Śrî.

(1) From impressions prepared by my copyists.

(2) The cows do not die because they multiply and therefore the number shall remain not less than 25, and they do not become old, also for the same reason. Though the identical ones may die, the number and quality remain the same.

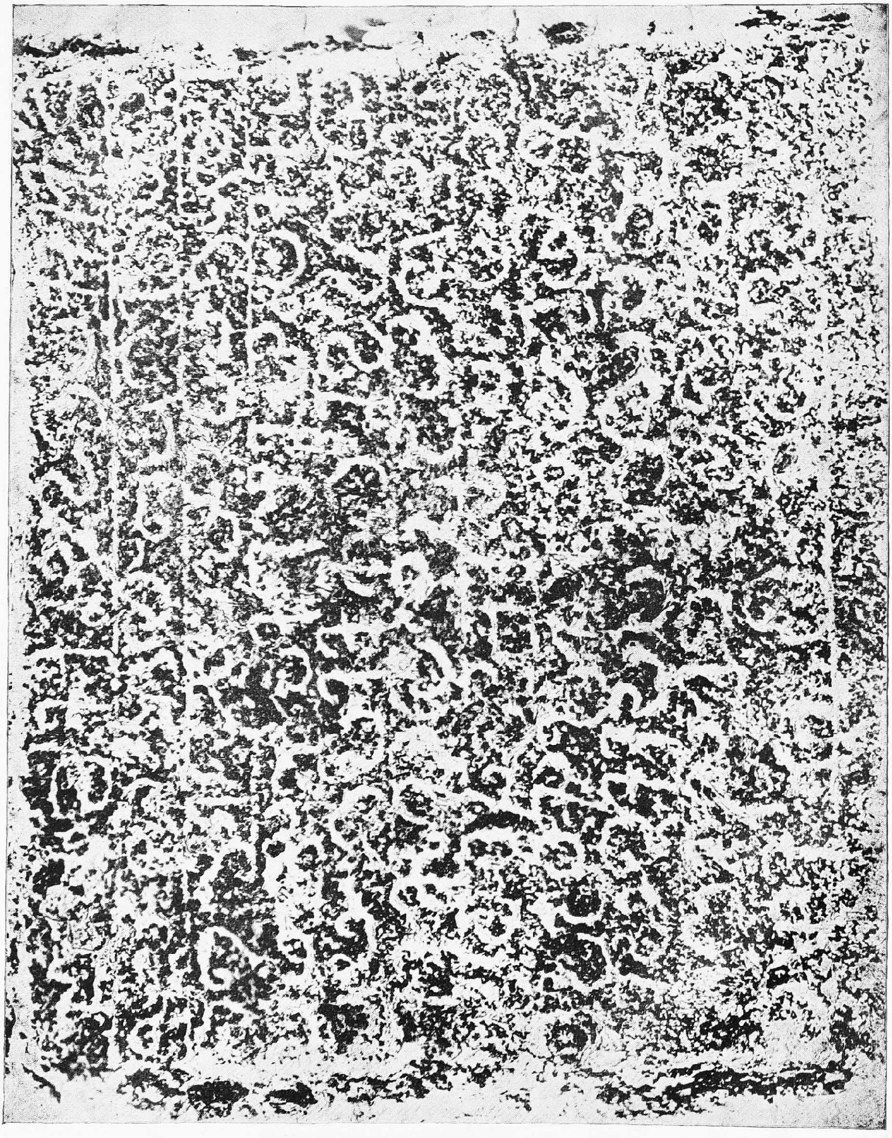
Tiruvidaikkodu Inscription of Kokkarundadakkar No. 1.



T. A. GOPINATHA RAO. SCALE 0.3 HALF-TONE BY M. E. PRESS.

Tiruvidaikkodu Inscription of Kokkarunandadakkar No. 2.

2 4 6 8 10



1 3 5 7 9 11

T. A. GOPINATHA RAO. HALF-TONE BY M. E. PRESS.

No. 3. A SECOND INSCRIPTION AT TIRUVIDAIKKÔDU OF KÔKKARUNANDADAKKAR.

This epigraph is also found on the same rock as the first and is written in the same kind of Vaṭṭeḻuttu alphabet as the other. The language of the record is also Tamiḻ. The preservation of the inscription is very bad. The portions giving the name and the regal year of the king are not worn out. The inscription is dated the twentieth year opposite the second of Kôkkarunandaḍakkar and records the gift of a perpetual lamp to the Mahâdêva of the temple.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [||*] கோக்கரு நந்தடக்கர்க்கு செ-
2. ல்லாநின்ற யாண்டு இரண்டு இ-
3. தனெதிர் [இ] ருபது இவ்வாண்டு பிர-
4. ட்டாசி திங்கள் திருவிடைக்கோட்-
5. [டு] மாதேவற்கு திருநந்தாவி-
6. ளக்கு நியதிப்படி யுழக்கு-
7. நெயெரி.........

Translation

Hail Prosperity! The twentieth year opposite to the second of the reign of Kôkkarunan-daḍakkar. This year, in the month of Piraṭṭâśi for burning a perpetual lamp, at the rate of a *uḻakku* a day, before the Mâhadêva of Tiruviḍaikkôḍu.

(1) From impressions prepared by my copyists.

The Huzur Office Plate of Vikramaditya Varaguna

The copper-plate on which the subjoined inscription is engraved was found in Huzur Cutchery of Trivandram along with a few others. No one knows when it came there.

The plate is 14·5″ long and slightly less than 2·75″ broad, its ends are shaped thicker and it is engraved on both sides. The letters are cut deeply and beautifully and the record on the whole is very well preserved; but the plate is broken slightly at the right end of it; therefore, four or five letters of each line of the first side are lost; but it is in some cases easy to make them out from the context. The plate has a hole on the left side but it does not seem to have possessed a ring. The language of the inscription is Tamiḻ and is written in Tamiḻ characters; the Sanskrit words *Svasti*, *Śrî*, *Vikrâmaditya Varaguṇa*, *Pârthivaśêkharapuram* and *râkshâbhôgam* are written in the Grantha alphabet. The *puḻḻi* or the symbol of *virâma* is marked in nearly half the number of cases in which it is required and in the rest of the cases it is omitted. There are a few orthographical peculiarities to be noted: the vowel *ai* resembles the Grantha consonant *ba*; *e.g.*, *aingala* in *ll.* 4 and 5; as in other old inscriptions, distinction is made between the secondary *â* and *r* by making the latter of double the length of the former. The secondary *ai* is, in all cases, represented by two secondary *e* symbols; *e.g.*, *karai* in *ll.* 1 and 6, *Śêndiyai* in *l.* 2; *vidai* in *ll.* 3 and 4, 5 and 8, *padiṉai* in *l.* 3; *idai* in *l.* 5; °*ṟalai* in *l.* 6; *pulai* in *l.* 6. The letter *ṇâ* is formed, unlike in the usual manner, by the addition of a secondary *â* symbol; *e.g.*, *Śeṅgaṇâvaṉ*, in *l.* 3. The consonant *pu* is also written slightly differently, the secondary *u* being a curved line beginning from the middle of the bottom stroke of the consonant *p*, somewhat resembling the *Nâgari* secondary *u* symbol; *e.g.*, *pullêl* in *l.* 4 and *pulai* in *l.* 6.

The record belongs to the **eighth** year of the reign of the king named **Vikrâmâditya Varaguna** and dated in the month of Paṅguṉi, when the king was sojourning at Tiruṇandikkarai. It mentions the name of one **Murugan Śendi** the daughter of the **Tenganaḍu-Kilavaṉ**. She was given in marriage to the king and she seems to have gone by the name **Aykula Mahâdevi**. The inscription records that the king granted some lands for her enjoyment.

The Huzur Office plates of Kô-kkarunandaḍakkar informs us that on the 14,49,087th day of the Kali era, which corresponds to 864 A. D., the village round the Vishṇu temple erected by the king was named Pârthivaśêkharapuram and that one of the king's officers was Śâttaṉ Murugaṉ *alias* Teṅgaṇâḍu-kiḻavaṉ. The present record of the reign of Vikramâditya Varaguṇa, as it mentions Pârthivaśêkharapuram, must obviously be later than 864 A. D. Again, since Śâttaṉ Murugaṉ, the *âjñapti* of the other document, is seen offering his daughter in marriage to Vikramâditya Varaguṇa, we can rightly infer that the time of this prince was not much later than that of Kô-kkarunandaḍakkar. If it be, Śâttaṉ Murugaṉ, *alias* Tenganâḍu-kiḻavaṉ could not have figured in both the reigns. Thirdly, the palaeography of the inscription under consideration points also to the same conclusion. A second copper-plate that will be edited shortly asserts distinctly, that Vikramâditya Varaguṇa belongs to the *Yâdava* race; we might therefore conclude that he succeeded Kôk-karunandaḍakkar on the throne of Malairâjyam.

Text

Front side

1 ஸ்வஸ்தி ஸ்ரீ [||*] விக்ரமாதித்யவரகுணர்க்கு யாண்டு எட்டு [|*] பங்குனித் திங்கள் திருநந்திக்கரை இருந்து அடிகள் . . . . (1)

2 ங்கநாடு கிழவன் மகள் ஆய்குலமாதேவியாயின முருகஞ் சேந்தியைத் திருவ - டிச் சார்த்த இவளுக்குக் குடியாக அட்டிக்குடுத்த பூ . . . . (2)

3 ள்ளுவ நாட்டு மேற்கோட்டுப் பழங்கோப்பற்று செங்கணாவந்தடி பலவிதை பதினைங்கலவித்துப்பாடும் சாண்டன் தடி பல விதை . . . (3)

4 ற்கலவித்துப்பாடும் குதாளங்கோடு தடி பல விதை ஐங்கலவித்துப்பாடும் இத நொடு செல்வன புல்லேல்படுவன தடிபல . . . . (4)

5 முக்கலவித்துப்பாடும் பெருமண்ணும் இடைமண்ணுந் தடி பல விதை ஐங்கல வித்துப் பாடும் ஏற்றித்தடி பல விதை ப . . . . (5)

6 ஞழிக் காலால் முப்பத்திருகலவித்துப்பாடும் இவற்றின்றலைக்கரையும் புலை - யுங் காராண்மை மீதாட்சி உள்ளடங்க இை . . . (6)

7 வி கோ நீக்கி செம்மருதர் குடியாக சந்த்ராதித்யவரத்து பெருமக்கள் காத் தூட்டுவதாக அட்டிக்குடுத்தது [||*] இத[னு]க்கு ர க்ஷாஹே . . . (7)

8 மாக இவையிற்றுளேய் பெருமக்களுக்கு அட்டிக் குடுத்த பூமி குதாளங் கோட் - டில் விதை நாற்கலம் ||---

(1) Read [ர்க்கு தெ]-
(2) Read பூமி வ-
(3) Read நா-
(4) Read விதை
(5) Read பதி
(6) Read இறையி-
(7) Read ரக்ஷாஹோம -

Translation

Hail Prosperity ! The eighth year of (the reign of) the king Vikramâditya Varaguṇa (was current). When (the king) was (sojourning) at Tirunandikkarai, and when Murugaṉ Śêndi *alias* Ây-kula-mâdêvi, the daughter of Tengaṇâḍu-kiḻavaṉ was joined (in wedlock) with His Highness, (1) the lands that were granted to her for her enjoyment (2) were, Śeṅgaṇâvaṉ-taḍi of (the growing capacity of) fifteen *kalams* of several seeds, Mâṇḍaṉ-taḍi of (the growing capacity of) four *kalams*, Kuḍâḷaṅgôḍu (of the extent) of (one) *taḍi* (and) of (the growing capacity of) five *kalams*,—all situated in the Paḻaṅgôppaḷḷu of Mêṟkôḍu (a sub-division) of Vaḷḷuvanâḍu,—together with the land attached to these and which bear (only) grass on it (3) and is of the extent of (one) *taḍi* and of (the growing capacity of) three *kalams* of various seeds ; Perumaṇ and Iḍaimaṇ of (the extent of one) *taḍi* and of (the growing capacity of) five *kalams* of various seeds ; total extent (4) (of the land thus granted is equal to that capable of growing) seeds of various kinds (to the extent of) thirty-two *kalams* measured by the *kâl* of

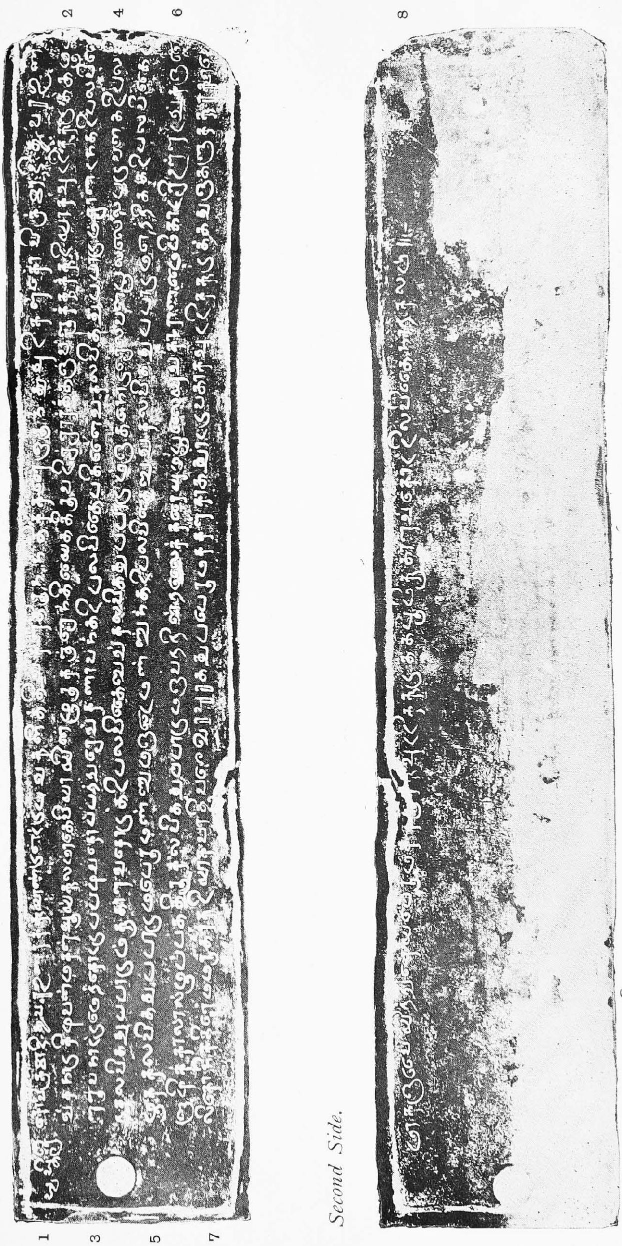
(1) *Tiruvaḍi-sârtta* means literally to apply to the feet of or join to the feet of *tiruvaḍi* might be here rendered as ' His Highness ' and *sârtta*, to be joined in wedlock.

(2) *Kuḍiyâga* =as tenants ; *i.e.*, the tenants were placed under her.

(3) The phrase *pullêl-paḍuvaṉa* is not clear and hence the translation is only tentative.

(4) *Èṟṟi* literally ' having added together *i.e.*, in total ; *Èṟṟi-taḍi* has therefore been rendered as ' the total extent.'

The Huzur Office Plate of Vikramaditya Varaguna.



First Side.

Second Side.

SCALE 0.6

HALF-TONE BY WIELE AND KLEIN.

T. A. GOPINATHA RAO.

ten (?) *nâḻis*. These, including the first (instalment of the) tax on them, (5) the *pulaiyas* (attached to them), their *kârâṇmaî*, *mîdâṭchi*, were granted free of taxes on condition that the tenants shall be (exclusively) of the good cultivator class (6) and that the chief men of Pârthivaśêkharapuram shall protect and make over the proceeds of them.

The land that was set apart as *rakshâbhôgam* (7) for the chief men (of Pârthivaśêkharapuram) was situated in Kudâḷangôḍu itself and was of (the growing capacity of) four *kalams* of seeds ||—

(5) *Karai*=land tax ; *talai-karai* has been rendered as the first instalment of the land tax.

(6) *Marudar*, those living in the *marudam* land, *i.e.*, arable land, cultivators ; *semmarudar*=good farmers or cultivators.

(7) *Rakshâbhôgam*, the fees levied for protecting anything, such as land.

METHODIST PUBLISHING HOUSE, MADRAS.

Travancore Archaeological Series

No. III

An Inscription of the ninth year of the reign of
Parantaka Pandya at Kanya Kumari

INSCRIPTION OF THE NINTH YEAR OF THE REIGN OF PARANTAKA PANDYA

The following inscription is engraved on the east wall of the first *prâkâra* of the Kanyâkumâri temple at Cape Comorin. Besides this, there is one more record of the 9th year of king Parântaka in the same temple, but unfortunately it is built in. The epigraph under consideration is somewhat damaged; but it is not very difficult to read it. The alphabet employed is Tamil of the 12th or 13th century A. D. and resembles that of the inscriptions of the times of Kulôttunga I., Vikramachôḷa and others (1).

The record refers itself to the 9th year of the reign of Parântaka Pâṇḍya. In the historical introduction at its beginning, the inscription recounts the acts of valour shown by this king; for example, the checking of the inroads of the sea, the engraving of the family crest,—a pair of carps,—on the Malaya mountains and sitting on the same throne with Dêvêndra, etc.,—acts which the Tamil literature attributes to the early ancestors of the Pâṇḍyas, are claimed to have been performed by Parântaka Pâṇḍya (2). He is said to have defeated the Chêra and levied tribute from him. The King of the Kûpakas offered his daughter in marriage to Parântaka Pâṇḍya and he married her. The king then fought a battle at Viḻiñam and took it (3). Next, the vessels (?) in the harbour of Kâṇḍaḷûr were destroyed (4). Apparently the systems of weights and measures were in an unsatisfactory condition and consequently the king is described as turning his attention at standardising them, and in token whereof, they were or-

---

(1) Compare this with the facsimile of the inscription of Kulôttunga I. given in Vol. III., Part III of South Indian Inscriptions.

(2) Ugra Pâṇḍya hurled his spear and curbed the fury of the sea, which rose boisterously to devour Madura, the capital of the Pâṇḍyas. It then advanced calmly as far as the feet of the king and respectfully laved them. This forms the subject-matter of the 52nd of the 64 *Tiruviḷaiyâḍals* (divine sports) of Śiva.

The two Śinnamanûr plates and the Vêḷvikuḍi grant also mention all these acts, attributing them to the early Pâṇḍya kings whom however they do not mention by name. "Among these might be mentioned the engraving of the fish—the Pâṇḍya crest—on the Northern mountain, *i.e.*, Mount Meru; wearing the garland of Indra and securing one-half of his throne; casting the spear for the return of the sea; and performing one-thousand sacrifices." Tamil literature is one with the Śinnamanûr and other grants in stating that the early Pâṇḍyas engraved the carps on the Mount Mêru, implying that they extended their conquests as far north as the Mêru. But according to our inscription, Parântaka engraved the fish only on the Malaya mountain, a comparatively easy piece of work, quite consistent with his limited means and power.

(3) The port of Viḻiñam was always the cynosure of all foreign kings. For instance, the early Pâṇḍya king, Mârañjaḍaiyan or Jaṭilavarman Parântaka says in his Madras Museum plates and the Trevandram Museum stone, that he fought at and took Viḻiñam; Kulôttungachôḷadêva I., captured it and named it Kulôttungasôḷappaṭṭiṇam in the 13th century, we see in our inscription Parântaka Pâṇḍya capturing it. It appears to have been a thriving sea-port, which by its riches might have offered great temptation to these foreign sovereigns.

(4) Kâṇḍaḷûr has not yet been identified. Taking it to be a sea coast town, the phrase "*Kâṇḍaḷûr Śâlai kalamaṟuttu*" has been rendered by the previous translators as "having destroyed the ships that stood in the roads at Kâṇḍaḷûr." Though at present I am unable to explain it properly, it appears almost certain that *kalam* and *Śâlai* do not mean what they have been taken to be. I have, however, assumed their translation for the sake of uniformity.

dered to be stamped with the royal totem, the carp. He set up ten golden lamps to the God of the temple at Anantaśayanam (Trivandram) and granted the village of Tâyanallûr for their upkeep. The king dedicated the Puṟattâyanâḍu to the goddess Kanni of Kumari, for the purpose of feeding all those that attended her grand festival held annually on the Pushya-*nakshatra* in the month of Tai. The introduction then goes on to say that Parântaka defeated Telinga Vîman and took from him Kuḷam and that he also subjugated the southern Kalinga country. The other inscription calls him Jaṭâvarman.

The name Parântaka Pâṇḍya in or about the 12th or 13th century A. D. is a new one to South Indian Epigraphy. It is well known that there were at least two kings who bore this name, but the first of them lived in the latter part of the 8th century and the second, who happens to be the fifth in descent from him, seems to have been perhaps an elder contemporary of Parântakachôḷa I. (5). From the fact that the Parântaka of our inscription claims to have conquered the South Kalinga country and taken Kuḷam from Telinga Vîman, the two conquests that are well known to every student of the history of the Chôḷas as gained by Vikramachôḷa, who reigned from 1118—1136 A D., he (Parântaka Pâṇḍya) must have been a contemporary of the Chôḷa king, Vikramachôḷadêva. Since the palaeographical evidence also points to the fact that the inscription under notice belongs to about this period, it would be natural and reasonable to infer that Parântaka Pâṇḍya accompanied Vikramachôḷa in his expedition to the Kalinga country; as we know that the Pâṇḍyas had no independent existence till about the reign of Kulôttuṅgachôḷa III, we have to presume that Parântaka Pâṇḍya marched with the army of Vikramachôḷa as his vassal. If the surmises made above are correct the age of Parântaka Pâṇḍya would become the first half of the 12th century A.D.

I have shown elsewhere (7) that the Pâṇḍyas appear to have borne the surnames Jaṭila (or Jaṭâ) varman and Mâravarman alternately in the same way as the Chôḷas assumed the surnames Parakêsari and Râjakêsari alternately. Assuming this to be true and giving each generation the usual 30 years, we see that the king Parântaka Pâṇḍya of our inscription must be a

(5) The genealogy of the early Pâṇdyas is as follows:

1. Jayantavarman
|
2. Mâravarman Arikêsari Parâṅkuśa
|
3. Jaṭila, Parântaka I (770 A. D.)
|
4. Râjasimha I.
|
5. Varaguṇa Mahârâja (862 A. D.).
|
6. Śrîmâra, Srîvallabha *alias* Êkavîra.

Varaguṇavarman. 7. Parântaka *alias* Vîra-Nârâyaṇa .
| Śaḍaiyaṉ.
Râjasimha II.

An. Rep. of the Asst. Superintendent of Arch. for 1907, para 19.

(6) The introduction to the inscriptions of Vikramachôḷa has, "குளத்திடைத்தெலிங்கவீமன் விலங்கன் மிசை யேறவுங் கலிங்கபூமியைக் கனலெரி பருகவும்" and the Kalingattupparaṇi says of Vikrama "கலிங் கங்களேழினையும் போய்க் கொண்டதானைத் தியாக சமுத்திரமே." See also S. I. I. Vol. III. pp. 179-80.

(7) In my paper on the Trivandram Museum stone inscription of Mârañjadaiyaṉ to be published shortly.

Jatâvarman, a deduction which is borne out by the inscription already referred to above. The synchronism would then be as follows :—

Chôḷas.	*Pâṇḍyas.*
1. Âditya.	1. Varaguṇa Mahârâja.
2. Parântakachôḷa I. (A. D. 908).	2. Śrîvallabha, Ekavîra Mâravarman.
3. Arimjaya.	3. Parântaka, Vîranârâyaṇa, Śaḍaiyaṉ.
4. Parântaka II.	4. Râjasimha, Abhimânamêru, Mâravarman.
5. Râjarâja. I. (985. A.D.)	5. [A Parântaka, Śaḍaiyaṉ].
6. Râjêndrachôḷadêva.	6. [Son, Mâravarman].
7. Kulôttungachôḷa I.	7. [Another Parântaka, Śaḍaiyaṉ or Jaṭâvarman. [862+(7×30)=1072 AD.]
8. Vikramachôḷadêva	

The conquest of Kalinga claimed for himself by Vikramachôḷa is believed to have been undertaken at the instance of his father, Kulôttungachôḷa I, and therefore to have taken place in the reign of the latter (8). If the taking by Vikramachôḷa of Kuḷam of Vîman and the South Kalinga occurred during the reign of his father, no wonder we see that the approximate date arrived at for Jaṭâvarman Parântaka Pâṇḍya of our inscription at the end of the table of synchronisms, coincides with the reign of Kulôttungachôḷa I. Hence combining this consideration with the others already examined, we might definitely conclude that Parântaka Pâṇḍya lived about the latter part of the 11th and the first part of the 12th Century A. D. It is incidentally mentioned that Parântaka Pâṇḍya was born in the Pushya *nakshatra* in the month of Tai (9). The immediate object of the inscription under consideration is the fixing of the exact boundary of the land belonging to (the *dêvadânam* of) the goddess Kanyâkumâri. In defining these the following names of places &c., occur in the inscription :—Puṟattâya nâḍu, situated in the Uttamaśôḷavaḷanâḍu belonging to the Râjarâja-Pâṇḍinâḍu; Tâyanallûr; Adiyanûr; Paṇaikuḍi; Perunguḍamalai; Nâñjinâḍu; Aṇaimalai; Vâḷaiyâṟu; Nâvây; Kôḍikkaḷâ; Karunguḷam; Aḷḷiyûr; Pûśanguḍi; Kirâttikuḷam; Karimbâḍu; Viśâpuri; Kêraḷaṉkuṟichchi; Maṇaṟkuḍi; Suchîndiram and Tôvâḷai. Of these, Karunguḷam, Pûyanguḍi, Kurâttikkuḷam, Karimbâḍu, Vaḷḷiyûr, Viśâpuri, Kêraḷaṉkuṟichchi, Maṇaṟkuḍi, Suchîndram and Tôvâḷai are in South Travancore and most of them near the Cape Comorin. Vaḷḷiyûr and Viśâpuri are in South Tinnevelly.

(8). S. I. I. Vol. III. p. 180.

(9). Dr. Hultzsch has made a casual reference to this inscription in *para*. 18 of his Annual Report for 1896 and in the list of inscriptions copied during that year appended at the end, he remarks that this record "Specifies the boundaries of the temple land".

1 ஸ்வஸ்தி ஸ்ரீ திருவளரச் செயம[வ*]ளரத் தென்னவர்தம் குலம்[வ*]ளர வருமறை நான்கவைவளரவனைத்துலகுந்துயர் நீக்கத்,(2.) தென் மதுராபுரி தோன்றி (த்தே)-

2 ஜெவெநூ ஞேடினிதிருந்த(3.) மன்னர்பிரான் வ[ழு]தியர்கோன் [வடிம்]பலம்ப நின் றருளி மால்கடலை (4.) எறிந்தருளி மலையத்துக்கயல் பொரித்துச் (5.) சேரலனை-

3 ச்செருவில் வென்று [தி]றைகொண்டு வாகை சூடிக் கூபகர்கோன் மகட்குடுப்பக்(6.) குலவிழிஞங்கைக்கொண்டு கன்னி[ப்]போர் செய்தருளிக் காந்தளூர்ச்சாலை கலம றுத்-

4 [து]மன்னுபுகழ் மறையவர்தம் மணியம்பலத்துளினிதிருந்து ஆயிரத்தெண்மர் அவி ரோதம் பணிப்பணியால்(7.) ம[றை பேர்]த்துக்கல் நாட்டிப் பண்டுள்ள பேர்தவி-

5 [ர்த்*] து நிறுப்பனவு மளப்பனவும் (8.) கயலேழுதி அனந்தபுரத் தெம்மாற்கு நில விய பொன் மணிவிளக்கு நின்றெரியப் பத்தமை[த்து] ஆ]ங்கமைத்த(9.) தாயநல் லூர் அடதென்-

6 னாட்டரையனென அறிவாகையால் யறிந்துணர்த்து (10.) தென்னவர் தங்குலதெய்வம் தென் குமரிகன் . . . .(11.) திருநாள் விளாவதனிற் றை-

7 தப்பூசப் பிற்றை நான்று வந்திருந்தாரெல்லாற்கும் (12.) மாற்றாதே தியாகம் இட அறத்தா[ல் விளங்கிய ஆய்ந்த கேள்விப் புறத்த] (13.)

8 ரயநாடு பூமகட்களி[த்து*] த் தெலிங்கவி(ய்)மங்குளங்கொண்டு தென்கலிங்க மடிப படுத்து திசை அனைத்து முடனாண்ட ஸ்ரீ-

9 பராந்தகதேவற்கு யாண்டு (14.) ௯தாவது [||*] ராஜராஜப் பாண்டிநாட்டு உத்தம சோ ழவளநாட்டுப் புறத்தாயநாட்டுக் குமரிக்கன்னிய-

10 ரபகவதியார் தேவதானத்துக்குப் பெருநான்கெல்லை [||*] வடவெல்லை நாஞ்சிநாட்டு அதியனூரு (ம்) மின்னாட்டுப் -

---

(1) From impressions prepared by my copyists.

(2) நீங்க would be better.

(3) The other inscription reads னிதிருந்து.

(4) வார்கடலை would suit the rhyme better.

(5) Read பொறித்து.

(6) Read கொடுப்ப.

(7) The other inscription has. . . . ம் வ[ளர்ப்] ப அமைத்த பேராயிரத்தெண்மரவிரோதப்பணிப்பணியால்

(8) The letter ள is engraved below the line. The other inscription reads அளப்பனவும் முகப்பனவும் நிறுப்பனவும்.For metre and rhyme it would be better if the reading is முகப்பனவு நிறுப்பனவு மளப்பனவும்.

(9) The second inscription reads ஆங்கமைந்த.

(10) Read வகையால் அறிந்து. The other inscription reads அறிந்துணர்த்த (11) The letters lost here must be னியார் தம்

(12) The other inscription reads வந்திரந்தோரெல்லாற்கும் which appears more correct. It means "to all these that came and asked for alms."

(13) The other inscription reads here அறத்தால் விளங்கிய ஆய்ந்த கேள்விப் புறத்தாயநாடு.

(14) The second inscription has here ஸ்ரீகோச்சடைய பன்மரான திரிபுவன சக்கரவர்த்திகள் ஸ்ரீபராந்தகதேவற்கு.

T. A. GOPINATHA

HALF-TONE BY WIELE & KLEIN.

11 பெருங்குடி மலையுட்பட பணைகுடி நீங்கலாக மூன்றுங் கூடின மலையிற் சந்தேச
தேசப்பிரமாணம் [ஆ]னைமலையு[ம்] மனுத்திரப்-

12 (பா) பாறையும் தோரணகுழியும் பிடாரனேரிக்கொழுக்குத்தும் கண்டனேரிக் கொ
ழுக்குத்தும் வாழையாற்று வடவாறும்

13 நாவாயும் கோடிக்களாவும் விறகடுகுப்பை[யு]ம் ஒழுக்கந்தாழ்வும் இன்னாட்டு வடகீழ்
மூலை கருங்குளமும் அள்ளியூரும் பூச-

14 ன் குடியும் கூடின பிரமாணமான [பு]க்கூழ்குழியும் கிரா (ர) த்திக்குளமும் சிதற்
றைப்பாறையும் நெடுவாலிகுழியும் மேற்கே-

15 நாக்கின நீர்வீழ்தாழ்வும் விளக்கன்குழி நீர்கொள்ளியும் இரட்டைக்கிணறும் ஆத
னூர்[து]றை நீர்வீழ் [தாழ்வு]ம் பால்பாடும் நெடுங்-

16 களரும் உசிலோடுகுழியும் ஆனைஅடிப்பாறையும் [க]றடிமணலும் இரட்டை நூரம்
பும் கறிம்பாடும் ஆனைக்கல்லும் [|*] இவ்வெல்லையி-

17 ல் கிழக்குக் கருங்குளவளநாட்டு விசாபுரியும் இருக்கந்துறைக்குந் தென்கீழ் மூலை-
[யும்] [|*] தென் எல்லை கிழ[க்குப்ப] ாருசமேம போந்து இந்நா-

18 ட்டுத்தென் மேல்மலை கோளன்குறிச்சியான கோளன்குடி[யு]ம் நாஞ்சினாட்டு ம
[ணற்குடி]யும் [கூ]டி[ன சந்] தேசப்பிரமாணம் கேளர-

19 ங்குடிக்குத் தென்மேல் மூலை பெ . . . . ழையும் கட . . . . . மபன்றிதலை விளை-
. . . . ற்கும் . . . . நடுவிளையும் மாணுக்க-

20 ன் குழிக்கீழ்விளிம்பும் [ந]ங்கை கிணறு . . . . தாகச் சுசீந்திரமும் கோளன்குறிச்சி
யும் . . . . [வ] ழியும் தேவிகுளத்தில் நீ-

21 [ர்]கொள்ளியும் [ஆ]றுண்ணி வட கொம்பில் . . . . . . க்குப்பாை [றயும்] . . . .
[பாப்]பான்குழியும் . . . . பாறையும் வடக்குநோக்கி-

22 ன நீர்வீழ்க்காரடு வெள்ளெளுப்பைத்தாழ்வும் பள்[ளி]ச்சந்த நீங்கலாக குருந்தோ
. . . . ளற்பொற்றையும் ம-

23 லையே யொழுங்காகப் போந்து தோவாளைக்குக் கீழெல்லைக . . . . னையும்
உருண்[ட]ப்பெ]பா[ற்றையும்] ஒழுங்காக ஊசிமலையு-

24 ம் ஒழுங்காகப் போந்து ஆனைமலையாக இவ்விசைந்த பெருநான்கெல்லை யுட்பட்ட
. . . . தங்களும் அமிர்துபடி சாந்து-

25 ப்படியுஞ் சந்தனங்கற்பூரத்து[க்]கும் நாம் பிறந்த தைப்[பூ]-

26 சததிருநாளுக்கும் செல்விதாக இறையிலிதேவதானமாக நமக்கு [டையபடி] . . .
நீர்வார்த்துக் குடுத்தோம் குமரிக்கன்னிப்-

27 பகவதியாற்கு [||*] -

Translation

(*ll.* 1—9) Hail Prosperity! In the 9th year of (the reign of) Parântakadêva;—the lord of the kings, who was born in the Southern Madurâpuri for expelling distress from all the three worlds, so that prosperity might grow, victory increase, the family of the Teṉṉavar (the Pâṇḍyas) endure, and the four superior *vêdas* might flourish; who sat upon the same throne as Dêvêndra; the king of Pâṇḍya race, who stood (on the sea shore) so that it might lave his feet; who conquered the great sea; who engraved the carps on the Malaya (mountain); who vanquished the Chêra in battle and received tribute from him; who wore the (garland of)

vâgai (flowers); (15) who was offered by the king of the Kûpakas (16) his daughter (in marriage); who took the ancient Viḻiñam, where he fought his first battle (*kaṉṉippôr*); who destroyed the ships (?) at the port (*śâlai* ?) of Kândaḷûr; who being advised by the one thousand and eight (persons) who were appointed to give counsel, administered justice and set up pillars (?); who having removed their old names, and got the carp engraved on the (newly adopted) measures of weight and capacity; who set up ten beautiful golden lamps of rare workmanship for the god at Anantapuram; who, for that purpose granted Tâyanallûr who presented the Pâṟattâyanâḍu, which is resplendent with charity coupled with deep learning to the family deity of the Teṉṉavar, the goddess Kaṉṉi (of Kumari), who knowing by the proper way, proclaims to the world that the king is the powerful sovereign of the Teṉṉaḍu the (Pâṇḍya country); for the pupose of giving munificently (alms) to all those that are present on the day after the festival of *Taippûsam*, who took Kuḷam of Telinga Vîmaṉ, and subjugated the South Kalinga (country) and who ruled over all the quarters (of the globe):

(*ll.* 10—17). These are the four great boundaries of the Puṟâttâyanâḍu, the *dêvadânam* (land) of Kanyâbhagavatiyâr of Kumari:—The northern boundary of the *dêvadânam* (lands) belonging to the Kanyâbhagavatiyâr of Kumari, situated in the Puṟâttâyanâḍu, (a subdivision) of the Uttamaśôḻavaḷânâḍu, (a division) of the Râja-râja-Pâṇḍinâḍu, are:—With the exception of the three (places?), Adiyaṉûr and Paṉaikuḍi together with the Perunguḍamalai in the Nâñjiṉâḍu, the mountain tract (included) according to the royal order, (18) in the Âṉaimalai, the Maṉuttirappâṟai, the Tôraṇakuḻi, the Piḍâraṉêri-koḻukkuttu, the Kaṇḍanêri-koḻu-kuttu, (19) the northern branch of the Vâḻaiyâṟu; Nâvây, Kôḍikkaḷâ, Viṟagaḍukuppai, Oḻukkandâḻvu; on the north-east corner of this *nâḍu* are, according to this settlement, Karuṉguḷam, Aḻḻiyûr, Pûśaṉguḍi together with Pukkûḻkuḻi Kirâttikkuḷam, Śidaṟṟaippârai, Nêḍuvêlikuḻi, the low ground in which the water drains on the west-side; the Viḷakkaṉkuḻi Canal, the Iraṭṭaikiṉaru, the low land of Âdaṉârtuṟai in which the water drains, the Pâlpâḍu, the Neḍungaḷar, the Usiloḍukuḻi, the Aṉaiyaḍippâṟai, the Karaḍimaṇal, the Iraṭṭainurambu, Karimbâḍu, and Âṉaikkallu.

(ll. 16—17). The eastern of these (four great) boundaries (are), Viśâpuri in the Karunguḷavaḷanâḍu, and the south-east corner of Irukkantuṟai.

(ll. 17—24). The southern boundaries (are):—going directly to the east as far as the south-west limit of this *nâḍu* which is Kêraḷanguḍi *alias* Kêraḷaṉkuṟuchchi, and Maṉarkuḍi of the Nâñjinâḍu, which together, according to the royal order, form the south-west corner...... ......to the west of Paṉṟitalaiviḷai..................Naḍuviḷai, the east border of Mâṇâkkaṉkuḻi, Nangaikiṉaṟu....................Suchîndiram, Kêraḷaṉkuṟuchchi..................the canal from the Dêvikuḷam, from the northern branch of Aṟuṉṉi...............[Pâp]pâṉkuḻi,.................paṟai,

---

(15) A garland of this flower indicates that the wearer is the victor. Compare "வாகை சூடிய சிலையி ராமன்" (Kambar). See Tolkâppiyam, Poruḷadigâram, Purattiṇaiyiyal, Sûtram 18; and Purapporuḷvenbâmâlai, p. 70.

(16) One of the dynasties of kings who ruled in S. Travancore. They seem to be related in some way to the present or Tiruppâppûr dynasty of the Travancore Sovereigns.

(17) *Kaṉṉippôr* means literally a maiden attempt at warfare; cf. கன்னி மாங்காய், கன்னிக்குட்டி, கன்னிக்கோழி, கன்னித்தேங்காய் etc. The term Kaṉṉippôr occurs in the commentary on the Puranaṉuru thus "போர் மடந்தையை புணரவருகிற கன்னிப்போராதலாற் பனிக்கய மண்ணியென்றார்" v. 79. in praise of தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியன் by இடைக்குன்றூர் கிழார்.

(18) *Sandêśam* means information, direction or order.

(19) *Koḻukkuttu*, a pile driven into the earth, a post marking the boundary, etc.

the boulder from which the water dribbles and which is situated on the north, the valley of Veḷḷeluppaittâḷvu, excluding the *paḷḷichchandam* (the lands belonging to the Jaina or Buddha temples); Kurunto..............poṟṟai; (20) going directly along the mountain to the eastern boundary of Tôvâḷai..............the Uruṇḍaippoṟṟai, straight to Uśimalai, (from there) straight to Aṇaimalai.

(ll. 24—27). The (lands);.................included within these four great boundaries thus fixed, belonging to us were granted as tax free *dêvadânam* (land) to (the goddess) Kanyâbhagavatiyâr of Kumari, for meeting the expenses of the offerings, prepared sandal paste, sandal, camphor, and for the festival celebrated during our birthday, the Taippûsam.

(20) *Poṟṟai*, a large, bare boulder.

METHODIST PUBLISHING HOUSE, MADRAS.

Travancore Archaeological Series

No. IV

The Paliyam Plates of the 322nd. year of the Pudu-Vaippu Era

No. V

Three Sanskrit Inscriptions at Trevandram

PALIYAM PLATES OF THE 322ND. YEAR OF THE PUDU-VAIPPU ERA.

BY T. A. GOPINATHA RAO, M.A., SUPERINTENDENT OF ARCHÆOLOGY, TRAVANCORE STATE.

The subjoined inscription is neatly and beautifully engraved on a set of five copper plates belonging to the Pâliyattu Achchan of Chêndamangalam in the Cochin State; the members of this family were the hereditary prime-ministers of the Râjas of Cochin, but lost their position after the transportation to Madras of one of the Valiya Achchans who joined the insurgents headed by Vêlu Tambi Daḷavây of Travancore who, as every one knows, marched against Cochin to kill the British Resident Macaulay.(a) At present, theirs is the richest family in the whole of the Cochin State and the head enjoys several social distinctions. The set of plates were kindly lent to me for examination by the present Valiya Achchan and from impressions taken under my supervision I now edit the inscription.

The record is engraved on both sides of the plates which are numbered in the Tamiḻ-Malayâḷam numerals engraved in the middle of the left margin of the first side of each. At the bottom of the left margin of the second side of each, the sign manual of the Râja of Cochin, a mere symbol, is engraved. All the plates have a hole in the middle of their left side, through which a copper ring passes and keeps the plates bound together. The ring was cut when it was presented to me for examination and it bore no seal.

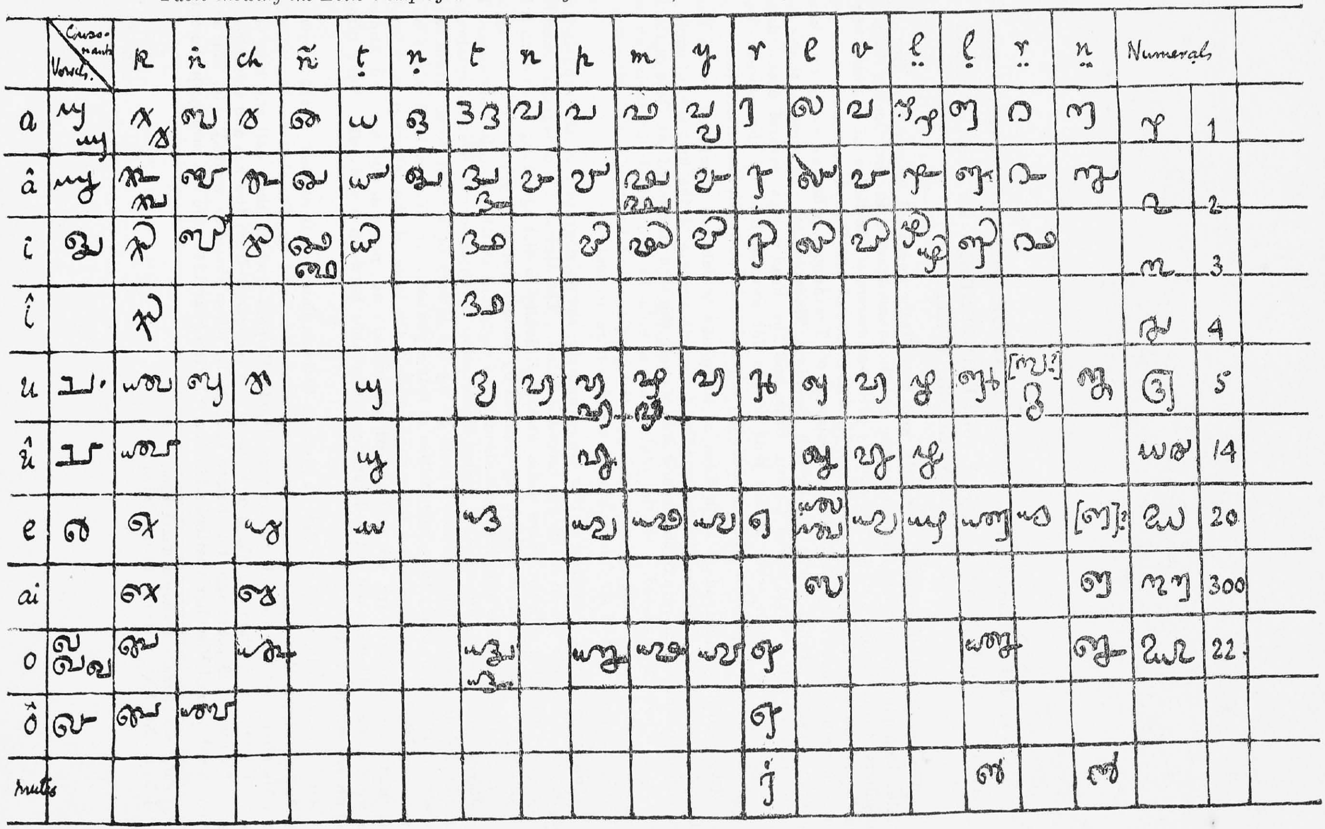
The inscription is of interest in two ways, namely, the palæography of the alphabet employed and the special era in which the record is dated. The alphabet is a degraded modification of the Vaṭṭeḻuttu, wherein there is the utmost difficulty in distinguishing from each other the letters *p*, *v*, *y*, *l*, and *n*, which are represented by almost similar symbols; nay one symbol signifying one sound in several instances, is made to represent another in other instances. The peculiarities are very many and as a verbal description of them would become cumbrous if attempted, I have appended herewith a plate giving the letters in tabular form, from which palæographists might study the irregularities of this alphabet. In this table it might be observed, as noted above, little or no difference is seen in the form of the letters **p**, **n**, **y**, and **v**, and their secondaries **pâ**, **nâ**, **yâ**, and **vâ**; **pi**, **yi**, and **vi**: **nu**, **pu**, **yu**, and **vu**: **pû**, and **vû**: **pe**, **ye**, and **ve**. There is not much difference observable between **ṅ** and **lai**. Very often **k** and **ch** are written alike.

Of the new era in which the date is given, a little explanation is needed. It is known as the **Pudu-vaippu** Era. The origin of it is explained as follows by Visscher in his "Letters from Malabar":—"The second era the year *Pooda Vaipum*: which they call the new style, was first established when the island of Vypeen was recovered from the sea and inhabited by men. This was 383 years ago (**i.e.**, before 1723 A. D. when Visscher wrote.)" (b) The editor of the translation of Visscher's letters adds that "In the year 1341, the sea threw up the small

(a) Śaṅguṇṇi Mênôn's History of Travancore, p. 336.

(b) Letter No. XXV, p. 150 of the translation.

Table showing the Letters employed in the Paliyam Plates of the 322nd. year (=1662 A.D.) of the Pudu-Vaippu Era



island of Vypeen on the north side of Cochin. The waters breaking through the river Cocci, swept away the village and formed a large river and back-water, and so spacious a harbour, that large ships can lie safely at anchor in the river on the North-east side of the town of Cochin. Vaipeen is thirteen miles long and one mile broad. The natives date their era from the period of its origin. This is called *Poodu-Vaypa* from the two Malayâḷam words *poodu*, new and *veypa*, foundation" (c). It was current for some time, but I do not know if any one uses it at present.

Besides the two features of the document already mentioned, it might be also noted that this is the first extant agreement between the Râja of Cochin and the Dutch East India Company. No doubt the record alludes to a previous agreement, but it is not forthcoming. It is upon this treaty that the Dutch settlements on the West Coast were established. The period to which the inscription under discussion belongs marks also the decline of the Portuguese supremacy in India.

The inscription is **dated** the 14th *Mînam* in the year **322** of the **Pudu-Vaippu** era: that is, it corresponds to the 22nd. March, 1663 A. D. The record begins with an allusion to the several misfortunes that the royal family of Cochin suffered on account of the internal dissensions that prevailed in its five collateral branches and proceeds to state that this agreement with the Dutch was drawn up after deliberation with the *prabhus* (lords) residing North and South of the river Kâñjirapuḷai, the Vâḷai prabhu and Avaṇâ Nambûri, held in the temple of Bhagavati at Paḷayaṇṇûr. The object of the treaty is said to be to ensure the safety of the Cochin royal family (*Svarûpam*) by entering into friendly relationship with The Hon'ble the Dutch East India Company (or as the record has it *vegumânappaṭṭa Lêndakummañji*) and to guide the conduct of the *anantaravars* in future. As a consequence of the feud that existed in the royal family, the Portuguese (*Paṟuṅgi*) also joined its enemies and caused to it lot of harm. Therefore, their alliance was overthrown and the new one with the Dutch was contracted : the terms of the agreement which was drawn up on the occasion are recorded on these five plates as follows :—

(1). The Dutch having come in possession of the fort at Cochin which was first built by the Portuguese, their occupation of the forts at Cranganore (Koḍuṅṅallûr), Paḻḻippuram and Pâmbâ was ratified in writing by the Râja of Cochin. He also permits the Dutch the enjoyment of the produce of the islands (*turuttu*) of Pâdiri-turuttu, Poṭṭa-turuttu and Veṇḍu turuttu, as also the services of the slaves who were working under the Portuguese, who are now made over to the Dutch.

(2). In the open space in front of the fort at Cochin which is purposely left so and which is bounded on the South by the land belonging to the Râja, the west boundary of the plot of land known as the *Naḍuḍal-paṟambu*, the *Tirumaṅṅalattu paṟambu* and the *Chakkâlakka paṟambu* and on the east by the Bhagavati Temple, no one shall plant any trees, without the previous express sanction of the Hon'ble Company.

(3). If there occurs any disturbance between the subjects of the Cochin State and the Dutch Company, each party is bound to restore the men belonging to the respective Government for punishment.

(4). No succession fee shall be levied (by the Cochin Government apparently) upon the descendants of the seven classes of subjects that were set apart once by the Cochin Râjas for the services of the Portuguese and upon the Christian converts whom the Portuguese brought down from the Canara side. Nor can their persons be substituted by others.

(c) Ibid, foot-note.

(5). No pepper that grows in Cochin territory shall be permitted to get out of its limits, but shall be collected, weighed and delivered over to the Company.

(6). When the Company is in need of the help of the Cochin forces, the Râja should render it all possible assistance with his men: similarly, if the Râja wants help of the Company, the latter should bind itself to put down his enemies and protect his kingdom.

(7). During the times of hardship which the Râja was obliged to pass through, the **chief of Vaḍakkaṅkûṟu** rendered great help to him: in grateful recognition of this the Râja promises to give him assistance whenever wanted by him.

(8). If the Cochin royal family becomes poor in children and it is required to go in for adoption, such adoptions shall be taken from the **Châḻiyûr** line only. Even then, such a step should not be taken without previously intimating the matter to the Company and taking their counsel in that connection.

(9). The Mênôn of Pâliyam has, for the good of the royal family, served faithfully in several ways: therefore, the Râja binds himself to protect the family (*taṟavâḍu*) for ever and ever.

(10). The temples, the brâhmaṇas and the cows in the following places shall specially be protected by the Râja of Cochin:—Paḻayannûr, Tiruvallâmala, Tiruchchivappêrûr, Ûragam (Ûrôtta) Iruññâḍakkûḍa, Tiruvañjaikkuḷam, Tiruppûṇittuṟai and Tiruvallây. The temple affairs should not be allowed to fall in desuetude. In addition to these the Râja should offer facilities for *yâgas* and other brahmanical ceremonies.

(11). The representatives of the Koṅṅiṇi mahâjanam requested the ancestors of the Râja of Cochin to take them (Koṅṅiṇis) under their protection and also build for them a temple. Thereupon, a plot of land was given them for the latter purpose and also arrangements made for the conduct of the festivals in the temple built by them. The Râja now binds himself to protect these subjects as in old times. As in times of his misfortunes, these subjects amply helped him with money, he promises further that in the matter of protection and punishment the Koṅṅiṇis shall be treated just in the same manner as the other brâhmaṇas.

When the Koṅṅiṇis first came to the Cochin territory, they requested that they should be protected by the kings of Cochin just as they were by the kings of *Kaḍamalayâḷam*. In compliance with this request, they were then exempted from the succession fee. But then it was the custom that when a Koṅṅiṇi died without heirs, his property was taken charge of jointly by the Râja's officers and the representatives of the Koṅṅiṇis and divided into two equal parts, one of which went into the royal treasury and the other to the temple of Tirumaladêva. This custom shall be observed in future also.

(12). All the misfortunes that befell the royal family are directly attributed to the negligence on the part of its members in paying reverence to their family gods in the palace at Chitrakûṭam in Perumpaḍappu. The dissensions in the family enabled the Sâmuri to encroach upon the country comprising Perumpaḍappu and its adjoining parts: as a consequence, the Cochin royal family was disabled from paying personal obeisance to its family gods. Therefore, the Râja exhorts his *anantaravars* that in alliance with the Kummañji (Company) they must try their utmost to obtain possession of the said tract of land.

The record winds up by saying that, if the members of the royal family observed scrupulously the arrangements made in the preceding paras, there is not the least doubt that peace and happiness would be firmly established in it and it would suffer no reverses in future.

Last of all the Râja states that "We ordered these clauses of the agreement to be engraved upon copper plates in the presence of all those who were assembled here as witnesses to this deed and have affixed our signature to it."

The above is a free rendering of the contents of the document. Let us now turn our attention to the facts alluded to therein. Sometime before 1660, the Portuguese deposed prince Vîra Kêraḷavarman and set upon the throne his aunt Gaṅgâdhara-Mahâlakshmi (d). Vîra Kêraḷavarman opened negotiations with the Dutch East India Company at Ceylon inviting them to attack the Portuguese, drive them away and reinstate him on the throne: in return he promised them all facilities in their trade in the produce of Malabar. Meanwhile, Pâliyattu Achchan, the prime minister of Cochin, who had some personal misunderstandings with the Portuguese fell in co-operation with the deposed prince and was expecting the arrival of the Dutch fleet. While reconnoitering in the sea to find out the best place from which the fort at Cochin could be attacked, he saw the Dutch fleet coming, met its admiral, settled some terms of a treaty of alliance and signed it on board the ship. The Dutch then attacked Cochin, but were not successful in capturing it: they then proceeded against Cranganore, reduced and took possession of it easily. They then set sail to Batavia to return once again with a stronger fleet. All this took place in 1662 A. D. Early in 1663, the Dutch once again appeared before Cochin, but this time they succeeded in compelling the Portuguese to capitulate. A cadjan manuscript belonging to the Cochin palace library containing copies of all treaties and agreements, &c., between the princes of Cochin and other powers, mentions that the Portuguese on their capitulation agreed that,

(1). They shall make over the fort at Cochin to the Dutch, together with the islands called Pâdiritturuttu, Poṭṭatturuttu and Veṇḍutturuttu

(2) that all the arms and ammunition, as also all articles of merchandise are to be handed over to the Dutch,

(3) that the Dutch are to take any Portuguese living in Cochin to Goa, if so desired by them,

(4) that the Goanese converts, known as **Kannaḍi** *Kristam* residing in and near the Cochin fort, are handed over to the Dutch with the entreaty that they should be treated kindly.

The key of the fort of Cochin was delivered in the hands of the Dutch Admiral Ryklof Van Goens on the morning of January 8th, 1663 A.D.

It is after this event, it appears, that the Râja of Cochin and the Dutch entered into the agreement recorded in our document: a copy with some difference is also found in the manuscript above referred to.

The Cochin royal family is said, in the inscription, to have consisted of five collateral branches, a statement which Visscher, in his "Letters from Malabar" confirms thus, "The hereditary princes of Cochin consisted formerly of five families, which have been reduced by death to three, those of Paliat, Montata Viesse, and Shalour." The prince Vîra Kêraḷavarman who is mentioned in the manuscript as one of the parties to the agreement engraved on the copperplates under notice, belonged according to the cadjan manuscript to the eldest branch, the Châḻiyûr one.

The family of the Râjas of Cochin is known by the distinct title, the *Perumpadappu Svarûpam* just in the same way as the family of the Travancore Sovereign is called Tiruppâppûr

(*d*) For a detailed account of this period see Day's "The Land of the Perumâḷs" and the paper entitled "A chapter from the History of Cochin" in the Malabar Quarterly Review for.... by Mr. K. P. Padmanabha Menon, B.A., B.L.

svarûpam. This name of the Cochin royal family is explained by Mr. Sankara Menon, B.A., (and this is also the popular version) in his Census Report for 1901, thus:—"The oldest name of the State is Perumpadappu, for Cochin is that part of Kerala which come under the eldest son of Cherman Perumal's sister by the Perumpadappu Namburi. The ruling house of Cochin is locally known as Perumpadappu svarupum and the Râjas of Cochin hold the territory by right of descent from Cherman Perumal."

The following names of places occur in this inscription:—Koḍuṅṅallûr, Paḷḷipuram, Pàmbâ, Pâdiri-ttiruttu, Poṭṭattiruttu, Veṇḍu-turuttu, Paḻayaṉṉûru, Tiruvallâmalai, Tiruchchivappêrûr, Ûragam, Iruññâḍakkûḍa, Tiruvañjaikkuḷam, Tiruppûṇitturai, Tiruvallây, Kaḍamalayâḷam and Perumbaḍappu. Of these Koḍungallûr is the modern Cranganore and Paḷḷippuram a village on the northern extremity of the island of Vypeen and both of these are situated on opposite banks of the river Periyâr at its mouth. The term *turuttu* is a corruption of the Tamiḻ word *turutti* meaning an island in the middle of a river; Veṇḍu-turuttu goes now by the name of *Veṇḍurutti* and lies near Cochin. Paḻayaṉṉûr, Tiruvallâmalai, Ûragam, Iruññâḍakkûḍa, Tiruvañjaikkuḷam, Tiruppûṇittuṟa and Tiruchchivappêrûr are in the Cochin State. The last is Trichûr of the present day. Kaḍamalayâḷam means the extreme Maḷayâḷam country, and apparently applies to the northern limit of the Malayâḷam country ruled over by the Zamorin and others. Perumbaḍappu is a village, now in British Malabar, which gives its name to the ruling family of Cochin.

Text (1)

First Plate: First Side.

1. அருளிச்செய்க [||*] நம்முடே அனதநரவர் (2) மேல்ப்பட்ட வெகுமானப்பெட்ட கும் மஞ்ஞி-
2. யே விச்சோதிச்ச நம்முடே தொரூபத்தே ரெக்கிச்ச செல்லேண்டும் பெறகாரத் தின்ன
3. அங்நோட்டு மிங்நோட்டும் விச்சோதிச்ச ஓடம்படிக்க எழுதி வெச்சரிக்குந்ந
4. பெறகாரத்தின்னும் மேல்பட்ட அனந்தரவர் நட [க் *]க ஏண்டும் பொகாரத்தின்னு-
5. ம் புதுவப்ப கூாஉ௰ாமத மேடமாதம் பழெயன்னூர் பகவதியுடே நடயில் காஞ்ஞி-
6. ர[பொ] ழெயால் தெக்கும் [வடக்கும்] (3) ஒள்ள பெறபுக்கள்மார்வும் வேங்ஙனாட்டு கிராமத்தில்
7. தச்சனங்ஙளில் வாழைபொரும் அவணூநம்பூரியேயும் திக்கிஆயிவச்சு -
8. ம் கொண்ட எழுதிவச்ச வப்பு ஆகுந்நத [||*] நம்முடே தொரூபத்திலேகல் அஞ்ஞு தாவழி -
9. யும் தம்மில் மல்த்தாம் கொண்டு அநேகம் கூட்டம் ஆபத்துகள் உண்டாவதின் -

First Plate: Second Side.

10. றே தோழம் பறங்கிகூட நம்முடே சத்துருக்கள்(க்க) தகாயமாயி யிப்ப ந -
11. ம்முடே தொரூபத்திலேக்கு(க்க) ஏறின அனர்த்தங்ஙள் அனுபவிச்சாறே நாம்

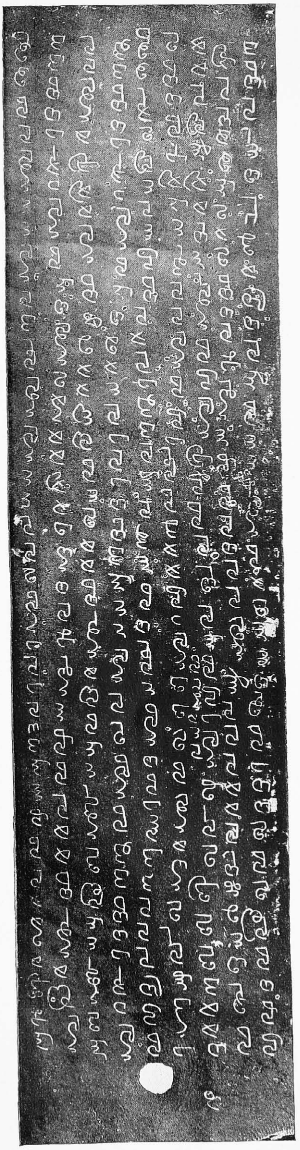
(1) From impressions prepared under my supervision. The transliteration has been done in Tamiḻ in preference to Malayâḷam for two reasons; *viz.*, (1) only those letters that are in the Tamiḻ alphabet are employed in this record and the spelling is precisely as in the Tamiḻ language. (2) If the Malayaḷam characters were to be employed, conjunct consonants would have to be used to be consistent with the modern system of Malayâḷam writing, which will go against the rigorous method of transliteration employed in epigraphical publications.

(2) Read அனந்தரவர்

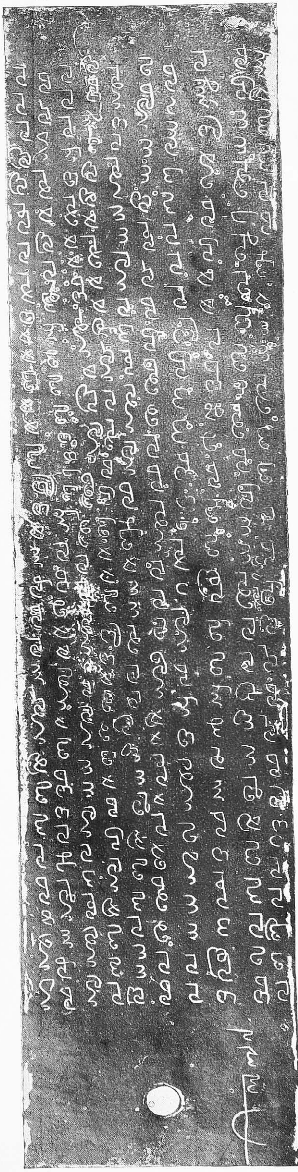
(3) The letters within brackets are engraved below the line.

Paliyam Plates of the 322nd year of the Pudu-vaippu Era.

I.a.



I.b.



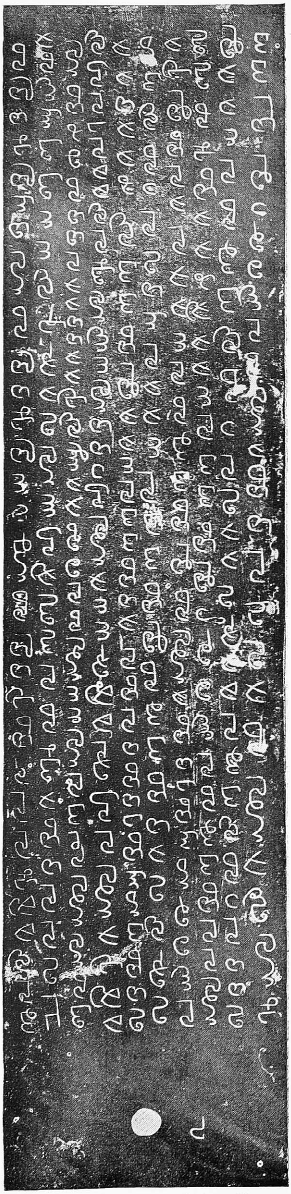
T. A. GOPINATHA RAO.

SCALE 0·6

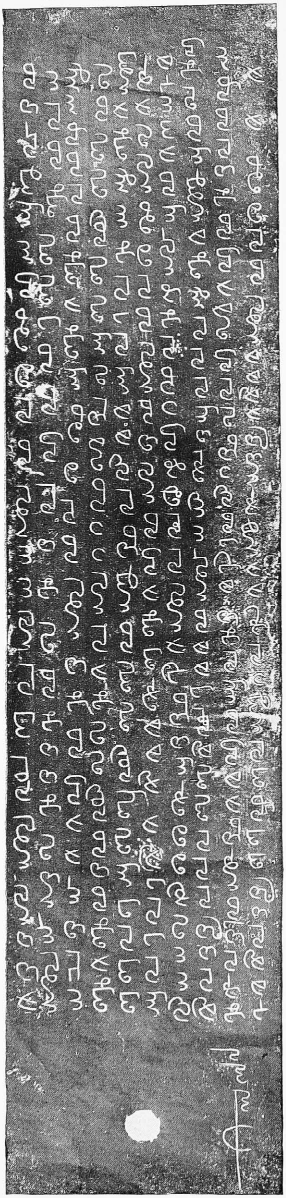
HALF-TONE BY M. E. PRESS

Paliyam Plates of the 322nd year of the Pudu-vaippu Era.

II.a.



II.b.



T. A. GOPINATHA RAO. SCALE 0·6 HALF-TONE BY M E. PRESS

12. வெகுமானப்பெட்ட லேந்தகும்பஞ்ஞியே விச்சோதிச்ச கொண்டு
13. பறுங்கியேயும் களஞ்ஞு சத்துறுக்களயும் கோப்பொழிச்ச கொச்சியில் ஆதியி -
14. [யி] ட்ட பறுங்கி இட்டிரிந்ந கோட்டகளும் வெகுமானப்பெட்ட லேந்தகு -
15. ம்பஞ்ஞிகைவசமாக்கி மேல்பட்ட கும்பஞ்ஞியும் நாமாயிட்ட மேல் -
16. ப்பட்ட செல்லேண்டும் பெறகாரத்தின்ன புதுவப்ப ௩௱௨௰௨ ம -
17. த மீனமாதம் ௰௪௨ அங்ஙுமிங்ஙும் எழுதிவக்கவும் சேது [|| *] ஆய -
18. தில் பறுங்கி இட்டிரிந்ந [கொச்சி] கோட்டயும் கொடுங்ஙுல்லூர் கோட்டயும்
19. பள்ளிப்புறத்தும் பாம்பாவிலும் ஒள்ள கோட்டகளும் பறுங்கி அ -

Second Plate: First Side.

20. னுபவிச்சிருந்ந பாதிரி [திரி*] த்தும் பொட்டதுருத்தும் வெண்டுதுருத்தும்
21. உல்ப்பத்திகளும் பறுங்கியுடே வேலக்காரா யிட்டள்ள அடிமக -
22. ளம் வெகுமானப்பெட்ட கும்பஞ்ஞிக்க ஆபரிக்கத்தக்கவண்ணம் எழுதிவெ -
23. ச்சிரிக்குந்நவு [|| *] கொச்சி கோட்டக்கு புறத்த வெட்டியெளுப்பிச்ச பாப்பு நி-
24. லத்தின்றே அதர்த்தி தநதி பாகத்தின்ன வடகக இதின்ன [வி ?] ழக்கதக்க -
25. ல் (?) கோயிலகத்தின்னும் இதின் [னு] வடக்க நடுதல்பறம்பின்றே
26. படிஞ்ஞாறே அதர்த்திக்கும் இதின்னும் வடக்க பகவதி இரிக்-
27. குந்நதின்னும் படிஞ்ஞாற இதின்ன வடக்க கிழக்க திருமங்ங-
28. லத்த பறம்பின்னு[ம்] சக்காலக்கபறம்பின்னும் வடக்க இ-
29. ருவேலிக்கும் கல்லுப்பத்திக்கும் படிஞ்ஞாற இதின்ன-

Second Plate: Second Side.

30. கத்த வெகுமானப்பெட்ட கும்பஞ்ஞியுடே அனுவாதம்
31. கூடாதே ஒருததரும் ஒருத[ய்பும்] மரங்ஙளும் நட்-
32. ட உண்டாக்கயுமருத [|| *] கும்பஞ்ஞி அ (ஆ)ளுகளும் நம்முட ஆ-
33. ளுகளும் தம்மில் ஒரு கய்யேற்றம் சேதால் அங்ஙமிங்ஙம் ஒ-
34. ள்ளவரே அங்ஙுமிங்ஙம் போதிப்பிச்ச அவரவருடே ஆளுகளெ
35. அவரவர [சி] க்கிச்ச கொள்ளுகயும் வேணம் [|| *] கும்பஞ்ஞி வேலக்கா-
36. யிட்ட ஒழிஞ்ஞு கொடுத்திருக்குந்ந ஏழுபுறம் பருழயோடும் கனடராச்-
37. சியத்துந்ந பறுங்கி மார்க்கம்கூட்டிகொண்டு வந்ந ஆளுகளோடும் ஒருபு-
38. ருழாந்தாம் சோதிக்கயுமருத [|| *] சரீரம் பிரதிஒப்பு சேகயுமருத [|| *] நம்முடே
39. ராச்சியத்துள்ள முளவ பொறவழிக்க போகாதே துக்கிச்ச கும்பஞ்ஞிக்க

Third Plate: First Side.

40. கொடுக்கணம் [|| *] கும்பஞ்ஞிக்க ஓர ஆவிச்சம் வரும்போ நம்முடே ஆ-
41. ளுகளேகொண்ட வேண்டுந்ந தகாயங்ஙள் சேதுகொடுத்த கும்பஞ்ஞி
42. ஆயிட்டுள்ள விச்சாதம் எல்லாயாளும் செய்பத்தக்க வண்ணம் வி-
43. ச்சோதிச்ச பிந்ந நமுக்க ஒரு சத்துறு உண்டாகும்போள் கும்ப-
44. ஞ்ஞிபகொண்ட சத்துறுயின்றே அமர்ச்சயும் வருத்தி நம்முட ராச்சி-
45. [ய]வும் ரெக்கிச்ச வெகுமானப்பெட்ட கும்பஞ்ஞி ஆயிட்ட விச்சா-
46. தமாயிட்டதன்ன எந்ந எந்நக்கும் நடப்பு கொள்கயும் வேணம் [|| *] ந-
47. முக்க ஆபத்துகள் உண்டாயிரிக்கும்போள் வடக்குங்கூற்றில் நாய-
48. ரி ஆகுந்ந தகாயங்கள் சேதிரிக்ககொண்ட நாயரிக்க ஓர ஆவிச்ச-
49. ம் (ரு)வரும்போள் வேண்டுந்ந தகாய[ம்] சேதகொடுத்த நடத்திகொள்-

Third Plate : Second Side.

50. கயும் வேணம் [||*] நம்முடே தொரூபத்திலேகல் ஆளுபோராதே தெத்த வக்க-
51. ண்டி வந்நுவெங்கில் சாழியூர் தாவழியுந்ந(ர)ல்லாதே தெத்த வக்கயு-
52. மருத [||*] சாழூருந்நதன்ன தெத்த வக்கும் போழும் வெகுமானப்பெட்ட
53. கும்பஞ்ஞியேகூட போதிப்பிச்ச குணதோழம் விசாரிச்சல்லாதே
54. தெத்த வக்கயு மருத [|| *] இ தோரூபத்திலேகல் குணத்தின்ன பாலியத்த மே-
55. ஞேன்ம்மார் நம்மே கூடவேண்டுந்ந பெற[ய]ந் நங்ஙகள் சேதிரி-
56. க்ககொண்ட எந்ந எந்நக்கும் அவரட தறவாட ரெக்கிச்ச நடத்திகொள்-
57. கயும் வேணம் [|| *] பழயன்னூர் திருவல்லாமலே திரிச்சிவபேரூர்
58. ஊ[ரோ]த்த இரிங்ஙாடகூட திருவஞ்சக்குளத்த திரிப்பூணத்த-
59. றே திருவல்லாயே இச்சேத்திறங்ஙள் பெறத்தேகம் நாம் ரெச்சிக்க-

Fourth Plate : First Side.

60. ண்டதாக்கொண்ட இச்சேத்[த*]றங்ஙள் ஓர ஏறக்குறவு கூடாதே நடத்தி-
61. கொள்ளணம் [|| *] இதினகத்துள்ள பிராம்மணரயும் பசுக்களயும்
62. வழிபோலே ரெக்கிச்ச யாகாதி கர்ம்மங்ஙகளும் நடத்திக்க சே[ய]-
63. வு கொள்ளணம் [|| *] கொங்ஙிணி மகா செனங்ஙள் அ[ம்மாமன்] ம்மாரேப்பவு
கண்ட
64. அவர்க்க இரிப்பான் வேண்டுந்ந பூமிகளும் ரெச்சக்க ஆயிட்ட வே-
65. ண்டுந்நதினயும் கொடுத்த அவர்க்க ஒரு சேத்தறம் ஒண்டாக்கணமெந்-
66. ந அபேச்சிக்க கொண்ட ஆயதின்ன வேண்டுந்நதலவும் அதின்ன ஒக்க-
67. யும் தீட்டூரங்ஙகளும் கொடத்த சேத்தறத்தில் அடியந்தரத்தின்ன அ-
68. ம்மாமன்ம்மாராயிட்ட வெச்ச நடத்திஇரிக்குந்நதின்னும் ஓர-
69. [ஏ]றக்குறவு கூடாதே நடத்திச்ச ஆ பருழகளேயும் அம்மாமன் -

Fourth Plate : Second Side.

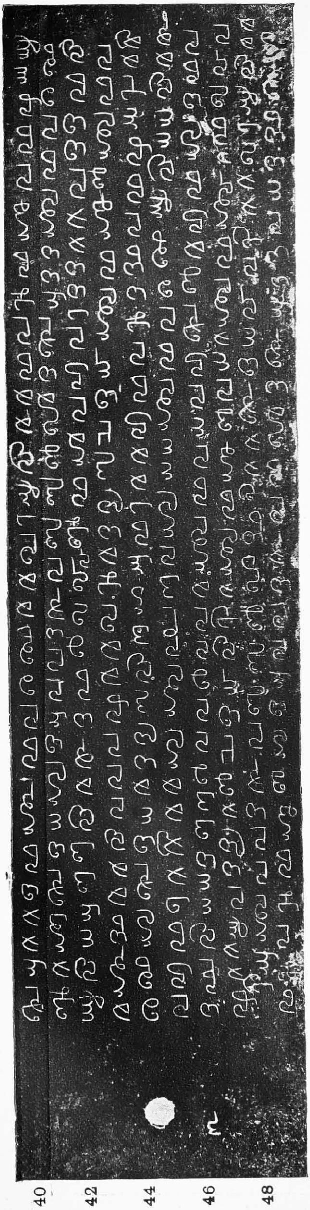
70. ம்மார் தீட்டூரம் கொடுத்த நடத்தி இரக்குந்ந பிறகாரம்
71. ரெச்சிச்ச கொள்ளணம் [|| *] நம்முட ஆபத்து காலத்த இ பருழகள்
72. தெரி[விய]ம் கொண்டு வேண்டுந்ந தகாயம் சேதிரிக்குந்நவ-
73. ரத்தறே ஆகுந்நத [|| *] இவரே பிராம்மண மரியாதபோலே உள்ள-
74. சிக்காரெக்க அல்லாதே சேதுபோகயு மருத [|| *] கொங்ஙணி மகாசென-
75. ங்ஙள் இவிடவந்ந அம்மாமன்ம்மாரே கடமலயாளத்தில்
76. பிராம்மணரே ரெச்சிக்குந்ந பிறகாரம் ஞங்ஙளயும் ரெச்சிச்சு கொ-
77. ள்ளணமெந்ந அவர் அபேச்சிக்க கொண்டத்தரே கொங்ஙணிகள்-
78. க்க புருஷாந்தரம் வேண்டா எந்ந வச்சிரிக் குந்நத [|| *] கொங்ஙிணி-

Fifth Plate : First Side.

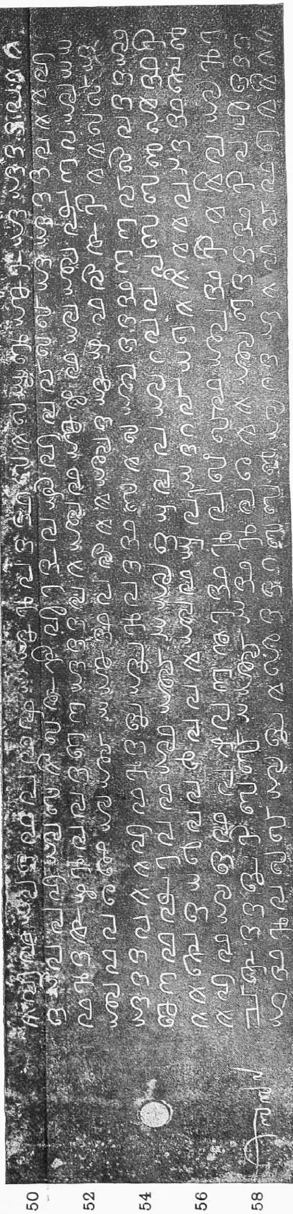
79. களில் ஒருத்தன் அற்று போயால் அவன்றே [மு]தல் நம்முட ஆளுக-
80. ளும் மகா செளங்ஙளும் கூடி போதிச்ச [ஒள்ள] முதலில் பாதி நமு-
81. க்கும் பாதி திருமலதேவனும் ஆயிட்டத்தறே கீழில் அம்மாமன்ம்-
82. மார் வெச்சிரிக்குந்நத [||*] மே (ர)விலும் அப்பறகாரம் ஆயிகொள்ளணம் [|| *] பெ-

Paliyam Plates of the 322nd year of the Pudu-vaippu Era.

III.a.



III.b.



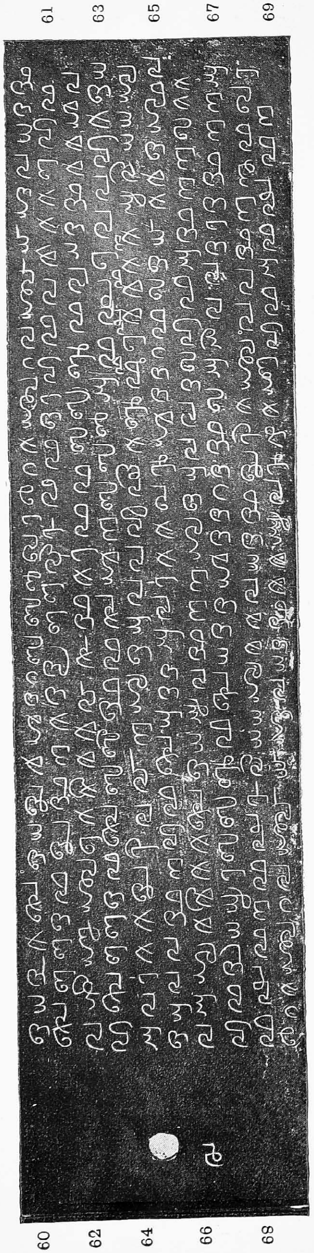
SCALE 0·6

T. A. GOPINATHA RAO.

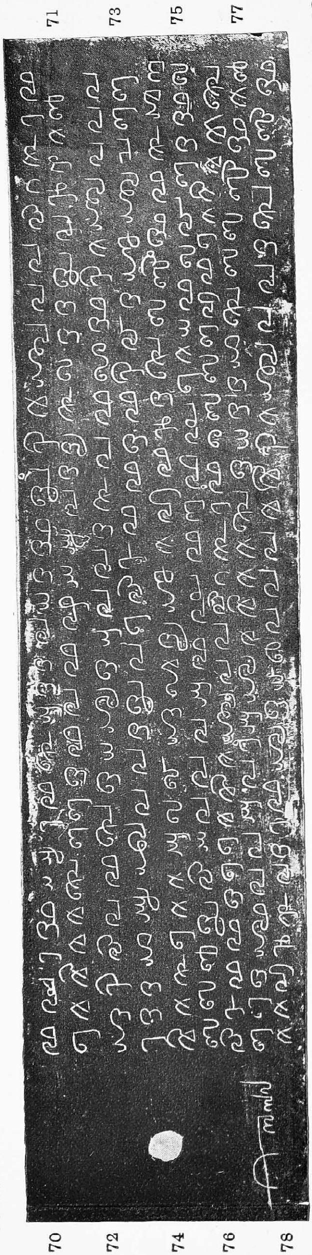
HALF-TONE BY M. E. PRESS

Paliyam Plates of the 322nd year of the Pudu-vaippu Era.

IV.a.



IV.b.



T A. GOPINATHA RAO.

SCALE 0·6

HALF-TONE BY M. E. PRESS

83. ரும்படப்பில் சித்திரகூடத்தில் நம்முட கோவிலகத்தவரு தேவதமா-
84. ரே தேவிக்கொண்டும் பிறகாரம் தேவிக்காயிக்கொண்டத்தறே நமுக்க ஓரோரோ-
85. ஆபத்துகள் தம்பவிச்சத [|| *] நம்முட தொரூபத்திலேகல் தாவழி மல்த்த-
86. ரம் கொண்ட ஆயதின்ன தாமுரிகூடே தகாயமாயிட்ட அவிடம் ஒக்கயும்
87. தாமுரி ஆக்கறமிச்ச இரிக்ககொண்டத்தறே அவிடம் ரெக்கிச்ச செந்ந-
88. தேயிப்பான் தங்ஙதிவராஞ்ஞுத [|| *] ஆவ்விடம்(4) மும்பிலத்தேதானம் வரு-

Fifth Plate : Second Side.

89. வேளத்தக்க கும்பஞ்ஞியும் ஒருமிக்க நம்மாலாகுந்நபெ-
90. றயத்தணவ செயவும் [|| *] அனந்தரவர் காலத்தும் ஆவ்விடம் நம்[மு]டே தொ-
91. ரூபத்திலேகே ரெக்கிச்ச செல்லு வாரு யோளம்கும்பஞ்ஞியும்
92. ஒருமிச்ச வேண்டுந்ந பெறயத்தணம் சேதுகொள்ளணம் [|| *] இ எழுதி இரிக்-
93. குந்ந பிறகாரம் விசாரிச்ச மேல்ப்பட்ட நடப்பு கொண்டால் நம்-
94. முடே தொரூபத்திலேகல்க்க ஓர அந்தரம் வராதே இரிப்புகொள்ளுகயும் செய்யு-
95. ம் [|| *] அதின்ன ஒக்கயும் நம்முடே தொரூபத்திலேகல்க்க வெகுமானப்பெட்ட கும் வஞ்-
96. ஞ்ஞி தகாயமாயி இரிக்கயும் செயயும் அப்பறகாரமத்தறே நாம் கும்பஞ்ஞியே விச்சோதி-
97. ச்ச இரிக்குந்நத [|| *] இப்பறகாரம் செம்புதகட்டில் எ [ழு] தி இக்கூடிய ஆளுகளெ
98. எல்லாவரயும் தாக்கியாயிவச்சும் கொண்ட ஒப்ப குத்திவச்ச ஆகுந்நத

Translation

ll. 1—8. (This is) the royal command.(1) This is the message(2) of ours written in the presence of the *prabhus* residing on the North and South of the (river) Kāñjirappuḻai and the Vāḻai-prabhu(3) and Avaṇâ-nambûri among the members of the Southern (groups of) villages of Vêṅgai-nāḍu, who were made the *dikkis*,(4) in the temple of (the goddess) Bhagavati Paḻayannûr on the 29th of (the month) Mêḍam in the year 320 of the Pudu-vappu era; written in conformity with the agreement that was drawn after consulting here (*i.e.* with us) and there (*i.e.* with the Company) about how our *anantaravars* should behave towards the Company and thereby protect our family and how they should be on friendly terms with it (the Company).

ll. 8—17. We, having realised that the several reverses that befell us on account of the disturbances and dangers consequent upon the hatred(5) existing between the members of the five collateral lines of our family on account of which even the *Paraṅgi*(6) joined our enemy,—we have befriended ourselves with the Hon'ble the Lênda Company, dropping our allegiance with the *Paraṅgis*; disarmed the enemy:(7) made over to the Hon'ble the Lênda(8) Company

(4). Read அவ்விடம்.

(1). *Aruḷichchaiga* = *Tam. Aruḷichcheygai*; literally, it means 'the act which the king is pleased to do.'

(2). *Vappu*; the correct form of this is the Tamil word *vaippu*, meaning 'anything that is kept.'

(3). Sanskrit words are often written as in the vulgar Tamil language, *e. g.*, *vichchôdichu* for *visvasichchu*, *rekkichchu* for *rakshichchu*, *peragâram* for *prakâram*, *perabukkaḷ* for *prabhukkaḷ*, *torûpam* for *svarûpam* &c. Hence there is no necessity for the employment of grantha letters or conjunct consonants.

(4). *Dikki* = one that represents (a country in) one direction.

(5). *Malttaram*, *Sans. matsaram* = selfishness, envy.

(6). *Paraṅgi*, the Indian form of Frank. It is applied here to the Portuguese.

(7). *Lênda kummaññi* = Holland Company, that is, the Hon'ble the Dutch East India Company.

(8). *Kôppu*, ammunition, supplies, baggage (Gundert). *Kôppu oḷichchu* = disarmed.

the fort at Kochchi which the *Paraṅgi* had formerly built; and got this treaty which defines the duties of ourselves and the aforesaid Company (towards each other), written down (for us) here and (for the Company) there, on the 14th of (the month of) Mînam in the 322nd. year of the Pudu-vappu era.

ll. 17—23. According to this, the forts at Kochchi, Koḍuṅṅullûr and those at Paḷḷippuram and Pâmbâ, (the islands of) Pâdirittiruttu,(9) Poṭṭatturuttu and Veṇḍutturuttu enjoyed by the *Paraṅgis*, their produce and the slaves that were set apart as the servants of the *Paraṅgis* were written down as belonging (now) to the Hon'ble the Lênda Company.

ll. 23—31. The boundaries of the flat (piece of) land that was cleared outside the fort at Kochchi are :—to the north of our share (of it), ... to the north of the western boundary of the Naḍudal-parambu; to the west of (the place) where (the goddess) Bhagavati is; to the north-east of this, to the north of the Tirumaṅgalattu-parambu and the Chakkâlakka-parambu; to the west of Iruvêli and Kallupatti; no one shall plant a seedling or tree within this area without the sanction of the Company.

ll. 31—34. If an affray(10) between the men of the Company and ours takes place, those that are here and there (*i.e.*, with us both) shall, after receiving orders from here and there (from us and the Company) hand over the men of each side for punishment to their respective masters.

ll. 34—37. No succession fee shall be claimed from the seven classes(11) of men that were given by us to the Company for its service and from the men whom the *Paraṅgi*, having converted (to their faith)(12) brought with them from the Kannaḍa districts; nor can the persons of these be substituted by others.

ll. 37—39. (We should) take precaution that no pepper that grows in our kingdom is smuggled out of it, but get it weighed and delivered to the Company.

ll. 39—45. When the Company is in need of help, we should render it to them by supplying our men; also make our men entertain friendly feelings towards the Company. Subsequently if we are confronted by an enemy, we should put down such with the help of the Company and thus protect our country and should behave ever and ever kindly towards the Hon'ble Company.

ll. 46—49. The Vaḍakkaṅkûru Nâyari(13) rendered us sufficient help when we were in need of it; therefore whenever he needs our help, we should give him all he wants and be (also) on friendly terms with him.

ll. 49—53. Whenever our family has not got sufficient heirs and adoption is found necessary, it shall not be taken from any but the Châḷiyûr line(14). Even if members are intended to be adopted from the Châḷiyûr line, it shall not be done before consulting the Hon'ble Company about the advisability of such a step and taking its advice on the matter.

---

(9). *Tiruttu* is corruption of the Tamiḻ *turutti* which means an island in a river.

(10). *Kaiyyêṟṟam*=disturbance of the peace as by an affray, brawl in the street, &c.

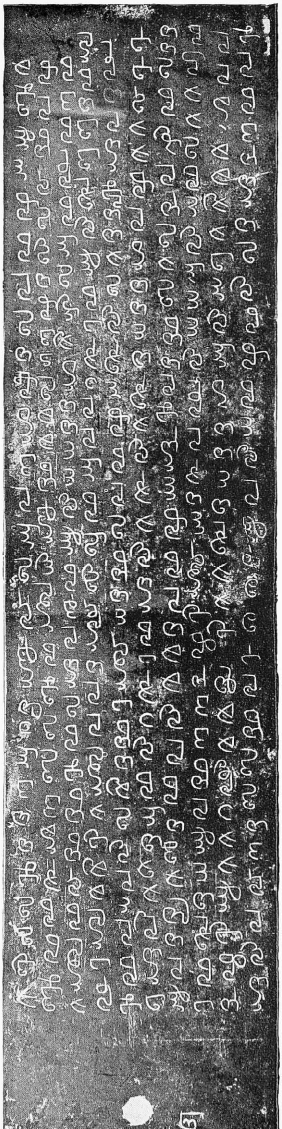
(11). *Paruḷa* is the *tadbhava* of the Sans. *parishad*=an assemblage or group, hence, a community or class as in this instance.

(12). *Mârggam-kûṭṭi-kkoṇḍu varugai*=converting to (the Christian) religion and bringing the converts. Here it refers to the Goan and Koṅkani converts.

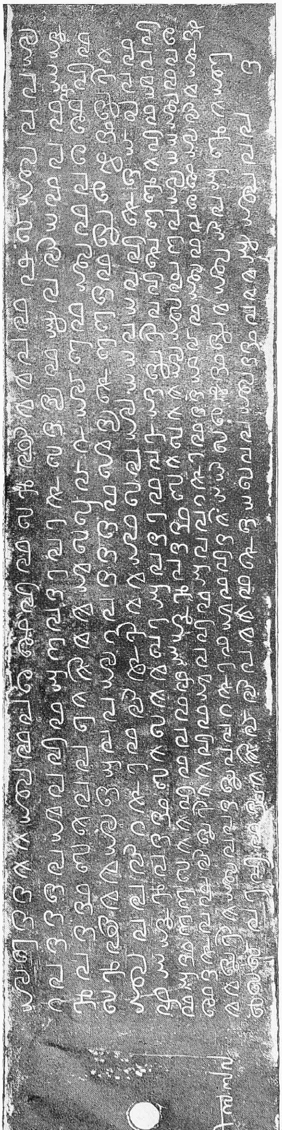
(13). This family of chiefs was subverted by Travancore whose pensioners they are at present. They are now known as the Râjas of Vaḍakkaṅkûṟu; but the present document calls them simply Vaḍakkaṅkûṟu Nâyiri.

(14). The Cochin royal family consisted of five collateral branches or *tây-vaḻis*, of which Châḷiyûr was one.

Paliyam Plates of the 322nd year of the Pudu-vaippu Era.



Va.



V.b.

SCALE 0·6

T. A. GOPINATHA RAO.

HALF-TONE BY M. E. PRESS

ll. 53—56. As the Mênôns of Pâliyam(15) had exerted themselves with us for the good of this family, we should protect ever and ever their *taravâḍu.* (16)

ll. 56—62. As we are obliged to protect individually the temples at Paḷayaṉṉûr, Tiruvallâmale, Tiruchchivappêrûr, Ûrôtta, Iriññâḍakûḍa, Tiruvañjakkaḷam, Tiruppûṇittuṟa and Tiruvallâ,(16) we should do so in a regular manner. In due course, the Brâhmaṇs and the cows (living) in the above mentioned places should be protected and *yâgas* and other ceremonies be celebrated.

ll. 62—70. When the Koṅṅiṇi *mahâjanam* visited our ancestors, lands for their dwelling and the necessaries for protecting themselves were given to them; when they desired to have a temple for their worship, the land required for that purpose (erecting a temple), together with the royal orders (17) in connection with the same, were given and arrangements for the celebration of festivals were made by our ancestors. We bind ourselves to conduct these in neither more nor less satisfactory manner and to protect this class (of our subjects) in exact accordance with the promises made by our ancestors.

ll. 70—73. These subjects have rendered us monetary help during our reverses. (Therefore) these should be treated, in the matter of *raksha* (protection) and *śiksha* (punishment), like brâhmaṇas and in no other way.

ll. 73—77. When the Koṅṅiṇi *mahâjanam* came here to our ancestors and requested them to treat them as they were treated in Kaḍamalayâḷam, it was ordered that no succession fee (18) should be levied on the Koṅṅiṇis

ll. 77—81. When a Koṅṅiṇi died without heirs, (19) our ancestors have ordered that our officers and the *mahâjanams* shall take possession of his property and divide it in halves of which one shall go to us and the other to the temple of Tirumaladêva(20): in future also the same rule shall be in force.

ll. 81—84. All the troubles that befell us are attributable to the negligence on the part of the members of our palace at Chitrakûṭam in Perumbaḍappu, in not worshipping the deities in the proper manner in which they have to be worshipped.

ll. 84—91. Because there were internal dissensions in our family, the Sâmuri (21) also joined in annexing all the places around it (Perumbaḍappu) (22) and thus disabled us from

(15). These are at present called the Achchans of Pâliyam and claim a slight superiority over the common Nâyars. They were the hereditary prime ministers of the Râjas of Cochin till recently. One of the Pâliyattu Achchans joined the famous Vêlu Tambi Daḷavây who rose in rebellion against the British Government, and was consequently transported out of his country.

(16). The *ûrâṇma* of this temple seems to have belonged to the brâhman râja of Eḍapaḷḷi, who was first under the Cochin Government and subsequently came under the protection of Travancore. Then Tiruvalla (Tiruvallavâḷ) also came under the management of the Government of Travancore.

(17). *Tiṭṭûram*; the correct form of this word, says Gundert, is *tîṭṭu-varam*, which he says means, a charter, grant; a letter of the Cochin Râja. It seems to be derived from the Tamil language which has '*Kai-ttiṭṭi*,' having applied his hand (that is, having signed); 'Kai-ttîṭṭu,' latterly comes to mean, signature, and *Kai-ttiṭṭu chârtti*, putting one's signature to. *Tiṭṭi-varam = kai-tiṭṭi-varudal*, that that comes after being duly signed.

(18). *Purushântaram* = succession fee. When a person died and his heirs entered into the possession of his property, the latter had to pay to the Government a portion of the property or its equivalent.

(19). *Aṟṟu-ppôdal* is the contracted form of *echcham = aṟṟuppôdal*, or *santati-aṟṟuppôdal*, becoming devoid of heirs.

(20). This is a richly endowed Koṅgiṇi temple situated in Cochin. It is, as seen above, a very modern temple. It maintains from its income a High School, a Sanskrit School and several other charities.

(21). The Zamorin of Calicut: later on he is called Tâmuri. (*l.* 85).

(22). The place from which the Râjas of Cochin derive their family name.

going there for offering worship. We should therefore, with the help of the Company, try our best in regaining our former possessions. Even (after us) in the days of our *anantaravars* all attempts, with the assistance of the Company, should be made to bring that (part of the) country under our protection.

ll. 91—94. If (our successors) conduct themselves in accordance with what is written above, there is no doubt that no sort of misfortune will visit our family.

ll. 94—96. For achieving all these, the Hon'ble Company will be helpful to our family and it was for that purpose we entered into friendship with the Company.

ll. 96—97. In this manner it was written on copper-plates, making all those that were present witnesses to this deed and signed (by us).

Travancore Archaeological Series

No. V

Three Sanskrit Inscriptions at: Trevandram

THREE SANSKRIT INSCRIPTIONS AT TREVANDRAM

The three subjoined inscriptions are found in the Padmanâbhasvâmin temple at Trevandram. They are all written in the Malayâḷam characters and are in tolerably good state of preservation. The language of the inscriptions is Sanskṛit.

The first is engraved on the base of the **maṇḍapa** in front of the **Ottaikkal maṇḍapa** in the Padmanâbhasvâmin temple at Trevandram.

It states that king **Bâlamârttâṇḍavarman**, the nephew (sister's son) of **Râmavarman**, who was the sovereign of the Vañchi country and was like a gem among kings, resolving to **rebuild the temple of Padmanâbha**, which was burnt down sometime previously, and having taken beforehand the permission of Padmanâbhêndrayôgi, summoned the famous brâhman architect known by the name of **Bâlakântra** and ordered him to reconstruct the temple from the **vimâna** down to the **dîpaśâlâ**. The work was started on the 29th day of the month of Âni in the year **904** Kollam, represented by the chronogram **bhûnaḷa**. In the regular course of time the central shrine, the **oṟṟaikkal maṇḍapa**, the surrounding porch, the **dîpaśâlâ**, the **alaṅkâra maṇḍapa** and the **arthagṛiha** were finished. Then the images of Padmanâbha, Lakshmî, Bhûmi, the **parivâras** and the serpent bed (of Vishṇu) were prepared. Finally, in the year **908** Kollam expressed by the chronogram **janadhi**, on the 3rd day of the month of **Paṅguṇi**, the **kumbhanyâsa** ceremony was celebrated.

The second record is also engraved on the base of the same maṇḍapa as the first.

It consists of a single verse in the **śâlini** metre and mentions that the brâhmin architect Bâlâraṇya (the same as the Bâlakântâra of the previous inscription) together with his son and disciples, being commanded by the king Bâlamârttâṇḍavarman, made the image of Padmanâbha very beautifully.

The third is found on the south and east of the large slab forming the base of the **Oṟṟaikkal-maṇḍapa** in front of the Padmanâbhasvâmin temple, and consists of a single verse in the **śârdûlavikrîḍita** metre. It records that the big slab of stone required for the **oṟṟaikkal maṇḍapa** reached the precincts of the fort of Trevandram in the year **906** Kollam expressed by the chronogram **chinnidhi**, on the **Dvâdaśi tithi** of the bright half of the month **Chaitra**, corresponding to a Thursday.

The king mentioned in these three inscriptions is the same as the Bâlamârttâṇḍavarman who is famous in the history of this country. The author of the " History of Travancore " says that this king ascended the throne in the year 904 Kollam. If this is so, the temple repairs must have been taken on hand in the very year of the coronation of the king. About the rebuilding of the temple, Mr. Shangunny Menon has the following :—" While Eḷia Rajah, (heir apparent) His Highness had in view the repairing and reconstruction of the pagoda at Trevandram which had become old and dilapidated. In the very year of His Highness' accession, the pagoda work was commenced, and though its progress was impeded by the mischievous proceedings of the Ettu vittil pillaimars, yet with active and energetic supervision,

the whole work was completed in the year 906 M. E. (1731 A. D.)". Continuing further, he writes that "Twelve thousand salagramams (sacred stones representing the incarnation of Vishnu, obtained from the bed of the river Gunduck, north of Benares) were procured and with these the idol of Sri Padmanabhasvami was reconstructed. At the same time, a huge piece of granite slab cut out of a rock at Tirumalai, about four miles north of Trevandram, measuring 20ft. square and 2½ ft. thick, was brought and placed in front of the idol of (Sri Padmanabhasvami) in the month of Edavom 906 M. E. (June).

We do not know from what sources Mr. Shangunny Menon drew his materials but that they have yielded fairly accurate history goes without saying. The only point which has been omitted in the history is the date of consecration, but it is yielded by our inscription No. I.

As regards Râmavarman, the uncle of Mârttâṇḍavarman, it is said therein that he was the younger brother of Uṇṇi Kêraḷavarman who died in 899 M. E. Râmavarman succeeded his brother soon after the latter's death and reigned till 904 M. E. The following pedigree for prince Mârttâṇḍavarman is obtained from "The History of Travancore"—

Âdityavarman. — Sister.

Sister. → Umaiyammai Râṇi

Umaiyammai Râṇi → 5 sons killed treacherously. | 6th son, Ravivarman. | Uṇṇi Kêraḷavarman | Râmavarman | girl 1 | girl 2

girl 2 → Mârttâṇḍavarman

(Uṇṇi Kêraḷavarman ... Mârttâṇḍavarman:) Adopted from the Kôlattunâḍ family.

Mârttâṇḍavarman is said to have reigned for 29 years during which period the kingdom of Travancore was vastly improved in extent and prosperity by the collaboration of his faithful and powerful general Râma Ayyan Daḷavây and Captain De Lanoy and latterly by Dewan Râjâ Kêśava Dâs.

I am told that there was a famous brâhman called Taikkâṭṭubhaṭṭâdri, who was well versed in the śilpâgâma. The name Bâlakântâra or Bâlâraṇya might be then Sanskrit translations of Taikkâṭṭubhaṭṭâdri.

TEXT

No. I. (*)

स्वस्ति श्री [॥*] कोळंबे भू[न]ळाख्ये दिनकृति वृषगे वासरे भूप[सं]ख्ये वह्निक्षोणि (1)
मघोनः क्षितिपकुलमणे रामवर्म्माभिधस्य [।*] स्वस्त्रीयस्सत्यधर्म्मा निरुपममहि[मा]

2 बालमार्त्ताण्डवर्म्मा प्रुष्टं (2) प्रागवद्वि[ध]ातुम्मनसि निरचिनो[त्] पत्मनाभीयगेहं । (3) [॥ १*]
प्राप्यानुज्ञां यथावत्स तु नृपतिवरः पत्मनाभे (4) न्द्रयोगिश्रे-

(*) No. 35 of 1084 M.E.

(1) Read ०क्षोणी.

(2) Between प्रु and ष्टं, another ष्टं seems to have been engraved and erased.

(3) Read पद्मनाभीयगेहम्.

(4) Read पद्मनाभेन्द्र०.

3 ष्ठात् सम्मन्त्र्य शिल्पागम [5] विशदमतिं बालकान्तारज्ञं [6] [।*] भूदेवज्ञागम[य्य]ाशिषदहिश
[यि]तुर्म्मन्द [7] र[न्दो]पशालापर्य्यन्तञ्चाविम[ा]-

4 नादतिरुचिरतरं कारुभिः [8] कारयेति [।*] एकान्नत्रिंशवारे [ज]तुमजुषि रवौ क्षेत्रनिर्म्माणकर्म्म
प्रारभ्याथ क्रमेण व्यरचयत त[त]श्श्रो-

5 विमानं विमानं [9] [॥ २*] निर्म्माप्यैको[प]लम्मण्डपमपि च महामण्डपन्दीपशालायुक्ता-
न्दिङ्मण्डपांश्चारचय[दथ]

6 चालंकार [10] सत्मार्द्धसत्म [11] ।(।) सम्यक् श्रीभूपरीवारक फणिसहितां पत्मनाभीयमूर्त्तिं नि
[र्म्म]ाप्याशेष[भू]षा अपिज-

7 नयिमित्ते वत्सरे मत्स्य भानौ कुंभन्यासन्तृतीये विधिवद्य[दि]ने कारयित्वां [12] शुकाद्यै-
श्शिल्पीन् [13] सम्मान्य . . . . .

8 मपि गुरुणा कारयामास रात्रौ [॥ ३*] [14] ई श्लोकंङ्गळ् . . . . . . निर्म्मिच्चिद. [§]

No. II. (†)

1 स्वस्ति श्री [॥*] आज्ञात श्श्राबालमार्त्ताण्डराजो बालारण्यक्षोणिदेवस्सपुत्रः [।*] मूर्त्तिं

2 सम्य [ङ्नि]र्म्ममे पात्मना[भीं] [15] शिष्यैर्व्विप्रैश्शंक[रा]द्यैस्सरामैः । [।*] [16]

No. III. (‡)

1 अब्दे विन्निधिस[म्मि]ते श्रितलसत्तुंगे पतिंगे [17] सिद्द्वादश्यां चरमाद्यमे गुरुदिने लग्ने कुळी-

2 रे वरे [।*] प्राकारान्तरना [18] य्यनन्तशयिनु[ः*] श्री बालमार्त्ताण्डभूपालेनैक[द्व]त् सुखे[न]
मनुजाः क[ल्प]ान्तमालोक्यताम् ॥. [19]

---

(5) One letter has been erased between ग and म.

(6) Read संज्ञम.

(7) Read मन्दिर॰.

(8) There is an erasure between the consonant क and its secondary *â* symbol.

(9) Read विमानम्.

(10) Though not the metre, the sense requires चा in चालङ्कार॰.

(11) Read सद्मार्द्धसद्म.

(12) The *anusvâra* is engraved below the line.

(13) Read शिल्पिं ; शिल्पीन् was mistakenly written for शिल्पिनं.

(14) Metre.

(§) In Malayâlam language; badly damaged.

(†) No. 33 of 1084 M.E.

(15) Read पाद्म॰.

(16) Metre शालिनी.

(‡) No. 32 of 1084 M.E.

(17) Read पतङ्गे.

(18) The secondary *â* symbol of ना is engraved below.

(19) Metre शार्दूलविक्रीडितम्.

Translation

No. I.

Verse 1. Hail Prosperity! In the Kollam year 904 (denoted by the chronogram 'Bhûnaḷâ') when the sun was in Vrishabha, on the 14th day (denoted by the chronogram 'Bhûpa') the truth-preserver, Bâlamârttâṇḍavarman of incomparable greatness, (who was) the nephew (sister's son) of the gem of the royal family (and) the Indra of the Vañchi kingdom, named Râmavarman, thought in his mind of constructing as it was before the temple of Padmanâbha, which was burnt down.

Verse 2. Having obtained duly the permission from the best of *Yogis*, Padmanâbhêndra, the good king sent for the Brâhmaṇa named Bâlakântâra, who had a clear knowledge in the science of architecture and after consulting (with him) ordered (him) thus:—"Get the temple of Ahiśayitṛi (He who lies on the serpent, *i.e.*, Padmanâbha) constructed most beautifully by architects (beginning) from the *vimâna* down to the *dîpaśâlâs*."

Verse 3. Beginning the work of building the temple on the 29th day, when the sun was in *Jatuma* (*i.e.*, the month of Âṇi) he then constructed gradually the śrîvimâna. Having caused to be constructed also the single-stone *maṇḍapa*, the *mahâmaṇḍapa*, the *diṅmaṇḍapas*, together with the *dîpaśâlâs*, (he) afterwards built the *alaṅkâra sadma* and the *arthasadma*.

Verse 4. Having well constructed the figure of Padmanâbha along with (those) of Srî (Lakshmi) Bhû, and (their) train (of attendants &c.) and the serpent (Ananta) and having also made all ornaments, the king caused the *Kumbhanyâsa* (ceremony) to be performed in conformity with the rules, on the 3rd day of Paṅguṇi, in the (Kollam) year 908 (expressed by the chronogram '*janadhi*') and after honouring the artisans with cloths, &c., he caused . . . . to be set up at night by (his) preceptor.

These verses were composed by.............................

No. II.

Hail Prosperity! Under the command of the king Śrî Bâlamârttâṇḍa, the brâhmaṇ, Bâlâraṇya, with his sons, constructed well the figure of Padmanâbha along with (his) pupils and brâhmaṇs, such as Śaṅkara and Râma.

No. III.

In (the Kollam year) 906 (denoted by the chronogram 'chinnidhi') when the sun was in (its) shining summit, on Thursday, the twelfth day of the bright half (of the) month of the penultimate star, (*i.e.* Uttarâbhâdrapada) during the good *lagnam* of *kulira* (cancer), the single stone (the large slab of stone) was brought within the *prâkâra* of (the temple of) Anantaśayitṛi (*i.e.*, Padmanâbha) by the king Śrî Bâlamârttâṇḍa, (O!) men! let (it) be seen (by you) with pleasure to the end of this *kalpa*.

METHODIST PUBLISHING HOUSE, MADRAS.

Travancore Archaeological Series

No. VI

Some Inscriptions of the later Pandyas or the Decline of the Pandya Power

Preface

On the eastern border of Travancore in the villages of Śeṅgôṭṭai, Śâmbûr-vaḍa-karai etc., adjoining Teṉkâśi, are a number of inscriptions of the later Pâṇḍyas. The exact position of these kings in the History of South India, their geneology and chronology are best studied only with the help of a large number of inscriptions collected especially from the temple of Viśvanâthasvâmin at Teṉkâśi and the adjacent parts. For some time past I have been studying this interesting period of South Indian History which I am now enabled to publish by the kind encouragement of the Government of His Gracious Highness the Mahârâja of Travancore. Some inscriptions first discovered by me in the ruined *gôpura* in front of the Viśvanâthasvâmin temple and which were subsequently reviewed in his Annual Report[1] by Mr. H. Krishna Sastri, B.A., the Assistant Superintendent of Archæology, Madras, have thrown a flood of light on the chronology of the period under study. My thanks are due to my friend, Mr. M. K. Narayanasami Ayyar, B.A., B.L., of the High Court Bar, Madras, who was good enough to secure for me excellent impressions of a number of copper-plate grants belonging to one Anantâchârya of the Daḷavây-agrahâram, Madura. Of these, three belong to the later Pâṇḍya kings. These are also incorporated into this paper as they are invaluable for the geneological portion of the history of these princes. While travelling in the Śrîvilliputtûr Tâlûka some time ago, I procured a set of copper-plates of the time of Abhirâma Pâṇḍya. This, as also a number of extracts from unpublished inscriptions from the various parts of the Tinnevelly District, are also included for the better elucidation of the history of the decline of the Pâṇḍya power in the south.

I have thus been able to piece up together the last third of the history of the once famous family of the Pâṇḍyas for three and a half centuries and hope that future researches might bring out facts which would supplement this sketch of what might be called the 'decline and downfall' of the Pâṇḍyas and make it fuller and more complete.

I am sorry I am obliged to disagree in many points pertaining to the interpretation given by Mr. Krishna Sastri to the inscriptions at Teṉkâśi and also about his identification of certain kings with those already known. I have indicated in the foot-notes where I have disagreed with him.

T. A. Gopinatha Rao.

(1) Annual Report on Epigraphy for the year 1910.

SOME INSCRIPTIONS OF THE LATER PANDYAS OR THE DECLINE OF THE PANDYA POWER

Contents

		PAGE
GENERAL INTRODUCTION	... ...	41
No. I.	Pudukkôṭṭai Plates of Śrîvallabha and Varatuṅgarâma Pâṇḍya. S. 1505 ...	61
No. II.	Teṉkâśi Central Shrine Inscription of Arikêsari Parâkrama Pâṇḍyadêva ...	89
No. III.	Teṉkâśi Gôpuram Inscriptions of the same	95
No. IV.	Do. Pillar Inscription of the same	99
No. V.	Do. Gôpuram Inscription of Aḻagaṉ Kulaśêkhara	103
No. VI.	Śeṅkôṭṭai Inscription of Kulaśêkharadêva *alias* Parâkrama Pâṇḍyadêva S. 1467	103
No. VII.	Teṉkâśi Gôpuram Inscription of the Coronation of Tirunelvêli-pperumâḷ Kulaśêkharadêva	104
No. VIII.	Do. do. of Śrîvallabhadêva	105
No. IX.	Śrîvilliputtûr Plates of Abhirâma Pâṇḍya. S. 1474	106
No. X.	Teṉkâśi Gôpuram Inscription of the Coronation of Vîra Pâṇḍya... ...	115
No. XI.	Daḷavây Agrahâram Plates of Varatuṅgarâma Pâṇḍya. S. 1504 ...	117
No. XII.	Do. do. do. S. 1510 ...	126
No. XIII.	Do. do. Ativîra Pâṇḍya. S. 1517	133
No. XIV.	Teṉkâśi Inscription of Srîvallabha Kulaśêkhara Dikshitar	147
No. XV.	Śâmbûr-Vaḍagarai Inscription of Śrîvallabha Varaguṇarâma Pâṇḍyasômayâjin. S. 1538	148
No. XVI.	Tirukkuttâlam Plates of Varaguṇarâma Pâṇḍya Kulaśêkhara Dikshitar. S. 1675	149
No. XVII.	Do. do. ...	151

(*To be continued*)

SOME INSCRIPTIONS OF THE LATER PANDYAS OR THE DECLINE OF THE PANDYA POWER.

General Introduction.

The history of the Pâṇḍyas was hitherto enshrouded in a dense gloom. The discovery of the two Śiṉṉamaṉûr plates [1] and the two stone inscriptions at Âṇaimalai [2] has thrown a flood of light on the early Pâṇḍya period. In the light of these documents the value of the Madras Museum Plates [3] and the Vêḷvikuḍi grant [4] of Jaṭilavarman was brought out prominently. All these documents, together with a few ancient Tamiḻ classical historical poems,[5] yield the history of this illustrious race of kings for at least a period of three centuries beginning with the middle of the 8th century A. D.

Our knowledge of the mediæval period, which succeeded the ancient one, and during which occur a large number of Sundara Pâṇḍyas, Vikrama Pâṇḍyas, etc., is still in a very unsatisfactory condition. Nor are we in a better position as regards our acquaintance with the modern period. The discovery of the Pudukkôṭṭai plates,[6] the three Daḷavây-agrahâram copper records, the Śrîvilliputtûr grant and the stone inscriptions discovered in the ruined *gôpura* in front of the Viśvanâthasvâmin temple at Teṉkâśi clear the ground to a very large extent. An examination of many more unpublished lithic records, extracts from which are given in the body of the paper, has supplied many a link which is not obtained in the above mentioned documents. Incidently these throw also side lights on the relationship existing between the later Pâṇḍyas and the Nâyakas of Madura and consequently between them and the suzerain lord, the emperor of Vijayanagara. The records help us in the elucidation of some periods in the history of the Tamiḻ literature; for example, the age of Ativîrarâma Pâṇḍya, the author of the superb Tamiḻ poem, the Naishadam and of Varatuṅgarâma Pâṇḍya, the no less illustrious cousin of the former, who has written the Brahmôttara-kâṇḍam etc., have become possible to be fixed definitely

The Pudukkôṭṭai plates contain a detailed geneology of the later Pâṇḍyas. After giving the *paurâṇic* and the mythical geneology, the document proceeds to the real historical pedigree. It says that in this illustrious dynasty were born two brothers named **Abhirâma Parâkrama** and **Ahavarâma**. The latter had a son called **Śrivallabha**. He was renowned as the 'establisher of the Pâṇḍya kingdom.' In the family to which this Śrîvallabha belonged were born another **Śrivallabha** and a **Mânâbharana**. The former seems to have seen the temple at Râmêśvaram covered with copper sheets (?), whereas the latter built a *sabhâ* at Jayantîpura and the temple of Viśvanâthasvâmin at Dakshiṇa-Kâśi.

To Abhirâma Parâkrama were born two sons, **Parâkrama** and **Śâlivâtipati**. The latter had two sons of whom one was named Ativîrarâma Pâṇḍya. He was a master in literary composition and rivalled even Bhôja. After his death his brother **Śrivallabha** was crowned by the ministers.

---

(1) Madras Epigraphist's Annual Report for the year 1907, p. 63.
(2) *Ep. Ind.* Vol. VIII. pp.
(3) *Ind. Ant.* Vol. XXII. pp. 57—75.
(4) *Ann. Rep.* on Epigraphy for the year 1908 p. 62.
(5) Such as Iṟaiyaṉâr Agapporuḷ etc., See *Ind. Ant.* Vol. XXXVII pp. 193—198.
(6) *Ann. Rep.* on Epigraphy for 1906, p. 72.

Parâkrama, the first son of Abhirâma Parâkrama begot two sons, **Gunarâma** and **Varatungarâma**. The relationship existing between the various kings mentioned in the above might be tabulated as follows [7]:—

Mânâbharana, the builder of the *sabhâ* at Jayantipura and the Viśvanâthasvâmin temple at Dakshina-Kâśi.

Śrîvallabha, who saw the temple of Râmêśvaram covered with copper sheets.

- Abhirâma Parâkrama.
  - Parâkrama.
    - Gunarâma
    - Varatuṅgarâma.
  - Śâlivâṭipati.
    - Ativîrarâma.
    - Śrîvallabha.
- Âbavarâma.
  - Śrîvallabha, the establisher of the Pândya kingdom.

Appended below are a number of extracts from unpublished inscriptions; the facts brought to light by them have been utilised in this paper for the elucidation of a more or less complete history of the later Pândyas. Ext. 1. informs us that **Jatilavarman Kulaśekharadeva** who lived in Ś. 1324 was, at the time of engraving the inscription from which this extract is taken, sojourning at Vâsudêvanallûr. Ext. 2 states that he repaired the central shrine, arddha-maudapa, etc., of the Siva shrine in the Subrahmaṇyasvâmi temple at Ilañji near Tirukkuṭṭâlam.

Ext. 3.—The year Ś. 1377 corresponded with the 31+2nd year of another king named **Parakrama Pândyadeva.** The date of accession of this king would then become Ś. 1344. Inscription No. IV edited below states that in the year Ś. 1384 corresponding to the 31+9th year of the king Jaṭilavarman Tribhuvanachakravarttin **Arikesarideva** *alias* **Parâkramadeva**, the Viśvanâthasvâmin temple was begun to be constructed. The Parâkrama mentioned in ext. 3 must be identical with the same person referred to in No. IV. The circumstances under which this temple with all its appurtenances was built are detailed in the same record. It informs us that the god Viśvanâtha appeared to the king in his dream, gave him to understand that His temple at Kâśi became dilapidated and that a fresh one should be built for Him on the north bank of the river Chitranadi in the Teṉṉârinâḍu. The king accordingly began the temple works in the year Ś. 1368. The same fact is alluded to in the Pudukkôṭṭai plates as also in inscription Nos. II and III*. In the historical introduction to No. II, the king claims victory over some opponents,

(7). In his Annual Report on Epigraphy for the year 1906 Mr. Venkayya makes out the relationship between the various kings mentioned in the Pudukkôṭṭai plates thus:—

- Abhirâma Parâkrama.
  - Parâkrama
    - Gunarâma.
    - Varatuṅgarâma
  - Śalivâṭipati.
    - Ativîrarâma.
    - Śrîvallabha.
- Āhavarâma.
  - Śrîvallabha, the establisher of the Pândya kingdom.
  - Mânâbharana.
  - Śrîvallabha.

There is not the slightest hint in the document itself for the supposition that Mânâbharana and Śrivallabha were the brothers of 'the establisher of the Pândya kingdom.'

* In spite of these records, Mr. Krishna Śâstri affirms that the king only began the repairs of the temple and in doing so he took up the central shrine first for that purpose and removed the image from the central shrine to another spot. Perhaps he is not aware of the technical meaning of the term *karshaṇa* as used in building and architecture and hence he reads this word elsewhere as *âkarshaṇa* (see the list of Tenkâśi inscriptions given in his Report.)

No.	Place of Inscription	Śaka year	Regnal year	Subject-matter of the extract	Extract
1	On the south wall of the *maṇḍapa* in front of the *mahâmaṇḍapa* of the Śiva temple at Karivalam-vandanallûr.	1324	...	The King Jaṭil. Tribh. Kulaśêkharadêva while staying at Vâsudêvanallûr ordered this inscription to be engraved.	Śakâbdam 1324*l* Kôj-Jaṭilavarmmarâṉa tribhuvaṉa chśakravartti Śrî Kulaśêkharadêvar Śrîvâsudêvanallûr eḻundaruḷi irundu tiruvâymoḻind = aruḷi tirukkai-viḷaiyâḍiṉa tirumugam.
2	On the west base of the central shrine of the Tiruppâgîśvara shrine in the Subrahmaṇya temple at Ilañji.	Ś1331	13+1	Mâṟ. Tribh. Kulaśêkharadêva.	Aḻagaṉ Kulaśêkharadêva repaired the central shrine, *arddhamaṇḍapa*, &c., which were dilapidated.
3	On the south wall of the second *prâkâra* of the Kuttâlanâthasvâmin temple at Tirukkuṟṟâlam.	1377	31+2nd.	Parâkramadêva's inscription with a date and astronomical details.	Śakâbdam 1377 mêl śellâniṉṟa [nam] kumâraṉ Parâkkiṟa[ma*] Pâṇḍyadêvaṟku yâṇḍu 31 vadiṉ edir yîraṇḍâvadu Mîna ñâyiṟṟu irubatt = eṭṭân = diyadiyum Pûrvvapakshattu Shashṭiyum Tiṅgaṭ-kiḻamaiyum peṟṟa Mṛigaśîrshattu nâḷ . .
4	On the west base of the central shrine of the Vaḍaperuṅgôyiluḍaiyâṉ temple at Śrîvilliputtûr.	1395	2+42	Kulaśêkharadêva's inscription; mentions his son Parâkrama Pâṇḍyadêva.	Śakâbdam âyirattu-muṉṉûṟṟu toṉṉûṟ = añjiṉ mêl śellâniṉṟa nań=kumâraṉ Kulaśêkaradêvaṉukku yâṇḍu yira[ṇḍâvadi]ṉ[e]dir nâṟpatt = iraṇḍâvadu Kanni ñâyiṟṟu pattoṉ-badâṉ = diyadi[yu]m Apara-pakshatt = a[shṭami] yum Śukravâramum peṟṟa Âyiliyattunâḷ nań = kumâraṉ Kulaśêkaradêvaṉ magaṉ Parâkkiṟama Pâṇḍiyadêvaṉukkû

No.	Place of Inscription	Śaka year	Regnal year	Subject-matter of the extract	Extract
5	On the north wall of the *Mahâmaṇḍapa* of the Viśvanâthasvâmin temple at Teṉkâśi.	1395	2+42	Kulaśêkharadêva built an audience hall for the God Viśvanâtha at Teṉkâśi.	Śakâbdam âyirattu-muṉṉûṟṟut = toṉṉûṟṟ = añjiṉ mêl śellâniṉṟa nam kumâraṉ Kulaśêkaradêvaṟku yâṇḍu iraṇḍâvadiṉ edir nâṟpattu-iraṇḍâvadu . . . . nam kumâraṉ Alagaṉ-Perumâḷ Kulaśêkaradêvaṉ namakku ôlakka-maṇḍapamum taṉ pêrâlê paṇiśey vittu-ttandu . . . .
6	On the south base of the *Mahâmaṇḍapa* of the Âṇḍâl temple at Śrîvilliputtûr.	1375	...	Mentions that Maduraimaṇḍalam sîmai belonged to Uṟangâvillidâ [sa*]n Mahâvalivâṇâdarâyar.	Śakâbdam 1375*l* mêl śellâniṉṟa Śrîmukha varusham . . . . Uṟangâvillidâ [sa*]ṉ âṇa Mahâvalivâṇâdarâyar śîrmai âṇa Madurai-Maṇḍalattu Muṭṭanâṭṭu Tiḍiyaṉ âṇa Tiruvaraṅganallûr . . . .
7	On the north base of the central shrine in the Viśvanâthasvâmin temple at Teṉkâśi.	1421	20	Parâkrama Pâṇḍyadêva *alias* Kulaśêkharadêva, born in the Kârttigai nakshatram.	Kârttigai nâḷ piṟanda Parâkkiṟama Pâṇḍiyadêvar âṇa Kulaśêkaradêvar nam yâṇḍu irubadâvadu . . . .
8	On the south wall of the *Mahâmaṇḍapa* of the Saṅkaranârâyaṇa temple at Śaṅkaranâyanârkôyil.	1428	2+31	Jaṭil. Tribh. Alagaṉ-Perumâḷ Parâkkiṟama Pâṇḍiyadêva, born in the Aviṭṭa-nakshatram.	Śakâbdam âyirattu nâṉuṟṟu irubatteṭṭil mêl śellâniṉṟa Śrî Kô-chChaṭilavaṉmar = âṇa tribhuvana chakravarttigaḷ Aviṭṭattu nâḷ piṟanda nam kumâraṉ Alagaṉ Perumâḷ Parâkkiṟama Pâṇḍiyadêvaṟku yâṇḍu iraṇḍâvadiṉ edir muppatt = oṉṟâvadu . .
9	On the south wall of the *Maṇḍapa* in front of the central shrine of the Âṇḍâḷ temple at Śrîvilliputtûr.	1398	...	Sundarattôḷuḍaiyâr, son of Mâbalivâṇâdarâyar, Śrîmat Tirumâliruñjôlainiṉṟâr.	Śakâbdam 1398ṉ mêl śellâniṉṟa Duṉmuki varusham Vaigâśi *m.* * 22 *d* †. Śrîmad Mûvarâyira-gaṇḍaṉ irâjamîsara-gaṇḍaṉ madiyâda maṉṉavar maṇavâḷaṉ samarakôlâkalaṉ vîrakañchukaṉ buvanêkavîraṉ bûpâlagôpâlaṉ baṭṭamânangâttâṉ Śrîmatu Tirumâliruñjôlai-niṉṟâr âṇa Mâvalivâṇa-(â) darâyar kumârar Sundarattôḷuḍaiyâr.

* *m.* stands for the symbol for *month*, and † *d*, for date.

No.	Place of Inscription	Śaka year	Regnal year	Subject-matter of the Extract	Extract
10	Same as No. 8, above ...	1399	...	Tirumâliruñjôlai-ninṟâr Mâvalivâṇâdarâyar.	Śakâbdam 1399ṉ mêl śellâniṉṟa Êviḷambi varusham Vaigâśi mâdam irubadân-diyadi Śrîman mûvarâyagaṇḍan, &c., &c., &c. Śrîmatu Tirumâliruñjôlainiṉṟâr âṉa Mâvalivâṇâdarâyar koḍutta dharmma dâna-ppaṭṭaiyam . . . .
11	On the west wall of the *Mahâmaṇḍapa* of the Viśvanâthasvâmin temple at Teṉkâśi.	1412	11	Parâkkiṟama Pâṇḍiyadêva *alias* Kulaśêkaradêva.	Śakâbdam âyirattu nâṉûṟṟu orubattiranḍil nam kumâraṉ Parâkkiṟama Pâṇḍiyadêvarâṉa Kulaśêkaradêvaṟku yâṇḍu padiṉoṉṟâvadu Kumbha ñâyaṟṟu, &c. . . .
12	On the south wall of the *Mahâmaṇḍapa* of the Śiva shrine in the Śaṅkaranâyanâr-kôvil.	1428	2+31	Jaṭil. Tribh. Parâkrama Pâṇḍyadêva, born in the Aviṭṭa nakshatra.	Śakâbdam âyirattu nâṉûṟṟu irubatteṭṭil mêl śellâniṉṟa Śrî kô-Jaṭilavarmmar-âṉa Tribhuvana chchakravarttigaḷ Aviṭṭattu nâḷ piṟanda nam kumâraṉ Aḻagaṉ-Perumâḷ Parâkrama Pâṇḍiyadêvaṟku yâṇḍu iraṇḍâvadiṉ edir muppattoṉṟâvadu . . .
13	On the east base of the *Mahâmaṇḍapa* of the Âṇḍâḷ temple at Śrîvilliputtûr.	1456 Jaya	...	Gô-Jaṭilvarmman Kulaśêkharadêva, "who brought back the past."	Gô-Jaṭilavarmmarâṉa iṟanda-kâlam = eḍutta Kulaśêkharadêvarkku Śakâbdam 1456 Jaya . . . .
14	......	1457 Manmatha	...	Jaṭil. Tribh. Kônêrmai koṇḍâṉ Kulaśêkharadêva "who brought back the past."	Śakâbdam âyirattu nâṉûṟṟu-aimbatt-êḻiṉ mêl śellâniṉṟa Maṉmata varusham, &c. . . . buvanêkavira, &c. . . . Âhavarâma [nandana] Kô-Jaṭilavarmmarâṉa tribhuvaṉachchakravarttigaḷ Kônêrmaikoṇḍâṉ iṟandakâlam-eḍutta Perumâḷ Kulaśêkharadêvar . . . .

No.	Place of Inscription	Śaka year	Regnal year	Subject-matter of the extract	Extract
15	On the south wall of the *Mahâmaṇḍapa* of the Arddhanârîśvara temple at Vâsudêvanallûr.	1459	3rd.	Tribh. Kôn. Jaṭil Śrîvallabhadêva, "who brought back the past."	Âhavarâmanandana sâhitya sârvabhauma tribhuvanachchakravartti Kônêrmaikoṇḍâṉ kô-jaṭilavarmmar-âṉa iṟanda-kâlam = eḍutta Perumâḷ Śrîvallabhadêvar Śakâbdam 1419 1 . . . . . ṇḍu mûṉṟâvadu Eviḷambi samvatsarattu . . . .
16	On the south base of the *Maṇḍapa* in front of the central shrine in the Śiva temple at Karivalamvandanallur.	1466	[10th]	Jaṭil. Tribh. Kôn. Śrîvallabha, "who brought back the past :" Mentions Tirunelvêlipperumâḷ, son of Abhirâma-Parâkrama [Pâṇḍyadêva].	Śakâbdam 1466 ṉ mêl . . kô-Jaṭila [va] rmmarâṉa tribhuva [na*] chchakravartti kônêrmaikoṇḍâṉ iṟanda-kâlam-eḍutta Perumâḷ Śrîvallabhadêvatku yâṇḍu pattâ . . . ḷ Abhirâma-Parâkrama Pá[ṇḍya] dêvar nandanarâṉa Tirunelvêlipperumâḷ-âya nâm . . . .
17	Do.	1470	5th	Tribh. Kôṉ. Śrî Perumâḷ Parâkrama Pâṇḍyadêva born in the Aśvati-nakshatram.	Śakâbdam 1470 1 mêl śellâniṉra nam kumâraṉ Aśvati-na [kshatrattu Jâta] râṉa tribhuvana-chakravartti kôṉêrinmaikoṇḍâṉ . . . .
18	On the north wall of the *śuṟṟumaṇḍapa* of the Viśvanâthasvâmin temple at Teṉkâsi.	1471 Saumya	7th	Jaṭil. Tribh. Kôn. Kulasêkharadêva *alias* Parâkkirama Pâṇḍyadêva.	Śakâbdam 1471 . . . Kô-Jaṭilavarmmarâṉa tribhuvanachchakravartti kôṉêrmaikoṇḍâṉ Abhirâma-Parâkrama dêvar nandanarâṉa nam kumâran Kulaśêkaradêvaṉâgiya Parâkkirama Pâṇḍiyadêvaṟku yâṇḍu êḻâvadu Saumya samvatsarattu . . . .
19	Teṉkâsi	1473	8th	Jaṭil. Tribh. Kôn. Śrî Perumâḷ Abhirâma Parâkrama Pâṇḍyadêvar âṉa (?) Śrî Perumal Kulasêkaradêva *alias* Parâkrama Pâṇḍyadêva Tribh. Kôṉ. Kulaśêkharadêva son of Abhirâma Parâkrama Pâṇḍiyadêva.	Śakâbdam 1473 . . . Kô-jaṭilavarmmar-âṉa tribhuvanachakravarttigaḷ Śrî Perumâḷ Abhirâma Parâkrama Pâṇḍyadêvarâṉa (? dêvar nandanarâṉa) Śrî Perumâḷ Kulaśêkaradêva [râṉa] Parâkrama Pâṇḍyadêvaṟku yâṇḍu 8 âvadu Virôdikrit . . .

No.	Place of Inscription	Śaka year	Regnal year	Subject-matter of the extract	Extract
20	On the south wall of a shrine situated on the north side of the second *prâkâra* of the Viśvanâthaśvâmin temple at Teṇkâśi.	1482	20	Tribhu. Kôṇ. Kulaśêkharadêva son of Abhirâma Parâkrama Pâṇḍyadêva.	Śakâbdam 1482ḷ mêl śellâniṉṟa . . . rmmarâna tribhuvanachchakravarti kônêriṉmai koṇḍâṉ Abhirâma Parâkra [ma Pâṇḍiyadêvar nandanar = âṇa] vîra-veṇbâmâlaiyâṉ dharmma-perumâḷ Kulaśêkharadêvaṟku yâṇḍu irubadâvadu Raudri saṁvatsarattu. . . . . .
21	On the north base of the central shrine of the Vaḍaperuṅgôyiluḍaiyân temple at Śrîvilliputtûr.	1483	11	Abhirâma Parâkrama's son, Tirunelvêlipperumâḷ Kulaśêkhara, his son Śrîvallabha born in the Punarvasu nakshatra.	Śakabdam 1483ḷ mêl [śel] lâniṉṟa Svasti Śrî . . . . Kôṇêrimaikoṇḍâṉ Abhirâma Parâkrama Pâṇḍyadêvar nandanar = âṇa Śrî Perumâḷ Tirunelvelipperumâḷ vîra-veṇbâ-mâlaiyâṉ dharmmapperumâḷ Kulaśêkharadêvaṟkiyaṇḍu 11 [âvadu] Dundu [bhi] saütsarattu Utta [râyaṇa*] ttu saṅkrama puṇya-kâlattu hêmanta ṛituvil makara-talaiyum pûrvva-pakshattu Êkâdaśiyum Sômavâramum Śubhayôgamum śubhakaraṇamum peṟṟa Hasta nakshatra] ttu naḷ Punarvvasu nakshatrattu jâtar âṇa Śrî Perumâḷ Śrîvallabhadêvar = â [ṇa] nâm. . . . . .
22	On the south base of the *Mahâmaṇḍapa* of the Kuttâlanâthasvâmin temple at Tirukkuttâlam.	1492	7	Ativîrarâma *alias* Srîvallabhadêva.	Śakâbda [m*] 1492 1 mêl śellâniṉṟa svasti Śrî Kô-jaṭilavarmmarâṇa tribhuvana = chchakravartti kôṇêrimaikoṇḍâṉ Śrî Perumaḷ Alagaṉ Perumâḷ Ativîrarâmaṇâṇa Śrî vallabhadêvatku yâṇḍu ėḷâvadu Vibhava-saṁvatsarattu U t t a r â y a n a t t u Mîna-ñâyaṟṟu-Apara-pakshattu Pañchamiyum Sômavâramum subhayôgamum Varâha-karaṇamum peṟṟa Anishattu nâḷ. . .

No.	Place of Inscription	Saka year	Regnal year	Subject-matter of the extract	Extract
23	On the west base of the central shrine of the Kulaśêkharam-- uḍaiyâr temple at Teṉkâsi.	...	...	Ativirarâma *alias* Śrivallabha-dêva.	Punarvasu nakshatrattu jâtar = âṉa Śri Perumâḷ Aḻagaṉ-perumâḷ Ativirarâmaṉ âya Śrivallabhadêvar = âṉa nâm Uḍaiyâr Kulaśêkharanâthaṉukkum Kuḻalvây-naṅgai-Nâchchiyârukku karshaṇâdi pratishṭhântam upânâdi stûpipariyantam tiruppaṇiyum śeyvittu Kulaśêkharanâthaṉaiyum Kuḻalvây-naṅgai-Nâchchiyâraiyum parivâra-dêvataiyaḷaiyum pratishṭhittu etc.
24	On the west base of the *Mahâmaṇḍapa* of the Vaḍaperuṅgôyilu ḍa i yâṉ temple at Śrivilliputtûr.	1499	2+15	Mâṟavarman Tribh. Kôṉ Śri Sundara Pâṇḍyadêva.	Kô-mâṟavarmmar = âna tribhuvanachchakkaravarttigaḷ kôṉêrimaikoṇḍâṉ Srî Sundara Pâṇḍyadêvaṟku yâṇḍu [ira]ṇḍu edir 15 Śakâbdam 1499 ṉ mêl Śellâniṉṟa Kanniravi etc. . . . . .
25	On the north wall of the first *prâkâra* of the Śiva temple at Karivalam-vandanallûr.	1499	5	Parâkrama Pâṇḍyadêva ...	Śakâbdam 1499 l Śellâniṉṟa nam Kumâraṉ Perumâḷ Parâkkiṟama Pâṇḍiyadêvarukku âṇḍu 5 vadu Pilavaṅga V., Kârttigai m., 29 d., ... nam Kumâran śvatti Śri bhuvanêkavira etc. etc. . . dêva-brâhmaṇa sthâbhanâchâriya Aḻagaṉ-Perumâḷ Par-[â*]kkiṟama Pâṇḍiyadêva-ṉandaṇa K[ô]-jaṭila-varmma-tribhuvana-chakravartti kô-[nêriṉmai*]koṇḍâṉ Aśvatinakshatrattu śâtaṉâṉa nam kumâraṉ Tirunelvêlip-perumâḷ. . . . .
26	On the north base of the *Mahâmaṇḍapa* of the Kuttâlanâthasvâmin temple at Tirukkuttâlam.	1527	42	Ativirarâma *alias* Śrivallabha-dêva.	Śakâbdam 1527 *l* mêl śellâniṉṟa . . . . . Kô-jaṭilavarmmarâṉa tribhuvaṇachchakravartti Kônêrimai-koṇḍâṉ Śri [Râjarâja*] Aḻagaṉṉâṉa Ativirarâmaṉâṉa Śrivallabhadêvaṟku âṇḍu 42 vadu Viśvâvasu saṁvatsarattu. . . . .

No.	Place of Inscription	Śakā year	Regnal year	Subject-matter of the Extract	Extract
27	On the north wall of the 1st *prâkâra* of the Śiva temple at Karivalamvandanallûr.	151×	10	Varatuṅgarâma *alias* Vira Pâṇḍyadêva.	. . . Jaṭilavarmmarâṇa Varatuṅgarâmaṉâṇa Vira Pâṇḍiyadêvarkku âṇḍu paṭṭâvadu. .
28	On the north base of the central shrine of the Viśvanâthasvâmin temple at Teṉkâśi.	...	...	Jaṭil. Tribh. Parâkrama, the builder of the Viśvanâthasvâmin temple.	. . . Vitaraṇa-vinôda-vaḷa-nâṭṭu nâm navamâga = kkaṇḍa Viśvanâtha = ppêr = êrikku = pperunâṉkelgaiy—âvadu, ...
29	On the south wall of the *Mahâmaṇḍapa* of the Śrî-mûlanâthasvâmin temple at Śâmbûr-Vaḍagarai.	Ś15 [3] 8 Naḷa.	3rd	Perumâḷ Śivala-Mâṟaṉ *alias* Varaguṇarâma Pâṇḍya Kulaśêkhara Sômâśiyâr.	" Śakâbdam Ś15 [3] 8, Naḷa, . . . Perumâḷ Śivala-Mâṟaṉ Varaguṇa-râmaṉ = âṇa Pâṇḍiya Kulaśêkara Sômâśiyâṟku âṇḍu mûṉṟâvadu . . . .

whose names are not given, at Śiṅgai, Aṉurai, Irâśai, Śeṉbai, Vindai, Mudalai, Virai, and Vaippâṟu. Of these, the battle of Śeṉbai, (Champakavanam), was fought with the Chêra by the command of the presiding deity of that place. (No. XII v. 10.) He is said to have set up five *agrahâras* beginning with Vindai. He also constructed a large tank named the Viśvanâthappêrêri. (Ext. 28.).

Arikêsari Parakrama was a great devotee of Śiva. (No. II. 11.1-2). Besides the Viśvanâthasvâmin temple already mentioned, he has constructed a *sabhâ* at Jayantîpura, a *maṇḍapa* to each of the gods at Marudûr, (Tiruppuḍai-marudûr), and at Śeṉbagavaṉam and richly endowed the temple of Śalivatîśvara at Tinnevelly. He seems to have been born in the Mṛigaśirsha *nakshatra*. (No. IV. 11. 12-13.).

In the year 1379 Ś, Arikêśari began to construct the *gôpura* in front of the Viśvanâthasvâmin temple at Teṉkâśi. It took six years to complete the stone basement ; at the end of this period Arikêśari breathed his last(9). This last fact is said in one of the inscriptions edited below, (No. III v. 13) to have taken place in the year Ś 1385. on the Chitra *nakshatra* of the month, Mârgaḻi, full moon.

The king bore the surnames **Mânâbharana, Mânakavacha and Arikesari** (10.) In all the Vijayanagara grants of the second or the Tuḷuva dynasty, Narasâ Nâyaka, the father of the distinguished Kṛishṇadêva Râya, is said to have defeated a king of Madura named Mâṉabhûsha. We know that Narasâ Nâyaka lived about the time of the first usurpation of the Vijayanagara kingdom by Sâḷuva Narasiṁha about A. D. 1470 and distinguished himself in the latter's service. This period agrees very well with that of Parâkrama Pâṇḍya. Hence, I have remarked in my paper on the Kṛishṇâpuram plates of Sadâśiva Râya, (Ep. Ind. Vol. IX. p. 336), that the king defeated by Narasâ Nâyaka was no other than Arikêsari Parâkrama, the builder of the Viśvânâthasvâmin temple at Teṉkaśi.

---

(9), Mr. H. Kṛishṇa Śâstri, B. A., the Epigraphist with the Government of Madras states that Arikêsari died *after the tower was completed*. The inscription makes the simple statement " கற்பணி பாருண்டில் முடித்துக்கயிலை சென்றான்." meaning that "he, (Arikêsari) went to Kailâsa, i.e., died, after (seeing that) the stone-work was finished in six years."

(10). Mr. Kṛishṇa Śâstri writes that " Parâkrama was entitled Poṉṉiṉperumâḷ Arikêsari, Parâkrama Mâṟaṉ, Teṉṉavaṉ, Parâkrama Kaitavaṉ, Mâṉakavachaṉ, Koṟkai-vêndaṉ and Perumâḷ-vaḻudi. This list contains, according to him, a large number of surnames. The Divâkara-nighaṇṭu has the following synonyms of the word Pâṇḍya ;—

செழியன் றமிழ்நாடன் கூடற்கோ தென்னவன்
வழுதி மீனவன் பஞ்சவன் மாறன் கௌரியன் வேம்பின்—
கண்ணிக்கோ கைதவன் பொதியப் பொருப்பன்
புனல் வையைத்துறைவன், குமரிச் சேர்ப்பன் கோப்பாண்டியனே.

Chûḍâmaṇi-nighaṇṭu has ;—

செழியனே கூடற்கோமான் தென்னவன் வேம்பின்றாரோன்
வழுதியே குமரிச் சேர்ப்பன் வையையந் துறைவன் மாறன்
விழைவுறு பொதிய வெற்பன் மீனவன் கைதவன் சொற்
பழைய பஞ்சவனே வெய்ய கௌரியன் பாண்டியன் பெயர்.

From these two quotations it is clear that Mâṟaṉ, Kaitavaṉ, Teṉṉavaṉ, and Vaḻudi, when added on to the name Parâkrama, do not make so many surnames of the king. Leaving these, we have Poṉṉiṉ-perumâḷ. Koṟkai-vêndaṉ and Mânakavachaṉ among the so-called surnames. Of these Poṉṉiṉ-perumâḷ is an honorific address which, in so many different forms, is current to this day in the west coast : the Mahârâja of Travancore and the Râja of Cochin when they are referred to by the people are always spoken of as the 'poṉṉu-tambirâṉ.' It simply means the king who is as precious as gold. (Cf. Naṉṉûl-Sû. 299., wherein the particle *iṉ* is said, in such cases as the present one, to be employed for the purpose of comparison. Also, Cf. Śilappadigâram, *Andimâlai-chchiṟappu chchey-kâdai*, wherein the compound '*virundiṉ maṉṉar*' occurs in *l*. 12. The comment on this by the '*Arumbada-vuraiyâsariyar*' is specially worth noting.) In a similar manner Tirunelvêli-pperumâḷ is called Poṉṉiṉ-Pâṇḍiyaṉ in v. 2, Inscription No. VII edited below.

About the beginning of the 13th century A. D. when the Chôḷa supremacy was getting weakened and the Pâṇḍyas were rising in importance, a chief of Naḍu-nâḍu (or Magadai-nâḍu), Râjarâja Vâṇakôvaraiyaṉ by name, rebelled against his overlord([11]) and seems to have joined the Pâṇḍya king. The Pâṇḍyas appear to have changed their capital from Madura to Tinnevelly, leaving the Madura country in charge of their new ally the Vâṇakôvaraiyaṉ. For, we see from about Ś. 1375, inscriptions of Mâvalivâṇâdarâyars, of whom one Uraṅgâvillidâan Mâvalivâṇâdarâyaṉ calls the country his own, (Ext. 6). The next person of this dynasty appears to be one Sundarattôḷuḍaiyâṉ Mâvalivâṇâdarâyaṉ, the son of Tirumâliruñjôlai Mâvalivâṇâdarâyaṉ. He bears a few of the Vijayanagara *birudas*, such as, Mûvarâyaragaṇḍa, Râjamîsaragaṇḍa, etc. He lived in Ś. 1398, just the time when Narasâ Nâyaka must have invaded the Pâṇḍya country. Either the Mâvalivâṇâdarâyaṉ was defeated by the Vijayanagara general and then dubbed himself with the Vijayanagara *birudas*, or he defeated the latter and assumed, as the conqueror, the Vijayanagara *birudas* ; which of these was the case it is not easy to say in our present state of knowledge of the history of that period. But that the chieftains of this family held or were suffered to hold the Madura country under them is certain. For, inscriptions of a second Sundarattôḷuḍaiyâṉ Mâvalivâṇâdarâyaṉ are found in several places such as Tiruppullâṇi, Aḷagarkôvil, Kâḷaiyârkôyil, etc, ([11a]) till so late a period as Ś, 1468. Thus it is patent that the Pâṇḍyas gradually lost to their feudatories (or those of the Vijayanagara Empire,) the Vâṇadarâyars, their northern possessions and themselves stuck to the south and west of the present Tinnevelly district. We do not come across many inscriptions of the later Pâṇḍyas in the Madura district, belonging to the 15th century A. D., and we can therefore safely infer that their jurisdiction over that tract of country was already lost.

Ever since the construction of the Viśvanâthasvâmin temple at Teṉkâśi the coronation of all kings who came after Arikêsari Parâkrama Pâṇḍya seems to have been celebrated in this temple. Tirunelvêlipperumâḷ, Ativîrarâma Pâṇḍyadêva, Varatuṅgarâma Pâṇḍya etc., were crowned in the presence of Viśvanâthasvâmin (Ins. Nos. VII, VIII and X.)

The next king that is mentioned is **Kulaśekharadeva.** Ext. 4 and 5 give Ś. 1351 as the date of accession of this king, that is, seven years after that of Arikêsari Parâkramadêva. But we know that the latter ruled for no less than 42 years (2+42) and the former also an equal number of years. We are not able to say how this is possible. We might only suggest that either they ruled by common consent over separate regions of the kingdom or ruled jointly over the same country. Anyhow this two-ruler system comes into vogue from about this time, that is, a sort

---

Again, all the Pâṇḍyas are known by the name Koṟkaivêndaṉ. In Śilappadigâram, the king Neduñjeḷiyaṉ, is addressed '*vâḷi-eṉ-Koṟkai-vêndê* and '*naṟṟiṟam-badarâ-Koṟkai-vendê*' (*Vaḷakkurai-kâdai, ll.* 30 and 67).

So then, the only surnames Parâkrama bore were Arikêsari and Mânakavacha. As for Perumâḷ-vaḷudi mentioned by Mr. Sastri, there are difficulties in accepting it as correct. In none of the records examined by me hitherto is Parâkrama called by that name. It looks likely that Mr. Sastri having seen the word *perumâṉ* (not *perumâḷ*) and *vaḷudi* side by side in v. 15 No. III edited below, was led into the mistake. If the compound '*maṉṉarperumâṉ*' had been consciously broken up into *maṉṉar* and *perumâṉ* and the latter added on to the succeeding word *vaḷudi*, it completely destroys the meaning of the otherwise easy verse. In his Annual Report for 9105-6, Mr. Venkayya has surmised that Arikêsari might have been also known by the name of Perumâḷ Parâkrama and this might have also contributed towards Mr. Krishṇa Sâśtri's taking Perumâḷ-vaḷudi as a surname.

In the collection of stray Tamil verses, called the Taṉippâḍal=ṟiraṭṭu, a verse praising a king named Mânâbharaṇa, said to be the composition of the Tamil Poet, Pugaḷêndi, is found. If this name refers to Arikêsar Parâkrama Pâṇḍyadêva, the age of Pugaḷêndi will become the last quarter of the 15th century A. D. But the tradition places him at the beginning of the 12th century A. D. (see p. 56 of the 1899 Edition).

(11) Sendamiḷ Vol. III pp. 423—32.

(11a). See Ann. Rep. on Epigraphy for the year 1903, pp. 18, 19.

of over-lapping of two reigns becomes more frequent. For example, the Pudukkôṭṭai grant was made by Śrîvallabha and Varatuṅgarâma. In one of the inscriptions, Kulaśêkhara is called Aḻagan-Perumâḷ (Ext. 2 and 5); he built an audience hall in the Viśvanâthasvâmin temple at Teṉkaśi. As this king succeeded Arikêsari Parâkrama we might suppose that he was the same Kulaśêkhara as the one who completed the front *gôpura* left unfinished by Parâkrama.(12) This surmise seems to receive corroboration from Inscription No. V, wherein he is called also Aḻagaṉ. He calls Arikêsari Parâkrama his *aṇṇâḻvi*, a term applied to an elder brother in S. Tinnevelly. So, Kulaśêkhara might be a brother or perhaps a cousin of Arikêsari. The son of Kulaśêkhara is said to have been a Parâkrama (Ext. 4).

From Ext. 7, it is learnt that in the year Ś. 1395 a king named Jaṭilavarman **Aḻagaṉ-perumâḷ Parakrâma Paṇḍyadeva** ascended the throne. His 31+2nd year corresponded with Ś. 1428. Since the date of accession of this king is the last known date of his predecessor, Kulaśêkharadêva, who, we know from Ext. 4, reigned for 42+2, we might take the former to be the same as Parâkrama the son of Kulaśêkhara mentioned in Ext. 4. This king ruled for no less than 31+2 years. He is said to have been born in the Aviṭṭa (Dhanishṭha) nakshatra (13) The relation between these kings might be exhibited thus :—

......	......
Arikêsari Parâkrama. Mânâbharaṇa, Mânakavacha, born in the Mṛigaśîrsha nakshatra. Ś. 1344-1388.	Jaṭil. Tribh. Kulasêkharadêva, Aḻagaṉ-perumâḷ. Ś. 1351-1395.
	Jaṭil. Tribh. Aḻagaṉ-perumâḷ Parâkrama Pâṇḍyadêva, born in the Aviṭṭam (Dhanishṭhâ) nakshatra. Ś. 1395-1428.

In the year S. 1401 a king named **Parâkrama Pandyadev** *alias* **Kulaśekharadeva** born in the Kârttika nakshatra, ascended the throne (Ext. 7) and ruled for over 20 years. Thus we see that the reigns of Parâkrama born in Aviṭṭam and Parâkrama *alias* Kulaśêkhara born in Kârttikai overlap each other. How the king Kulaśêkhara described as born in the Kârttika nakshatra was related to those described above is at present not known.

The two brothers Abhirâma Parâkrama and Ahavarâma must, according to the Pudukkôṭṭai plates, be the next sovereigns. Nothing is known of these from the records hitherto collected. When and how long they ruled, therefore, is difficult at present to say.

The son of the latter (Âhavarâma), Jaṭil, Tribh. **Śrivallabhadeva**, who bears the *birudas* '*Pâṇḍya-râjya-sthâpanâchârya*' and '*Irandakâlam-edutta*', and who in some inscriptions is also called Kulaśêkhara (Ext 13&14), came to the throne in Ś. 1456. This Śrîvallabha is not the only person who has the title '*Pâṇḍya-râjya-sthâpanâchârya*'. In the Kṛishṇâpuram plates, Nâgama Nâyaka is described by the same distinguishing appellation.(14) Again Achyutadêva-

(12) M. Kṛishṇa Śâstri who states in one portion of his An. Rep. for 1909-10, p. that Arikêsari Parâkrama died after *completing the erection* of the *gôpura* admits later on that Kulaśêkhara completed the *gôpura left unfinished by his* older brother Arikêsari Parâkrama.

(13) See Extract 8.

(14) Krishnapuram plates ; ll. 115-116 Ep. Ind. Vol. IX. p. 336 ;

यशस्विना पाण्ड्यकुलस्थापनाचार्यकीर्त्तिना । मानोन दक्षिणमहासमुद्राधीश्वरेण च ॥ ९२ ॥
नागमक्ष्मापपौत्रेण नलनाभागकीर्त्तिना ।

râya bears also a similar title. (15) When and how the Pândya kingdom came to be **re**-established let us attempt to study in detail in the following paragraphs.

We have already seen that the Pândyas lost the northern half of their possessions to the Vâṇakôvaraiyars first and then to the Nâyakas latterly, and that they retreated to the southern portion of the present Tinnevelly district. A large portion of even this little territory held by the Pândyas was being gradually annexed to their kingdoms by the neighbouring kings. One of the kings of Travancore, **Udayamârttâṇḍavarman** by name, seeing the weakness of the Pâṇḍyas began to encroach upon their possessions. We see several inscriptions of this king in Brahmadêśam, Shêrmâdêvi, Ambâsamudram, Kaḷakkâḍ,—places clearly within the limits of the kingdom of the Pâṇḍyas, plainly evidencing the fact that he had already come into possession of these places. Thus divested of large portions of its territory, the Pâṇḍya kingdom had shrunk to an insignificant extent. Evidently, Śrîvallabha, the son of Âhavarâma, realising the miserable condition to which his kingdom was reduced, and perhaps spurred on to activity by the aggressions of Udayamârttâṇḍavarman, appealed to the Vijayanagara Emperor for help. It was readily obtained. **Achyutadevarâya**, the then Emperor, had more reasons than one for accepting the offer of the Pâṇḍya. In his *kâvya*, the Achyutarâyâbhyudayam, Râjanâthakavi informs us that the Emperor having heard that the king of the Tiruvaḍi-râjyam had withheld tribute for some years and was also harbouring a rebel chief of the Chôḷarâjya (16) resolved to teach him a lesson. To add to these, the invitation of the Pâṇḍya must have quickened the designs of the Emperor. A large expedition was fitted up and was personally commanded by the king. On the way several places of pilgrimage such as Tirupati, Chidambaram, etc., were visited till eventually it came to the island of Śrîraṅgam. The Emperor was delighted with the place. Finding that the Emperor had a desire to spend some time in this holy place, his brother-in-law, son of Saḷagarâja, implored him to entrust to him the charge of bringing the Tiruvaḍi to his senses. The prayer was granted. This general encountered the army of the Tiruvaḍi on the bank of the Tâmraparni, defeated him and took him prisoner. (17) On the Tiruvaḍi offering terms of peace, the war was concluded and all proceeded to Anantaśayanam to worship the god of that place. The Tiruvaḍi gave large numbers of elephants and horses to the Vijayanagara general. Then the expeditionary party returned with the Tiruvaḍi and his ministers to Śrîraṅgam. The ministers who prostrated before the Emperor were treated with great consideration, while the chief of the Chôḷadêśa was made over to the ministers of the Emperor for punishment and the Tiruvaḍi's life was spared. The Pâṇḍya kingdom was wholly restored to Śrîvallabha. The name of the chieftain of the Chôḷadêśa is given in the Achyutarâyâbhyudayam as **Chellappa.** (18)

The facts above narrated are completely borne out by the inscription found at Conjeevaram belonging to the reign of Achyutadêva Râya, which says that the king defeated the Tiruvaḍi on the bank of the Tâmraparni, set up a pillar of victory on the spot and married the daughter of

(15) प्रस्थानाय श्रीपतेरभ्यनुज्ञाः प्राप्तुं पाण्ड्यस्थापनाचार्य एव ।
मोक्षाधारं प्राविशन्मोहदूरं देवागारं दत्तनेत्रोपहारम् ॥ Achyutarâyâbhyudayam.

(16) छन्ननिग्रहतया पलायितश्चेल्लपो वसति चेरसीमनि ।
चच्छरण्यधरणी भुजा समं शिष्य एव स चिरायुषा त्वया ॥
प्राक्तनान्निज पदात्परिच्युतः पालनीय इह पाण्ड्य भूपातिः ।
शिक्षणं मदवतां पुनः सतां रक्षणं च नमु राजलक्षणम् ॥ Ibid.

(17) Achyutarâyâbhyudayam, Canto VI, vv. 29-31.

(18) See foot-note 16, above.

the Pâṇḍya king. (19) It must be noted that this inscription adds the further fact of the Vijayanagara king marrying the daughter of the Pâṇḍya king. It looks as if the Pâṇḍya in gratitude and perhaps also with a desire to cement the relationship between himself and the Emperor more strongly offered his daughter to him. By these transactions Śrîvallabha 'brought back the Pâṇḍya kingdom to its pristine glory'. Therefore is it that he is called '*iṛanda-kâlam-eḍuttavaṉ*' '*Pâṇḍyarâjya-sthâpanâchârya*" (20)

To about this same time belongs an inscription partly written in Sanskṛit and partly in Tamil verse, found in the Śiva temple at Mûvalûr, which praises a certain person called Piḷḷaipperumâḷ of Puduvai (21). All the verses are said to be the composition of Marttâṇḍaṉ *alias* Akhila-kalâ-vallabhan Chêramâṉ-perumâḷ of the Tiruppâppûr family (22). Evidently the latter is the same as the Travancore sovereign whose inscriptions, as we have already noticed, are found in several places in the south Tinnevelly District. The chief of the Mûvalûr inscriptions is said therein to be a Chêdiyarâyan, a title which belongs to the chiefs of Naḍu-nâḍu or Magadai-nâḍu. It is quite likely that this man somehow incurred the displeasure of the Vijayanagara Emperor and took refuge in the court of his friend, Mârttâṇḍavarman, the king of the Tiruvaḍi-râjyam, and it is this prince of the Chôḷarâjya, that must have been demanded by Achyutadêvarâya, from the Tiruvaḍi and also handed over by him after his defeat on the bank of the Tâmraparṇi.

Nâgama Nâyaka's claim to the title of '*Pâṇḍya-kula-pratishṭhâpanâchârya*' (23) must have been based upon the fact that perhaps he was also one of the generals that took part in the subjugation of the Tiruvaḍi. He might probably have been sent later on to settle internecine feuds in the Pâṇḍya country on account of his knowledge of that country gathered during his campaign against the Travancore king.

Of the sons of Abhirâma Parâkrama Pâṇḍya Śâlivâṭipati, the younger, was crowned in the year S. 1474 at Teṉkâśi in the presence of Viśvanâthasvâmin. His real name appears to be Tirunelvêli-pperumâḷ, which has been rendered into Sanskṛit as Sâlivâṭipati, Śâlivṛitîśvara Vrîhîvṛitîśvara, etc. He was also called Kulaśêkhara, and when he was crowned, he assumed the name of Vîra-vêḷ. This king, "seeing that all flower garlands would sooner or later fade away, wore a garland of verses sung in praise of him by poets" (in the Veṇbâ metre). He was born in the Aśvati nakshatra. (Ext. 25). He was known by various other names such as Alagaṉ-perumâḷ, Dharma-pperumâḷ etc. What the latter title purports to mean is not clear. On the north wall of the central shrine of the Viśvanâthasvâmin temple at Teṉkâśi, there is an

(19) Ep. An. Rep. for 1900, p. 27.

(20) About this Śrîvallabha, Mr. Krishṇa Sâstri has the following:—"Iṛanda-kâlam-eḍutta Śrîvallabhadêva (No. II), may have been connected, though we are not sure how, with a certain Perumâḷ Kulaśêkhara, who was also called '*iṛanda-kâlam-eḍutta*' and was ruling in Śaka 1457, Manmatha. (=A. D. 1535. No. 525 of 1909). It cannot be definitely stated who this Kulaśêkhara was and so his name has been omitted from the list. Śrîvallabha was perhaps also called Abhirâma Parâkrama Pâṇḍya and had a son Kulaśêkhara. Parâkrama whose initial date, as obtained from No. 532 of 1909, is A. D. 1543. This enables us to identify him with Perumâḷ Parâkrama". According to this the geneology of the later Pâṇḍyas mentioned above will be as follows:—

'Iṛanda-kâlam-eḍutta' Śrîvallabha
alias Abhirâma Parâkrama
|
Perumâḷ Kulaśêkhara
|
Ativîrarâma Śrîvallabha

whereas all epigraphical records agree with the pedigree given in the Pudukkôṭṭai grant.

(21) Śendamiḻ, Vol. IV. pp. 251-2.

(22) In an unpublished inscription at Suchîndram dated the Kollam year 716 (=1541 A.D.) the name Sakalkalai Mârttâṇḍavarman, Śîraivây-Mûtta- Tiruvaḍi is mentioned.

(23) p. See footnote 14 above.

inscription of the king Tirunelvêli-pperumâḷ Dharmma-pperumâḷ Kulaśêkharadêva, son of Jaṭilavarman *alias* Tribhuvanachakravartin Kônêrinmaikoṇḍâṉ Abhirâma Parâkrama Pâṇḍyadêva, dated Ś. 1485, which corresponded with the 12th year of his reign. We learn from this that the initial date for him is Ś. 1473. The *gôpura* inscription, recording the coronation of this king, gives the date Ś. 1474 for that event. Evidently he ruled from Ś. 1474 to 1486, in which latter year Ativîrarâma Śivallabha was crowned.

The Mâṟavârmaṉ Tribhuvanachakravartiṉ Kaliyugarâmaṉ Tirunelvêli-pperumâḷ, mentioned in Nos. 178 of 1895, 86 of 1905 and 172 of 1895, of the collection of the Madras Epigraphist, whose initial date as obtained from these records is Ś. 1342-3, cannot be identical with his namesake, the father of Ativîrarâma. The Tamil poet Palapaṭṭadai-chChokkanâtha-p-Pulavar has twelve verses in praise of a king whom he calls by the names Parâkrama, Seṉbaga-Mâṟaṉ and Kulaśêkhara and one in praise of Ativîra, and another, apparently of Ativîrarama and Varatuṅgarâma. (see pp. 96- 98 of the 1899 Edition). It looks likely that the first mentioned king is Tirunelvêlipperumaḷ Kulaśêkhara, the father of Ativîrarâma Paṇḍya and the others, Ativîrarâma and Varatuṅgarâma. It is a noteworthy fact that this king and his son Ativîrarâma are styled *vêl*, a title suggestive of a subordinate rank and not of suzerainty. It might allude to their subordination to the suzerain lord, the Emperor of Vijayanagara.

Ativirarâma was the elder son of Tirunelvêli-pperumâḷ Kulaśêkhara; his brother was **Srivallabha**, a name which belongs also to Ativîrarâma. It is curious that Kulaśêkhara should have named his two sons with the same name. However, it is not uncommon in the history of the later Pâṇḍyas to find the same name applied to two brothers ; for example, Parakrâma the brother of Tirunelvêli-pperumâḷ Kulasêkhara is also known as Kulaśêkhara (Ext. 18). The Pudukkôṭṭai grant is the only one which mentions that Ativirarâma had a brother.

There are graver difficulties in accepting wholly the statements made in the Pudukkôṭṭai grant than the mere identity in the names of the sons of Tirunelvêli-pperumâḷ Kulaśêkhara. This grant which is dated Ś. 1505 purports to belong to the reign of Śrîvallabha, brother of Ativîrarâma Pâṇḍya, whom, on the date on which this document was written, it takes as dead. (24) But we know certainly enough that Ativîrarâma lived even after Ś. 1505, (see Ext. 26 Ins. No. XIII, edited below). Ativîrarâma built the pretty large temple of Kulaśêkharamuḍaiyâr at Teṉkâśi, in honour of his father Kulaśêkhara and another of Vishṇu very near the former. These erections must necessarily have taken no less than a dozen years. Considering all these, it becomes difficult to believe that he was dead sometime previous to Ś. 1505.

Then again the record describes the battle which took place at Vallaprâkâra, in which the armies of **Venkatarâja** (Veṅkaṭapatidêvarâya I.), Achyutappa Nâyaka of Tanjore, Vîrappa Nâyaka of Madura and Varatuṅgarâma Pâṇḍya took part with varying success. From what little history we know at present of this period, we can assert that such a combination of armies took place in the war of succession which followed immediately after the death of Veṅkaṭâpatidêvarâya I., between the parties of the pretender, whose cause was espoused by his father-in-law, **Jaggarâya** and the Nâyaka of Madura and his ally, Varatuṅgarâma Pâṇḍya on one side and the legitimate claimant helped by the General **Echama Nâyaka** and the Nâyaka of Tanjore on the other side. It is also known that Veṅkaṭapatidêvarâya I. died about the year Ś. 1536 (1614 A. D.) and consequently the events narrated could likely have taken place only after this latter date. (25)

(24) But Mr. Krishna Sastri asserts that the grantor of the Pudukkôṭṭai plates was Ativîrarâma Śrîvallabha ; the record itself emphatically declares that one of the grantors of those plates was Śrîvallabha the brother of Ativîrarâma and the other, Varatuṅgarâma, his cousin.

(25) 'See A Forgotten Empire' Chap. XVII.

Ativirâma Pâṇḍya was a Tamiḻ poet of established reputation. (26) As we have already mentioned he has rendered Naishadham into elegant Tamiḻ verse. One of the donees in the Pudukkôṭṭai grant is a Naishadham Râmakṛishṇa (1.229). The tradition is that Ativirarâma heard the original completely and translated it afterwards in Tamiḻ. Perhaps, the Brahman, Râmakṛishṇa, was his reader in Sanskrit of Naishadham. A number of other works are also attributed to this Pâṇḍya prince, such as Kûrma-purâṇam, Tirukkaruvai antâdis, etc., AtiVîrarâma was born in the Punarvasu nakshatra (27). In the Tâṇippâḍaṟṟiraṭṭu, there are two verses attributed (wrongly no doubt) to the great Tamiḻ poet Kambaṉ, which praise a Śivala-Maṟaṉ *alias* Vîra Maṟaṉ, of Nelvêli, and who is well-versed in the Tamiḻ language. From the tenor of the verses, they appeâr to refer to Atîvirarâma Srîvallabha.

After the death of Ativîrarâma Pâṇḍya, his brother, the Pudukkôṭṭai grant says, was selected by the ministers and crowned. The date of the above grant is Ś. 1505, which was the 21st year after the coronation of the king Ativîrarâma. Issued as it was in the reign of Śrîvallabha, the brother of Ativîrarâma, it is not quite clear why it is dated in the regnal year of the latter. The king Ativîrarâma's reign seems to have extended, according to an inscription at Tirukuṟṟâlam, to nearly 42 years, that is, till Ś. 1527. How the date Ś. 1505 of the Pudukkôṭṭai grant could have belonged to the reign of the brother of Ativîrarâma Pâṇḍya is not patent. (28)

Of **Srivallabha** the brother of Ativîrarâma, nothing is known.

Two inscriptions found at Teṉkâśi give Ś. 1471 and 1473 as belonging to the 7th and 8th years of the reign of Kulasêkhara *aliâs* Parâkrama Pâṇḍyadêva, the son of Abhirâma Parâkrama. Hence the first year of his reign will be S. 1464-5 and he might have ruled till S. 1474, in which year, we have already seen, his brother was crowned, most likely after his death. He might therefore have occupied the throne for nearly 10 years.

We know that Parâkrama, the brother of Śâlivâṭipati, had two sons named **Gunarâma** and **Varatungarâma.** Of the two, the Pudukkôṭṭai plates have nothing to say of Guṇarâma, the elder. It quietly passes on to his brother without mentioning whether Guṇarâma succeeded to the throne or not and if not, why not. One inscription found in the ruined front *gopura* of the Viśvanâtha temple at Teṉkâśi records the grant by Ativîrarâma to Guṇarâma of certain taxes. (29) It is likely that he was given a sort of pension in the grant of the taxes referred to above and kept away from succession.

Varatungarâma was the brother of Guṇarâma. He went by several names; **Abhirâma** or **Abhirâma-Sundarśevara** was the name given to him at his nativity. He assumed the *biruda*

(26) நிலவு பொழித்தனிக்கவிகை நிடதர்கோன் புகழ்ச்சரித நெடுநீர்வைப்பிற்
புலவர்களியமுதொழுகு புதுமொழி கூட்டுணத்தமிழாற் புனைதல்செய்தான்
வலனுயர்த்த வண்ணலஞ்சேல்வான்றொடு பொற்கோட்டிமய வரையிற்றீட்டி
யலர்தலைமாநிலம்புரக்கு மதிவீர ராமனிகலரசரேறே. நைடதம்.
புவி புகழுங் காசிகண்டம் பொருவில் பராசரன் புதல்வன் புகன்றவாறே
செவிவழியின முதுகுத்ததென மதுரம்பொழி தமிழாற்றெரித்தல் செய்தா
னுலவுமதிக்குடைநிழற்ற வோராழி திசையுருட்டி யொலிநீர்வேலை
யவனிபுரந்தருள் வழுதியதிவீர ராமனி கலரசரேறே. காசிகண்டம்.
கடலகமுழுதும் பொதிந்த பேழ்வயிற்றுக்கடவுள் மொட்டாயையம் பெருமான்
வடமொழிதொடுத்த தெய்வமாக்கதையை வடித்த செந்தமிழினாற் செய்தான்
படுமதஞ்செருக்கிப் பாகுடல்பிளந்து படர் சிறை மழலை வண்டோச்சு
மடுசினக்களிற்று மானவேல் வழுதி யடலதிவீர பூபதியே. கூர்மபுராணம்.

(27) See Extracts 21 and 23.

(28) While quoting the antiquated work of Dr. Caldwell, that Ativîrarâma Pâṇḍya was perhaps the last of this line of Pâṇḍys, Mr. Krishna Sastri neither contradicts nor assents plainly to that statement. The Pudukkôṭṭai grant affirms that after him came his brother Śrîvallabha and we know Varatuṅgarâma Pâṇḍya was also a sort of direct successor of his. Mr. Sastri himself adds three or four names after Ativîrarâma in his provisional list of later Pâṇḍyas. See Ann. Rep. on Epigraphy for 1910, p. 100.

(29) Śeṉdamiḻ, Vol. IV. p. 120.

Varatungarâma later on. At the time of his coronation he assumed the name of **Vira** or **Abisheka Vira Pâṇḍya.** He was born in the Pushya nakshatra; as the Pâṇḍyas trace their descent from the moon (Chandra), the son of Atri, the later Pâṇḍyas claim to belong to the Âtrêya gôtra. Varatuṅgarâma was, according to the *gôpuram* inscription of Teṇkâśi crowned in the Kali year 4689.(30) The same inscription also says that he won a victory at Vallam or Vallaprâkâra as the Pudukkôṭṭai grant has it. The battle was evidently fought before this king ascended the throne. With whom it was fought it is not mentioned. We have to look for information about this matter elsewhere. In the Tañjaivâṇaṉ-kôvai, a Tamil poetic work the hero of the poem Tañjaivâṇaṉ, (the Vâṇaṉ of Tañjai), is described as 'the Vâṇaṉ, who was victorious in the battle of Vallam', 'the Vâṇaṉ, who won a victory in the battle of Mallai', 'the Vâṇaṉ who made all those that did not serve the Pâṇḍya turn their backs in the battle-field', and 'the Vâṇaṉ who took the land of the Kannâḍar."(31) It has been shown by Mr. Venkoba Rao that this Tañjaivâṇaṉ ruled in a place called Poṭṭai Tañjai near Madura. The battle of Vallam seems to have been fought against some generals of the Vijayanagara Emperor, Varatuṅgarâma claims to have defeated the Villavaṉ (the king of the Malainâḍu, perhaps the Travancore king). If before his coronation Varatuṅgarâma was able to win a victory over his enemies, he should have been a sufficiently old man when he came to the throne.(32)

Like his cousin, Ativîrarâma, Varatuṅgarâma was a literary celebrity. He was the author of *Brahmôttara Kâṇḍam* and of *Kokkôkam*, &c., in Tamil. His spiritual teacher was Îśâna-mâmunivar of Vêppattûr. (33)

The next Pâṇḍya we meet with is **Varaguna Srivallabha** *alias* **Kuláśekhara.** In the Saka year 1537, he caused a *yâga* to be celebrated and on that occasion he set up a Vighnêśvara whom he called Yejñêśa-Vighnêśvara. In one or two inscriptions he calls himself Varaguṇa Śrivallabha Dikshitar in token of his having done the *yâga*. Nothing more of him is known.

There are two copper-plate records in the Kuttâlanâthasvâmin temple at Tirukkuṟṟâlam which belong to the reign (!) of one **Aḷagaṉperumâḷ Sivala-Varagunarâma Pâṇḍya Kula-śekharadevar,** 'who brought back the past.' Both of them are dated S. 1675. He bears all *birudas* known to the previous Pâṇḍyas.

After this Pâṇḍya we have not come across any other Pâṇḍya name. Evidently the family that had lived through at least twenty centuries was lost in oblivion in the latter half of the eighteenth century, their country being gradually taken away by the Nayakâs of Madura.

One fact worth noticing is that the later Pâṇḍyas adopted the Varâha or Bhûvarâhamûrtti as an additional emblem of their family, along with their carps and hook. It is to be accounted for by the subordination of the Pâṇḍyas to the Vijayanagara suzerainty. The Vijayanagara emblem, every one knows, is the boar.

The later Pâṇḍyas have gone in for names ending in Râma. Thus we have Kaliyugarâmaṉ. Avaṉivêndarâmaṉ, Râjakularâmaṉ, Abhirâmaṉ, Âhavarâmaṉ, Ativîrarâmaṉ, Guṇarâmaṉ, Vara-tuṅgarâmaṉ, etc.

(30) Mr. Krishna Sâstri identifies this king with another, Mâṟavarman Vîra Pâṇḍya, said to have borne the surnames Kaliyugarâman and Tirunelvêli-perumâḷ: the latter, Mr Sastri considers, might have been a co-regent with Arikêsari Parâkrama Pâṇḍya. But Kaliyugaraman Vîra Pâṇḍya, ascended the throne in S. 1342, whereas Abhirâma, who assumed the name Vîra Pâṇḍya, crowned in the Kali year 4689 which corresponds with S. 1510. Therefore it is plain this identification is untenable.

(31) Sèndamiḻ Vol. IV. p. 506.

(32) A Tamil poet, Râmasâmi Kavirâyar by names, refers, in one of his verses, to Abhirâma, *alias*, Varatunga-râma and his country, Kâśi (Teṇkâśi).

(33) " தேசான சிவஞானச் செஞ்சுடரான் மும்மலமாம்
மாசான விருளகற்றி மன்னுயிரைப் புரந்தளித்துத்
தூசானை யுரி யசைத்தோன்றொல் சமைய நிறுத்து நிம்பை
ஈசான முனிவனிணையடியை யிறைஞ்சுவாம்."

குருவணக்கம் in his work.

LIST OF LATER PAṆDYA KINGS.

No.	Name of the King	Initial Date	Probable latest Date	Relationship	Remarks
1	Jaṭil. Kulaśêkhara ...	S. 1324		...	...
2	Arikêsari Parâkrâma.	S. 1344	S. 1385	...	Builder of th Viśvanâthasvâmin temple at Teṉkâśi.
3	Kulaśêkharadêva ...	Ś. 1351	Ś. 1385	Brother or cousin of 2.	Could he be the Srîvallabha who is said to have seen Sêtu with copper-plates.(?)
4	Jaṭil. Aḻagaṉ Parâkrâma.	S. 1385	Ś. 1428	Perhaps son of 3. (See Ext. 12).	Born in Aviṭṭa Nakshatram.
5	Parâkrâma Kulaśêkhara.	S. 1401	Ś. 1421	Probably son of 4. (See Ext. 7).	Born in Kârttigai Nakshatram.
6	Abhirâma Parâkrama.	...	...	...	...
7	Ahavarâma ...	...	...	Brother of 6 ...	...
8	Iṟanda-kâlam-eḍutta Śrîvallabhadêva *alias* Kulaśêkharadêva.	S. 1456	Ś. 1464-5	Son of 7 ...	'Pâṇḍya-râjya-sthâpanâchârya.'
9	Parâkrâma Kulaśêkhara.	S. 1465	S. 1474	Son of 6 ...	Born in Aśvati Nakshatra.
10	Tirunelvêlipperumâḷ Kulaśêkharadêva.	S. 1474	S. 1486	Son of 6 and younger brother of 9.	...
11	Ativîrarâma Śrîvallabha.	S. 1486	...	Son of 10 ...	Born in Punarvasu.
12	Srîvallabha ...	...	...	Said to be the brother of 2?	...
13	Varatuṅgarâma ...	Ś. 1510	...	Son of 9 ...	Born in Dhanishṭhâ Nakshatra (Pushya according to No. XII).
14	Varaguṇa Śrîvallabha *alias* Kulaśêkhara Dîkshita (or Sômayâji).	S. 1535		...	Performed a *Yâga* and thence styled himself a *Dikshitar* (or Sômayâjiyâr).
15	Śivala Varaguṇarâma Pâṇḍya Kulaśêkhara Dîkshitar.	S. 1675		...	...

NO. I. THE PUDUKKOTTAI PLATES OF SRIVALLABHA AND VARATUNGARAMA PANDYA. SAKA SAMVAT 1505.

When the temple in the village of Pudukkôṭṭai was repaired some years ago the set of copper-plates, upon which the subjoined inscription is engraved, was discovered underneath the *pîṭha* of the image in the central shrine. At present the plates are owned by the Brahmans of that village and were got on loan for me by the kind offices of a friend of mine. It is from the impressions prepared under my supervision I now edit the record.

The plates are all numbered with Tamiḻ numerals ; since the writing begins only on the second side of the first plate, the numeral one is engraved on the second side. In the case of all other plates the numbers are engraved on the first side only, just below the ring-hole. The second side of the eighth plate is left blank. On the second side of the seventh and on the first side of the eighth plates the following figures are engraved :—The figure of Lakshmî-Varâha, a pair of *châmaras*, a pair of lamps, and a pair of carps, with between them a hook. Below these figures is the sign-manual of the sovereign the word *tulyam*, written in rather larger types ; and at the end is the signature of an officer whose name is Koḍumaḷûr-uḍaiyâṉ.

The size of these plates is unusually large : they measure 12″ by 9″. Though there is a ring-hole in each of the plates, they were not bound with a ring. The alphabet of the inscription is Grantha and the language, Sanskṛit.

The document purports to belong to the year Ś. 1505 in the reign of **Śrivallabha** the brother of Ativîrarâma Pâṇḍya and of **Varatungarâma Pâṇḍya**, his cousin. The immediate object of the inscription is to record the grant of the village of Pudukkôṭṭai to a number of Brahmans, which was made at the request of one **Tirumalairâja**, who is described as the right hand of Vîrabhûpati.

The record begins with the geneology of the Pâṇḍyas, which consists of three parts, the *paurâṇic*, the legendary and the historical. The *paurâṇic* part runs as follows :—

Vishṇu.
|
Brahma.
|
Atri.
|
Chandra, the Moon.

The legendary portion praises individual kings without often mentioning their names. Of these the first is a Pâṇḍya towards whom the oceans behaved as though they were only knee deep. The next king compelled Indra to give him one-half of the seat on his throne ; he is also said to have broken the crown of Indra with his club and to have assisted the lord of *Asuras* against the lord of the *Dêvas*, and churned the ocean for the sake of the *Dêvas*, with the Âdi-purusha. Next is mentioned a Pâṇḍya who gave a thousand elephants to a woman who asked for them. This act belongs perhaps also to this same king. In this family was born Taṭâtakâ, Mînâkshi, whose husband was the lord Śiva of Madura, under the name of Sundara Pâṇḍya. To them was born a son named Ugra Pâṇḍya. The historical geneology begins after this, and it has already been given in the General Introduction.

As we have already seen, the grant was made jointly by Srîvallabha and Varatuṅgarâma. It was made in the presences of the gods, Kuttâlêśvara and Karamarddiśvara in the year 1505 of the Śaka era, Svabhânu, on a Tuesday corresponding to the 5th of the month Chaitra and Pañchami of the dark fortnight, Vasanta-ṛitu, Uttarâyaṇa, in the Harshaṇa *yôga* and Taitula *karaṇa* ; and the villages granted were **Pudukkottai, Iluppaiyadippatti, Valangaimigâman** and **Sivakâliyâkkaruchchi**, clubbed together and renamed **Timmâpuram**. Of these Iluppaiyaḍippaṭṭi was contributed by Śrîvallabha and Valaṅgaimîgâman by Varatuṅgarâma and Pudukkôṭṭai perhaps by both.

The grant was made at the instance of **Tirumalairâja** whose history is given as follows: He was the son and grandson respectively of Timmâ and Râma Nâyaka and was a native of Chintalapalli. He was a devout worshipper of the feet of the god Rañganâtha (Srîrañgam). He bore the *biruda, Svâmidrôharagaṇḍa.* He was the right hand, as we have incidentally mentioned before, of Vîrabhûpati. Himself, he was a great warrior. When Aḷiya Râmarâja fell at Vidyânagara, a Basavarâja took refuge with Tirumalairâja, who saved him from his enemies Pâyati and Râchaviṭi. But when Veñkaṭapatidêvarâya's army attacked Tirumalairâja, the ungrateful Basavarâja was on the opposite side. Him Tirumalairâja killed and established his claim to the title Svâmidrôharagaṇḍa. In the battle of Vallaprâkâra, when the army of Vîrarâja was slaughtered and the army of Achyutarâja fled away, Tirumalairâja captured all the horses and elephants that were on the battlefield. It is stated that in his battles Tirumalai employed guns (made of iron) in which were put leaden shots. A large number of relatives of Tirumalai are mentioned whose relationship might be expressed in a manner in the following table :—

Râma Nâyaka.
- Timmâ Nâyaka,
  - Raghupati N.
  - **Tirumalairâja**
    - His sons:—
      1. Balabhadra Nâyaka.
      2. Timma Nâyaka, ruler of Chintalapalli.
      3. Kâveṭi-Raṅganâtha.
      4. Anantappa N.
      5. Tirumalai N.
      6. Jagannâtha N.
      7. Viṭhala N.
      8. Siṁhadri N.
      9. Visâṭirâja.
      10. Pedda-Râma N.
      11. Pinna-Râma N.
      12. Balarâma N.
      13. Veṅkaṭâdri N & others.
- Kâḷa Nâyaka.
  - Tirumalai N.

The *pradhâna* of Tirumalairâja was a Brahman named Tammarasa. He was also the spiritual teacher of his master. He built at Chintalapalli otherwise known as Timmâpuram a temple and dug out a tank also. Tirumalairâja renamed the place Timmâpuram after his father.

At the end of the document a long list of officers who took even the smallest part in the making of this gift is given. They are :—

(1). Tammarasa, the *pradhâna* of Tirumalai.

(2). Ellappa Nâyaka son of Saḷika Nâyaka, the commander of Tirumalai's forces.

(3). Koñgarâya, son of Vaḷattu-vâḷvitta-perumâḷ, a Vaishṇava living in the village of Mudaṉai.

(4). Ellappa Mudali Lakkachchi Nâyanâr.

(5). Râmanâtha Toṇḍaimâṉ of Sûralûr: his subordinate Vaḷattu-uruvâkkum-perumâḷ Muṉayadarayaṉ.

(6). Âvuḍaiya Nâyanâr Kâliñgarâyan, an officer of Varatuñgarâma.

(7). Pêrvâśi-Kâliñgarâyan, Pachchappa Nâyan, Muṉayadarayaṉ, the ministers of Srivallabha.

(8). Mêkkum-perumâḷ Mudali, Perumâḷ Piḷḷai Saṅkara Nâyanâr, Srîvallabha Toṇḍaimâṉ. Nâgamaṇi Prabhu, ministers of Varatuṅgarâma.

The composition of the grant was that of Abhirâma Sabhâpati Kâmâkshi and it was engraved by Nârâyaṇa, son of Silpapurandhara.

Last of all it is said that Sundara Pâṇḍya entreats all that this charity might be eternally maintained.

As regards the date and other items mentioned in the record we have already seen in the General Introduction that there is some difficulty which we are unable to overcome easily. The Teṉkâśi *gôpuram* inscription says that Śrîvallabha, that is Ativîrarâma was crowned in the year S. 1486 and Ext. 24 state that his rule extended to at least 28 years: thus then his reign must have extended till Ś. 1514. Again No. IX. edited below is dated Ś. 1517 and belongs to Ativîrarâma but the present document asserts that it belongs to the 21st year in the reign of Srîvallabha the brother of Ativîrarâma, whom the record distinctly mentions as dead. If the plates happen to be true, we must understand that, though Śrîvallabha was raised to the throne, the reckoning of the date was still kept up from the beginning of the reign of Ativîrarâma, the deceased king. We cannot at present say when this nondescript brother of Ativîrarâma ascended the throne and how long he ruled. If he ever ascended the throne at all, he seems to have been kept up on it in name only, for we see that Varatuṅgarâma, who at the time of this grant was not yet crowned, taking equal share in the affairs of the government and latterly distinguishing himself in the wars of succession in the Vijayanagara Empire.

The Sundara Pâṇḍya mentioned at the end of the document is Varatuṅgarâma Pâṇḍya, who we know had the name Abhirâma Sundarêśvara.

The place of Tirumalairâja in the history of Southern India is not definitely known, but we can take him to be one of the several Zamindars who ruled under the Nâyakas of Madura. And from the facts that he is said to have been the right hand of Vîrabhûpati, that he took a prominent part in the war of succession already referred to, fought on the side of Vîrabhûpati, that he took first the consent of Vîrabhûpati for requesting the Pâṇḍya princes to make this grant,—all these go to show that he might have acted as a minister to the Madura Nâyaka. He might have been chosen to the place on account of his nationality. Chintalapalli, the native place of Tirumalairâja, is Telugu in form and therefore it appears likely that must be looked for in the Telugu districts ; but when he came south he might have named another village, which is now in the Tinnevelly district, Chitalapalli, after his own native place.

Little is also known of Basavarâja who was first protected and then killed by Tirumalairâja. Achyutarâja mentioned in the record is Achyutappa Nâyaka of Tanjore.

If Varatuṅgarâma was subordinate to the Nâyakas of Madura, it is quite clear that they lost all vestiges of independence which the Pâṇḍya dynasty enjoyed for no less than twenty centuries. We need not say that they accepted the suzerainty of the Emperors of Vijayanagara.

We have already seen that Varatuṅgarâma was a literary celebrity. The names of the following places occur in the plates :—Pudukkôṭṭai, Iluppaiyaḍippaṭṭi, Valaṅgaimîgâman Śivakâḷiyâkkuruchchi, Kaḷagûr, Kaḍambaṅguḷam *alias* Tirumalabhaṭṭagrâmam, Śevvaliruppu, Koṭṭaṇêri, Śeṅguḍi, Veḷḷûr, Periyakâḷiyâkkuruchchi, Maṅgalagrâmam, Chintalapalli, Vidyânagara, Mudanaigrâmam, the river Arjuna *nadi* and Vallaprâkâra. The following is the identification of some of them :—Pudukkôṭṭai is in the Srîvillâputtûr Tâlûka ; Kaḍambaṅguḷam and Chintalapalli are in the Śâttûr Tâlûka, Kâḷaiyâkuruchchi is in the Srîvilliputtûr Tâlûka of the Tinnevelly District. Vidyânagara or the modern Hampe is in the Hospet Tâlûka of the Bellary District.

From line 318 up to the end of that plate the writing appears to be the execution of a different hand, compare the *Ga, rva, pû, ha, rtti*, &c., of this part of the inscription with those found in the other part.

TEXT. (1)

First Plate : Second Side.

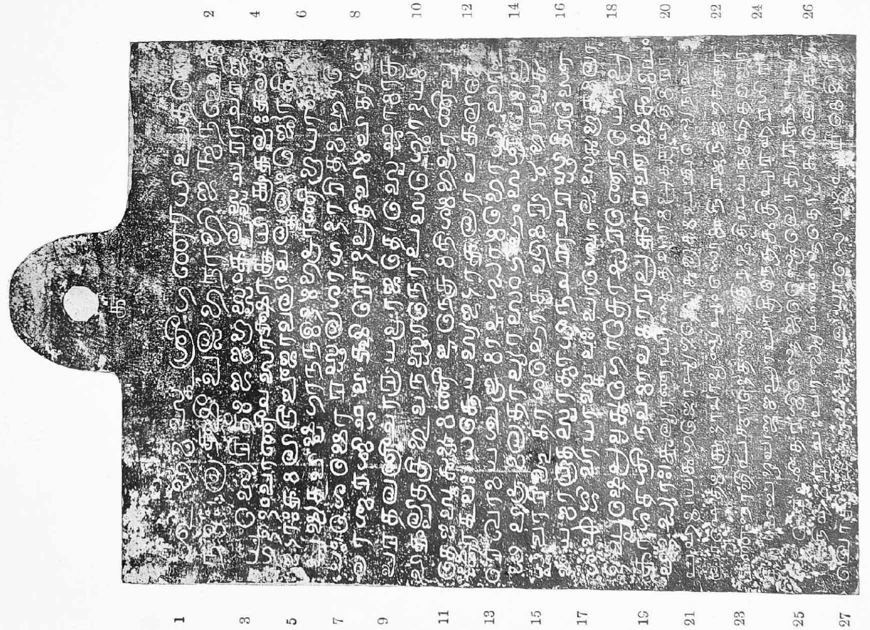
1. शुभमस्तु [॥*] श्रीगणाधिपतये
2. नमः ।[।*] लक्ष्मीवल्लभनाभिजन्मनाळिनम्[2]
3. यस्येरितम् जन्मभूस्संकल्पस्सचराचरज्ञ-
4. गदिदं वाणी च साक्षात्त्र्यि[3] । आकल्पः कलशी
5. जटाः कमलिनी बीजावली वल्कलम् ज्योति[ः]
6. पुष्यतु विष्वगाननमिदम् भद्राणि भूयां[सि]
7. वः ।[। १*] शेषोरस्थलशायि दारितमहानी-
8. लाश्मरश्मिछ्शवि[4] क्षिरोदप्रतिबिम्बिताम्-
9. बरतलश्रीचारु यद्राजते । स्वेछ्शामात्र-[5]
10. विकल्पितत्रिभुवनस्थानोपसर्ग्गोदयम्
11. तेजस्तत्[6] द्युमणीन्दुनेत्रमनिशम् भद्राणि पु-
12. ष्णातु वः ।[। २*] धत्ते यस्य जटाकलापकलिते[।]
13. रेखामयश्चन्द्रमा दुग्धाम्भोधिविरू-
14. ढविद्रुमलताव्यासंगिहंसश्रियम्[7] । पृ-
15. थ्वीवारिहुताशहोतृहिमरुग्भास्वत्[8]-
16. वियन्मारुतस्वात्माधीनचराचरस्थितिरसौ
17. शर्व्वशिवायास्तु वः ।[। ३*][9] पार्श्वोल्लसत्[10] भूकमला-
18. दिवृष्टे [11]प्रवृर्त्तगोत्रोद्धरणे नयेन [।*] प्र-
19. काशितश्रिनवमावतारप्रकार[12] एष त्वमयं
20. विदध्याः ।[। ४*][13] कल्याणायास्तु तद्धाम प्रत्यूहतिमिरा-

---

1. From impressions prepared under my supervision.
2. Read ०नलिनं.
3. Read ०त्र्यी.
4. Read ०च्छवि क्षीरोद०.
5. Read ०स्वेच्छा०.
6. Read ०स्तद्द्युम०.
7. Read ०सङ्गि०.
8. Read ०भास्वद्विय०.
9. Metre of Vv, 1—3, शार्दूलविक्रीडितम्.
10. Read ०सद्भूकमला०.
11. Read प्रवृत्त०.
12. Read ०श्री०.
13. Metre, उपजातिः.

II. a.

I. b.

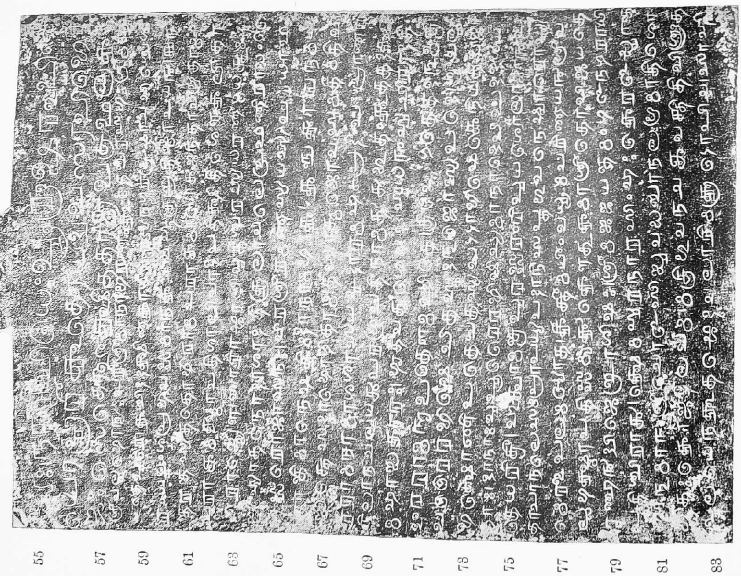


T. A. GOPINATHA RAO

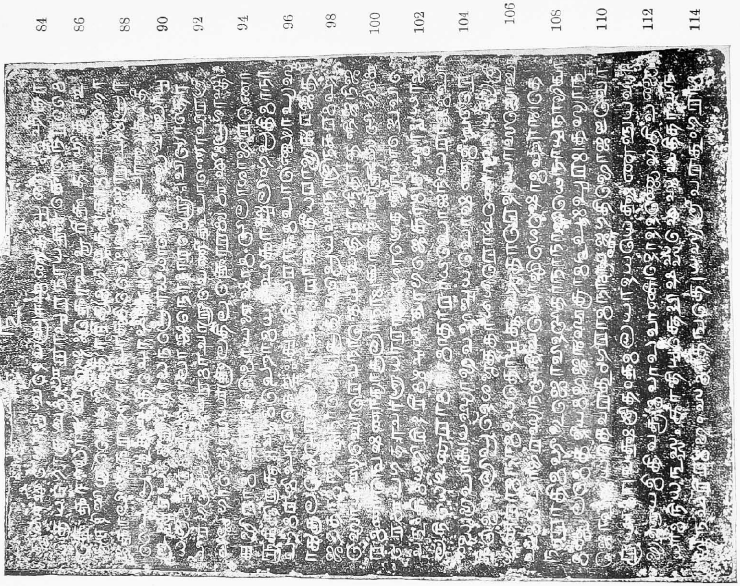
SCALE 0.44

HALF-TONE BY M. E. PRESS

II. b.



III. a.



SCALE 0.44

T. A. GOPINATHA RAO

HALF-TONE BY M. E. PRESS

21. पद्दम् । यत् गजोप्यगजोत्भूतम्[14] पञ्चास्येनापि
22. लाळितम् ।[। ५*][15] आदावाद्यस्य पुंसो मुनिरजनि जगत्का-
23. रणं नाभिपत्मादेतस्मादत्रिनाम[16] त्रिभुवनमहितज्ज्यो-
24. तिराविर्ब्भूव । जन्म प्रापात्रिनेत्र[ा]त्[17] त्रिपुरहरशिर-
25. [श्शे]खरं शीतरश्मिस्तेजस्त्रैलोक्यरक्षाव्य-
26. [स]निहिमरुचः पाण्ड्यवंशस्ततोभूत् ।[। ६*][18] लोका-
27. लोकमही[ध्र]वप्रवलया सेयम् [पु]री मेदिनी

Second Plate: First Side.

28. जेतारस्सस्सुरासुरस्य जगतो जेयास्सुरद्वेषि-
29. णः । वाच[:*]स्तोत्रमपास्तकर्त्तृघटनामूलं ह-
30. [18a]रोत्तंसितज्ज्योतिर्य्यस्य[19] भुनक्तु दीर्घमखिलामुर्व्वीं
31. स पाण्ड्यान्वयः ।[। ७*][20] कल्पापयक्षुभितपव[ना]बद्ध-
32. कोलाहलानामम्भोधीनामखिलभुवनो-[21]
33. ल्लंघिना सप्तकेन । प्रेंखत्तारानिकर——[22]
34. गुणितम् बिभ्रतैकस्य फेनम् जंघाका-[23]
35. ण्डद्वयसपयसाभावि यत्सम्भवस्य ।[। ८*][24]
36. कश्चिद्यत्भूरासनार्द्धं[25] वलारेरध्या-
37. रोहन्निर्ज्जितारातिलोकः । आनम्रा-
38. णाम्मौलिरत्नांशुजालैर्द्दिक्पा-
39. लानाम् बद्धवृत्तारिचापम् ।[। ९*] यत्सम्भ-[26]
40. वो जलनिधिं सुरकार्य्यहेतोस्तु-

---

14. Read यद्गजोप्यगजोद्भूतं.

15. Metre. अनुष्टुप्.

16. Read० पद्मा०.

17. The secondary ā symbel of त्रा in नेत्रा is engraved below the line.

18. Metre, स्रग्धरा.

18 (a) The secondary ô symbol is at the end of the previous line.

19. The secondary *e* portion of the *o* symbol belonging to र्य्यो is engraved below the line.

20. Metre, शार्दूलविक्रीडितम्.

21. भ is corected into भु in भुवनो Read भुवनोल्लङ्घि०.

22. Read प्रेङ्ख०.

23. Read फेनं जङ्घा०.

24. Metre, मन्दाक्रान्ता.

25. Read ०र्द्धं०.

26. Metre शालिनी.

41. ञ्यम[27] ममन्थ पुरुषेण पुरातनेन । क-

42. क्षित् समस्तनृपमौलिविभिन्नशिष्ट-

43. [27a] म्मौलिम् बभञ्ज वलयात्[28] वलशासनस्य ।[। १०*][29]

44. यज्जातं विबुधपतेर्ज्जयाय कश्चित्

45. सन्धायाशरपतिरुद्यतः प्रतस्थे । नागाना-

46. मदित सहस्रमर्त्थयित्र्यै दानाम्भस्सुरभित-

47. गण्डमण्डलानाम् ।[। ११*] यत्सम्भवामुदवहच्चत-[30]

48. टातकाख्याम्मीनेक्षणाम् पुररिपुर्म्मधुरा-

49. पुरीशः । राज्यं शशास भृतसौन्दरपाण्ड्यना-

50. मा प्राज्यं [य]तोजनि यशोदधदुग्रपाण्ड्यः ।[। १२*] अ-[31]

51. भिरामपराक[मा] [32]ख्यपाण्ड्यः प्रथिते तस्य कु-

52. [ले]जनि प्रतीतः । अनुजो वहति स्म तस्य[यु]क्ता-

53. मभिधामाहवराम इत्[यु]दाराम् ।[। १३*][32a] श्रीवल्लभा [ख्यो]-

54. जनि तस्य सूनुश्श्रीमान् प्रतिष्ठापित पाण्ड्यरा-

Second Plate: Second Side.

55. ज्यः । नारीविधेः पूरुषरूपि [णी]

56. यो दूरीकृतौ[33] यद्वचसापि भ[ो]-

57. जः [।। १४*] [34]सेतौ वीक्षिततताम्रपत्रफलक [:]

58. श्रीवल्लभोन्यः पर[:] श्रीमानाभरणः कृतेश्वरसभः श्रीम[ज्ज]-

59. [य]न्ते पुरे। कश्चिद्दक्षिणकाशि[का]ख्यनग[री]द्रष्टा च विश्वेश्व-

60. रं यद्वंशप्रभवस्स मानक[व]चस्तत्र प्रतिष्ठापयन् ।[।१५*][35] अन-

61. न्तरन्तस्य ततोभिरामपराक्रमाख्यात् [36]जनितावभूताम्[।]

62. पराक्रमक्ष्मापतिशालिवाटीपतिक्षितीशौ कलिता-

---

27. Read ०ल्यं ममन्थ.

27.a The secondary *au* symbols are at the end of the last line.

28. Read ०द्बल०.

29. Metre वसन्ततिलकम् .

30. Metre प्रहर्षिणी.

31. Metre वसन्ततिलकम् .

32. Read० क्रमा०.

32a. Metre वसन्तमालिका.

33. Read.० कृतो.

34. Metre इन्द्रवज्रा.

35. शार्दूलविक्रीडितम् .

36. Read ०ख्याज्जनि०.

63. धिराज्यौ ।[। १६*][37] साराच्छालिवृतीश्वरस्य[38] धरणीम् धत्तुम् भु-

64. जं ह्यातनोदाशादन्तिकुलाचलेन्द्रफणिराडं-

65. शैस्सरोजासनः।[39] वीरश्रीरमणस्य यस्य परथा वि-

66 क्रान्तिमानेष किम्[40] दानाम्भः कटकञ्च काञ्चनमयं

67. (न)धत्ते सदा भोगिताम् ।[। १७*][41] तस्यात्मजो वसुमतीमतिवी-

68. ररामनामा शशास यदुदारमहःप्रदीपः । प्राण[ा]-

69. निलानचलयत् परभूपतीनामत्यत्भुतं[42] कृततदक्षि-

70. महान्धकारः ।[। १८*][43] भृतवत्यशेष[व]सुधां सुचिरादति-

71. वीररामनृपतौ महिते । त्रिद[वं] [44]गते तदनु मन्त्रि-

72. वरैरभिषेचितस्तदनुजोस्य पदे ।[। १९*][45] श्रीवल्ल-

73. भक्षोणिपतेश्च तस्य पट्टाभिषिके नियत[न्द्वि]जा-

74. [न]ाम् । दानाम्बुपूरैरभिषिच्यमाना देवीपदन्दर्शय-

75. ते धरित्री ।[। २०*] [46] हुत्वा मन्त्रपुरस्सरं रिपुयशोलाजान् प्र-

76. तापानले सम्प्रापय्य पदानि सप्तभुवनेष्वारोप्य

77. मेरूपलम्[।]ख्यात[ः*](।)कीर्त्तीमयीं[47] वधूम् परिणयन् श्रीत्र-

78. ल्लभक्ष्मापतिस्सम्यक् कौतुकमाश्रीतो[48]विजयते

79. गृण्हन्[49] द्विजेन्द्राशिषः।[। २१*][50] श्रीमज्जयन्तमंगळनगराधि-[51]

80. पतिश्चिरात् । क्षेम[ा]सुरनारसिंहः केरळध्द्वान्त-

81. [भा]नुमान् ।[। २२*] श्रीचोळसिन्धुवडबानलभूमातिशो-

82. भितः[।*] कोजटिलवर्म्मत्रिभुवनचक्रवात्तिति[52]विश्रुतः [।। २३*]

83. वलयेन कृतच्छेदवलारिमकुटोपि च[।*] साहि-

---

37. Metre वंशस्थम् .

38. Read सारां शालिवृतीश्वरस्यधरणीं धर्त्तुं

39. The secondary *au* symbols are the end of the last line.

40. Read किं दा०.

41. Metre शार्दूलविक्रीडितम् .

42. Read० द्भुतं.

43. Metre वसन्ततिलकम्.

44. Read त्रिदिवं.

45. Metre प्रमिताक्षरा.

46. Metre इन्द्रवज्रा.

47. Read कीर्तिमयीं.

48. Read० माश्रितो .

49. Read गृह्णन्.

50. Metre शार्दूलविक्रीडितम् .

51. Read० मङ्गल०

52. Read० चक्रवर्तीति.

Third Plate: First Side.

84. त्यसार्व्वभौमश्च देवब्राह्मणतर्प्पणः ।[। २४*] महिता-
85. त्रेयगोत्रश्च मधुरापुरनायकः [।*] कोनेरमै-
86. क्कोण्डान्बिरुदः कोपदूरीकृताहितः । [। २५*] इ-
87. त्यादिबिरुदैर्व्वन्दितत्या नित्यमभिष्टुतः । काम्बोजभो-
88. कालिंगकरहाटादि[54]पार्थिवैः । [। २६*] प्रतीहारपदम् प्रा-
89. तैः प्रस्तुतस्तुतिघोषणः ।[। २६, ॥ *][55] सोयम् पाण्डयक्षिती-
90. न्द्रस्सुरपतिमकुटीताडनप्रौढधामोद्दण्डश्चण्डायु-
91. धश्रीमकरमययशोलाञ्छनोदारमेरुः।[56] विख्यातो
92. वीरभद्रस्समिति जयरमाचारुवेणीकृपाणो वीर[ः] श्री-
93. वल्लभाख्यो विधुकुलतिलको रम्यमुर्व्वीम् प्रशास्ति ।[। २७,॥*][57]
94. अभिरामपराक्रमो य एषामखिलाशाभरणो-
95. रुकीर्त्तिरु [क्त]ः । स्वमहोमयदीपिकास्फुलिंग[58] प्रतिमाना-
96. हिमरश्मिपावकेन्दुः।[। २८॥,*][59] अजनि पराक्रमपाण्डयोप्यस्मा[60]
97. त् कुलशेखराख्यया युक्तः । राजन्वती धराभूत्[61] रञ्जित-
98. जगता मनस्विना येन।[। २९॥,*][62] प्रत्यर्त्थिप्रेयसीनान्दिनकरमह-
99. सो यस्य घोरे वनान्ते धावन्तीनान्नितान्तनिजनिज-
100. रमणान्वेषणात्याकुलानाम् । साक्रन्दा वाक् सखीभिर्म्मु-
101. खरमुपगता चाश्रुधारा दृशोग्रे तन्नोथान्द्रे वि-
102. चेतुं[63]किमथ गिरिदरीमम्बुधीन्त्वा[64] भजेताम्।[। ३०,*॥][65]तस्माद्यथा ज-
103. लनिधे[65a] गुणरामनामा ताराधिपोजनि पराक्रमपा-
104. ण्डयभूपात् । यस्याभवद्विबुधपोषणमीश्वरै-
105. कमौलिप्रदेशभृतता शिशिरो गुणोपि।[। ३१॥*][66] यस्य श्री-

---

54. Read॰ कालिङ्ग॰.

55. Metre of vv 22—26½, अनुष्टुप् .

56. Read ॰ लाञ्छनो॰.

57. Metre स्रग्धरा.

58. Read॰ लिङ्ग॰.

59. Metre वसन्ततिलकम् .

60. The secondary *a* symbol of स्मा is at the begining of the next line.

61. Read ॰द्रञ्जित॰,

62. Metre गीतिः.

63. The Secondary *e* symbol of चे is at the end of the previous line.

64. Read ॰म्बुधिञ्चा॰.

65. Metre स्रग्धरा.

65a. Read ॰ धेर्गुण॰

66. Metre वसन्ततिलकम् .

106. गुणरामनाम दधतो युत्तं[66a] हृतारेर्द्दया (।) सिन्धोर्बा-
107. हुमहोभरस्य नळिनीबन्धोर्विशेषो महान् । ते-
108. नारातिमहीभुजो विदाळिता नानाविधेनाधुना भित्वा
109. मण्डलमेतदीयमभजन् सुत्रामगुप्तम् पुरम् ।[। ३२॥*][67] तस्यानु-
110. जो विजयते वरतुंगरामनामापरो[68] जगति भोज इवो[69]-
111. रुधामा । वक्षश्श्रितं कमलया दययेक्षणञ्च यस्या[70]-
112. भ्यसूयमिति वक्त्रमवाप वाणी ।[। ३३॥*] दोर्द्दण्डसति चण्ड-
113. धामनि धनुस्संक्रान्तियुत्ते[71] द्विषस्सर्व्वे स्वर्व्व [नि]ताघन-
114. स्तनपरीरम्भं समातन्वते । यस्य श्रीवरतुंग[72] राम-
115. नृपतेर्द्धत्वा यशःकञ्चुकं सेवन्ते च हसन्तिका-
116. नलमिव स्फारम् प्रतापन्दिशः।[। ३४॥*][73] मुक्तक्ष्माभारयद्वैरि-
117. षु भृशकुपिताः कुभिकूर्म्माहिशैलाः[74] पर्ण्णास्वा-
118. दम् पयोवर्त्तनमदुरनिलाहारताञ्चागतित्वम् । धी-
119. रे यस्मिन् ददुस्तन्दधति च भुजयोर्भूमहेन्द्रे
120. प्रहृष्टा दानोल्लासं सुवृत्तस्थिति[75]मपि च महाभो—
121. गतान्धीरताञ्च ।[। ३५॥*][76] श्रीमज्जयन्तमंगळनगराधिपातिश्चिरा-
122. त् । [। ३६*] क्षेमासुरनारसिंहः केरळध्वान्तभानुमान् ।
123. श्रीचोळसिन्धुवडवानलभूमातिशोभितः । [। ३७*] कोजटि-
124. लवर्म्मात्रिभुवनचक्रवर्त्तीति विश्रुतः । वलयेन
125. छेद्ग्वलारिमकुटोपि[77] च । [। ३८*] साहित्यसार्व्वभौमश्च दे-
126. वब्राह्मणतर्प्पणः । महितात्रेयगोत्रश्च मधुरा[पु]-
127. र नायकः । [। ३९*] कोनेमैक्कोण्डान्बिरुदः कोप-
128. दूरीकृताहितः । इत्यादिविरुदै र्वन्दितत्या नित्यमभि[ष्टु]तः । [। ४०*]
129. काम्बोजभोजकालिंग[78] करहाटादिपार्थिवैः । प्रती

66-a. Read युक्तं.

67. Metre शार्दूलविक्रीडितम्.

68. Read ०तुङ्ग०

69. रो is engraved below the line.

70. Metre वसन्ततिलकम्.

71. Read ०युक्ते

72. Read ०तुङ्ग०.

73. Metre, शार्दूलविक्रीडितम्.

74. Read कुम्भि०

75. Read ०सुवृत्त०

76. Metre स्रग्धरा-

77. Read ०च्छेद०. The secondary e symbol of च्छे is at the end of the last time.

78. Read ०कालिङ्ग०

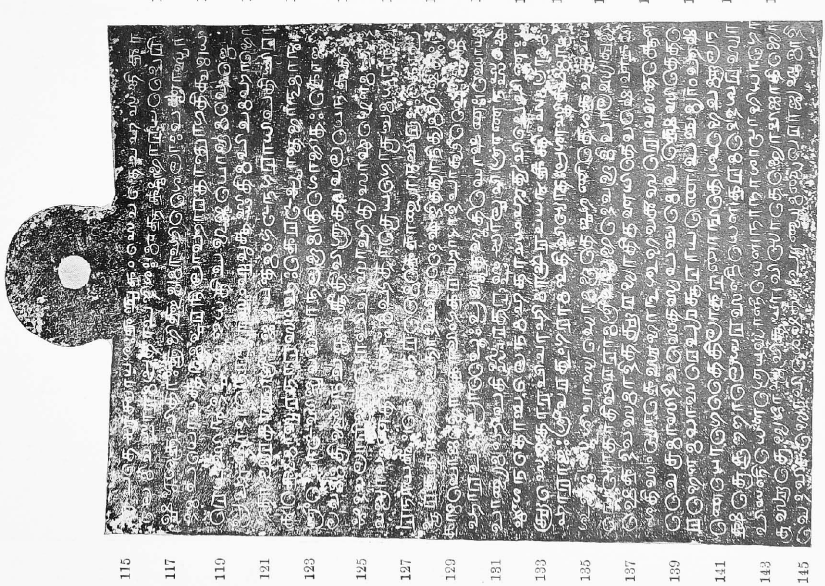
130. हारपदम् प्राप्तैः प्रस्तुतस्तुतिघोषणः ।[। ४१*][79] सोयम्-
131. पाण्डयमहीपतिस्सुरतरुस्पर्द्धालुविश्राणनस्सर्व्वो-
132. र्व्वीशनतो बलेन महता संहृत्य विद्वेषिणः ।
133. आसेतोरपि चाहिमाद्रि रचयन् कीर्त्ति[80]समग्राम म-
134. हाराजः श्रीवरतुंगराम[81]इति विख्यातः प्रशास्ति क्ष्माम्[। ४२*][82]
135. शुभमस्तु [।*] शिवास्यव्योम भूतेन्दुगणिते शकवत्स-
136. रे। [४२॥ *] ख्यातातिवीररामश्रीवल्लभदेवभूमिपालस्य । अभि-
137. षेकदिवसमादित आरभ्यातीत एधिते वर्षे ।[।४३ ॥*] एकविं-[83]
138. शतिसंख्याके सुभानुशुभवत्सरे । वसन्तर्त्तौ-
139. चैत्रमासि दिवसे तस्य पञ्चमे । [। ४४ ॥*] पक्षे सितेत-
140. [84]रे भौमवासरेप्युत्तरायणे । पञ्चम्यां हर्ष-
141. णे योगे तैतिलाकरणान्विते । [४५*॥] शुभे च मूलन
142. क्षत्रे कुற்றलेश्वरसन्निधौ । करमेंदेश्वरस्या—
143. पि सन्निधौ श्रेयसान्निधौ । [। ४६ ॥*] नानाशाखाभिधागो-
144. त्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो-

Fourth Plate: First Side.

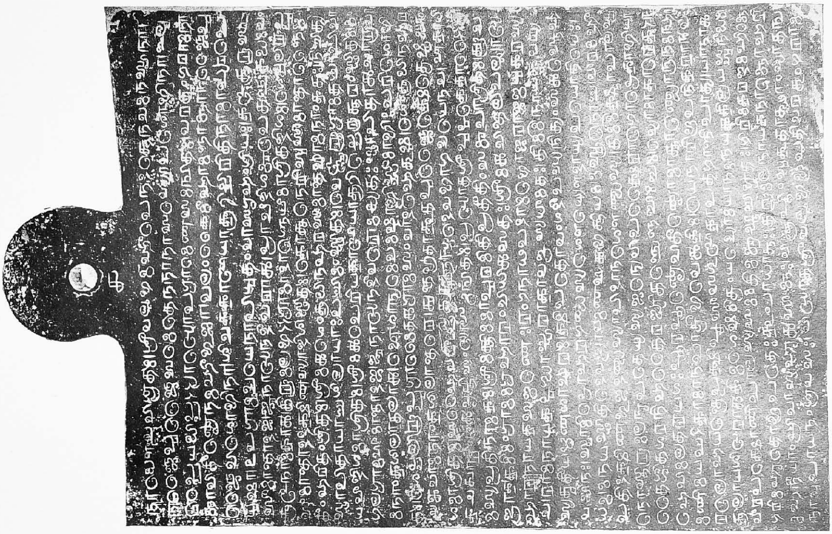
145. वेदवित्भ्यो[85]विशेषतः ।[। ४७ ॥*] पाण्डयमण्डलराज्यस्थमादि-
146. नाडौ च विश्रुतम्। श्रीवल्लभमहीपेन दत्तेन च मनस्विना ।[। ४८ ॥*]
147. नञ्जैपुञ्जैसमेतेन नानासस्योपशोभिना । इलु-
148. प्पैयाडिप्पट्टयाख्योपग्रामेण समन्वितम् ।[। ४९ ॥*] वरतुंगरामना[86]-
149. म्ना वितीर्ण्णेन महीभुजा । वलंकैमीहामन्नाम्ना नञ्जैपु-
150. ञ्जैविशोभिना ।[। ५० ॥*] शिवक्काळियाकुरिच्चिरिति नामाप्युपे-
151. युषा । उपग्रामद्वयेनापि युतं वासगृहं श्रियः । [। ५१ ॥*] कळकूरुसु-
152. सीमान्तादर्ज्जुनाख्यानदीवरात् । प्राचीन्दिशमुपेतञ्चकडम्बं-

79. Metre of vv 36—41, अनुष्टुप्.
80. Read कीर्ति समग्रां.
81. Read ॰तुङ्ग
82. Metre, शार्दूलविक्रीडितम्
83. The anusvāra of विं is at the begining of the next line.
84. The secondary *e* symbol of रे is at the begining of the previous line.
85. Read ॰वेदविभ्द्यो.
86. Read ॰तुङ्ग

III. b.



IV. a.

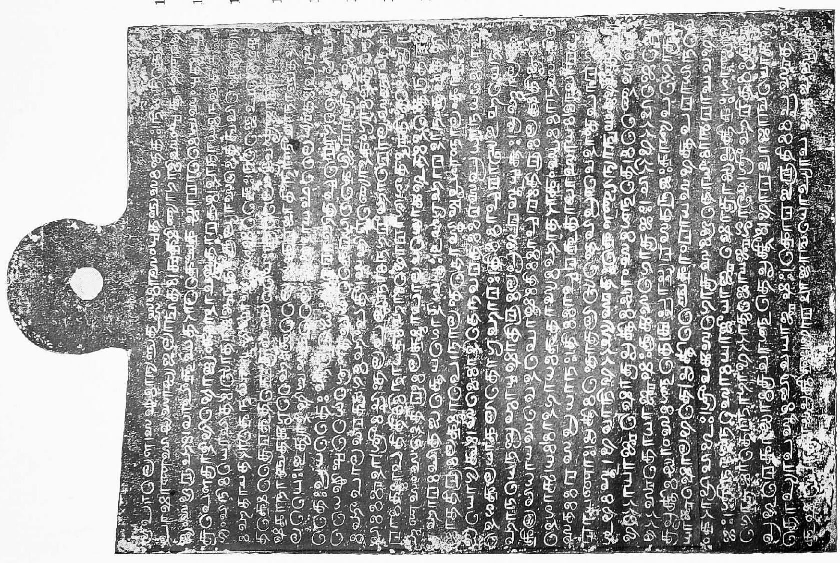


T. A. GOPINATHA RAO

SCALE O.44

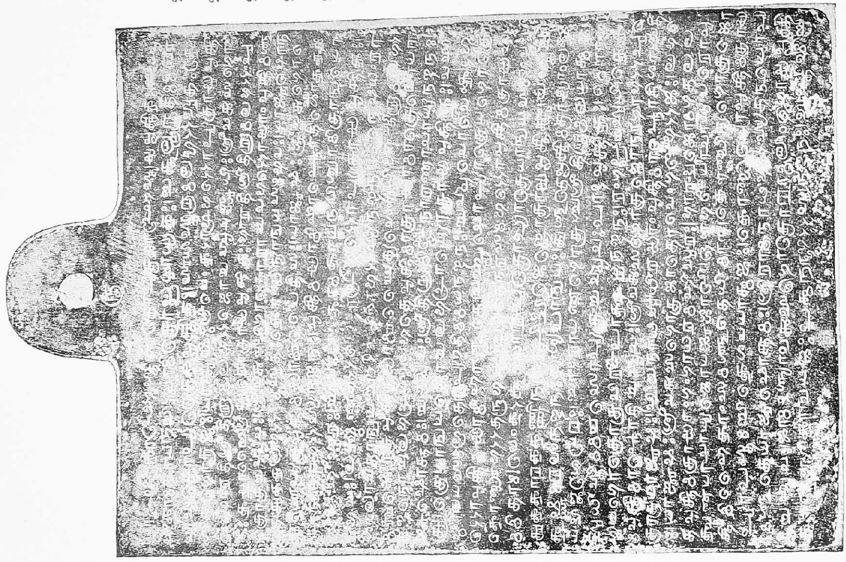
HALF-TONE BY M. E. PRESS

IV. b.



T. A. GOPINATHA RAO

V. a.



SCALE 0·5

HALF-TONE BY M. E. PRESS

153. कुळनामकात् । [। ५२ ॥*] तिरुमलभट्टग्रामादाग्नेयीमाश्रितान्दिशम् । शेव्वलिरुप्पु-
154. सीमान्ताद्दाक्षिणस्यान्दिशि स्थितम् । [। ५३ ॥*] कोत्तनेरिसुसीमान्तान्नैऋ-
155. तीं हरितं श्रितम् । श्रीमत्[87] शकुडिनहर सीमान्तव्वामनांकत:[88] [। ५४ ॥*] निश्चित्य-
156. स्थापितायाश्च शिलाया: पश्चिमं स्थितम् । वेळ्ळूरुग्रामतश्चापि वा-
157. यवीन्दिशमाश्रित । [। ५५ ॥*] श्रीमत्पेरियकाळियाकुरिच्चेरुत्तरं स्थितम् । मं-
158. [89]गलग्रामसीमान्ता दर्ज्जुनाख्य नदीवरे । [। ५६ ॥*] मध्यत: स्थापितात् चारुवा-
159. मनांकशिलातलात्[90] । ऐशान्यमेवमष्टाभिस्सीमाभि: परिशोभि-
160. तम् । [। ५७ ॥*] शेव्वालिरुप्पुग्रामैतत्प्रामसंवादहेतुषु[91]। शेंकुडिनहर-
161. चक्रवामनांक[92]शिलान्तरे । [। ५८ ॥*] अन्तर्भूताकृतपुञ्जेक्षेत्रेष्वर्द्धा-
162. शमाश्रितम् । सहैवकल्पिताम्नायदेवभागद्वयेनच । [। ५९ ॥*] एकाधि-
163. कचत्वारिंशत्वृत्तिसंख्यासमन्वितम् । प्रख्यातश्रीपुदुक्कोट्टै [ग्रा]
164. मस्य प्रतिनामकम् । [। ६० ॥*] श्रीमत्तिम्मापुरमिति प्रतीतिं समुपाश्रितम् । आच-
165. न्द्रार्क्कमिमं ग्राममग्रहारं विधित्सत: । [। ६१ ॥*] श्रीमत्[94] चिन्तलपल्ल्याख्य-
166. हारनायकसन्मणे: । [95]रङ्गनाथपदाम्भोजराजन्मधुकरस्य-
167. च । [। ६२ ॥*] रामनायकदुग्धाब्धिराकाचन्द्रस्य धीमत: । तिम्मिनायकवर्य्य-
168. स्य तृतीयऋणशार्वरम् । [। ६३ ॥*] क्षिपतो वंशदीपस्य नित्यं सत्स्नेह-
169. वर्द्धिन: । स्वामिद्रोहरगण्डस्य शौर्य्यौदार्य्यपयोनिधे: । [। ६४ ॥*][96]
170. धर्म्मनयस्थितिदेवब्राह्मण[97]सत्भक्तिधर्म्मसूनोश्च । वीरमही-
171. पतिदक्षिणभुजदण्डस्यापि दानशौण्डस्य । [। ६५ ॥] [97a] तिम्मिक्ष्मापालसू-
172. नोरि रुमलनृपतेर्य्यस्य जन्ये विपक्षै रागोद्रेकाभिया-
173. तैश्शितशरनिहतैरन्धितश्छिन्नबिम्बम् । व्योमाकारे कटा-
174. हे विमलतरयश:पूरपूर्ण्णे वितीर्णो मार्त्ताण्डो नूनमन्हा-[98]

87. Read ०मच्छें०

88. Read ०नाङ्कत:०

89. Read मङ्गल०

90. Read वामनाङ्क०

91. Read ०द्ग्राम०

92. Read वामनाङ्क०

93. Read द्विरि०

94. Read ०मच्चि०

95. Read रङ्ग०

96. Metre of vv $42\frac{1}{2}$—$64\frac{1}{2}$, ०अनुष्टुप्

97. Read सद्म० 97a. Metre गीतिः

98. Read ०मह्नां

175. मणिमयघटिकामानपात्रीभवेत् किम् । [। ६६॥*][99] येनारिभूपनिकरान् व
176. रलोहयन्त्रे प्रक्षिप्तसीसगुळिका पतगान्निपात्ययानात्
177. कुलायशिखरात् किमशेषमित्रं यद्व्योमयानमनयत् किल यस्सुनीडम् । [। ६७॥*][100]
178. वीरपक्षोणिपालस्य सम्मतिम्मूर्द्धि बिभ्रतः । [। ६८*][101] गिरिमकरन्दमहिम्नो
179. गरिमहृतो भूपतेः कृपाधाम्नः । तिरुमलनायकनाम्नो हारि-
180. सहनीयांघ्रिवासहृत्सीम्नः । [। ६९*] विज्ञप्तिं सुकृतार्थी व्यातन्व[ा;]-

Fourth Plate: Second side.

181. नावुपायनं श्रवसः । विख्यात श्रीवल्लभभूपतिवरतुंगराम[102]
182. भूपालौ ।[। ७०*] [104] सर्व्वमान्यञ्चतुस्सीमासंयुतञ्जसमन्ततः । निधिनिक्षेप-
183. पाषाणसिद्धसाध्यजलान्वितम् । [। ७१*] अक्षिण्यागामिसंयुक्तं गणभो-
184. ज्यं सभूरुहम् । वापीकूपतटाकैश्च [105]कल्लारामैश्च संयुतम् । [७२*] पु-
185. त्रपौत्रादिभिर्भोज्यं क्रमादाचन्द्रतारकम् । दानाधमनविक्री[ति] यो-
186. ग्यं विनिमयोचितम् । [। ७३*] ख्यातार्ज्जुननदीकूल्यासमेतत्वविशोभिना ।
187. महता च तटाकेन वास्तुभिर्वास्तुशेषकैः । [। ७४*] नक्षेपुञ्जैक्ष्-
188. तक्षेत्रैरकृतक्षेत्रसञ्चयैः । कुलैस्त्रिवर्ण्णजातीनां क-
189. र्षकानाञ्च तत्गृहैः[106] । [। ७५*] कुलैस्संकरजातीनान्नीचानाञ्च तदा-
190. लयैः । इत्यादिभिश्च सकलैस्समुदायफलैर्य्युतम् । [७६*] परी-
191. तैः प्रयतैः स्निग्धैः [पु]रोहितपुरागमैः । विवि-
192. धैर्व्विबुधै[ः*] श्रौतपथिकैराधिकै[र्गिरा]। [। ७७*] श्रीवल्लभ-
193. महीपालवरतुग[107] महीप[ा]ी । सहिरण्योदकं ग्रामन्दत्तवन्त[ा]-
194. विमम मुदा[108] । [। ७८*][109] श्रीमच्चिन्तलपल्लिनामनगरीहारोल्लसन्नायको-
195. रामक्ष्मापतितिम्मनायकमहाम्भोराशिशीतद्युतिः । देवब्रा-
196. ह्मणसंसदे तिरुमलक्ष्मापालवर्य्योद्भुतम्[110] दत्तेनूतन[म]
197. ग्रहारमपि तन्धत्ते यशो दिग्वधूः ।[। ७९*][111] उर्व्वीग्रहारदानं कुर्व्वत्याभि-

99. Metre, स्रग्धरा.

100. Metre, वसन्ततिलकम्.

101. Metre, अनुष्टुप्.

102. Read ०याङ्घ्रि०.

103. Read ०तुङ्ग०.

104. Metre of *vv* 69-70, गीतिः

105 Read कच्छा०.

106. Read तद्गृहैः

107. Read ०तुङ्ग०.

108. Read ०विमम्मुदा,

109. Metre of *vv* 71-78, अनुष्टुप्.

110. Read द्भुतम

111. Metre, शार्दूलविक्रीडितम्.

198. जाततिरुमलक्ष्मापे । नालन्ततोस्ति सुदशान्नलंकारप्रब-
199. न्धयोग्यत्वम् [। ८०*][113] सम्मोदितेन वरतम्मरसप्रधानधर्म्मोप-
200. देशकलया कलितोग्रहारः । तिम्मापुराह्वय इह येन म-
201. हानयेन ब्रह्मायुषा तिरुमलप्रभुरस्तु युक्तः[114] [। ८१*] ब्रह्माल[यं]
202. किल विधाय स वेदघोषम् तिम्मापुरम् [115] तिरुमलक्षितिभृन्नि-
203. देशात् । धर्म्मादगाधमकृतास्य महातटाकं स्वम्मानसं[116] किल-
204. स तम्मरसप्रधानः [। ८२*][117] तिम्मापुरकृतावासा धर्म्माचारप-
205. रायणः। वृर्त्तिमन्तोत्र[118] लिख्यन्ते विप्रावेदान्तपारगाः । [। ८३*]
206. शुभमस्तु ।[। *] भवानिभट्टस्य सुतः कौण्डिन्यान्वयसम्भवः। ति[प्पा]-
207. भट्टो याजुषोत्र वृर्त्तिमर्द्धां समश्नुते । [। ८४*] मण्टै सर्वे [1]-
208. भट्टसुतो याजुषः कुत्सगोत्रजः । चिट्टिभट्टद्विजेन्द्रो-
209. त्र वृर्त्तिमर्द्धां समश्नुते । [। ८५*][119] अप्पाच्चयरसतनूजः काश्यपगोत्रश्च-
210. याजुषो लभते । वृर्त्तिञ्चैकां रायसभक्तपरार्धानवे-[120]
211. कटाद्रिविभुः । [। ८६*][121] श्रीवत्सगोत्रसम्भूतो धीमान् राघवभ[ट्ट]-
212. जः । श्रीनागनसोमयाजी याजुषोत्रार्द्ध वृर्त्तिकः । [। ८७*][122] शाण्डिल्य-
213. गोत्रजातो नागाभट्टात्मजो यजुश्शाखी । श्रीहरितम्मर[स]-
214. प्रभुरेकार्द्धामत्र चाश्नुते वृत्तीम् [123]।[। ८८*][124] भारद्वाजान्वयोत्भू-[125]
215. तोप्यापस्तम्बी च याजुषः। कोरूरु तिम्मप्पसुतः
216. कृष्णयोत्रार्द्धवृत्तिकः । [। ८९*] भारद्वाजान्वयोप्यापस्तम्बसूत्री च

Fifth Plate: First side.

217. याजुषः काळहस्ति सुतोप्यत्र काळहस्त्यर्द्धवृत्तिकः । [। ९०*] बह्वृ
218. चः कामकायनविश्वामित्रोप्पयार्य्यकः बत्तुद्धरुतिम्मया-
219. र्य्यसुतोप्यत्रैक वृत्तिकः । [। ९१*] सुधीस्तिरुमलभट्टसुतः कौ-
220. शिकगोत्रजः । याजुषः श्रीवेंकटाद्रिभटटोप्यत्रार्द्धवृत्ति-

---

113. Metre, गीतिः.
114. Read युक्तः.
115. Read ०षं तिम्मापुरं.
116. Read स्वर्म्मा०.
117. Metre of *vv* 81-82, वसन्ततिलकम्.
118. Read वृत्ति०.
119. Metre of *vv* 83-85, अनुष्टुप्.
120. Read वेङ्क०.
121. Metre. गीतिः.
122. Metre, अनुष्टुप्.
123. Read वृत्तिम्.
124. Metre गीतिः.
125. Read योद्भूतो०.

221. कः : [। ९२*] भारति श्रीतिरुमलभट्टजो बह्वृचस्सुधीः । श्रीवत्सगो-
222. त्रः कच्चालैभूसुरोत्रार्द्धवृत्तिकः । [। ९३*] भारति श्रीतिरुमलभट्टपु-
223. त्रात्र बंह्वृचंः । श्रीवत्सगोत्रो राघवभट्टोर्द्धां वृत्तिमश्नु-
224. ते । [। ९४*] अक्कलभट्ट[स्य] सुतः कौण्डिन्यान्वयसम्भवः । याजुषोन-
225. न्तयोप्यत्र वृत्तिमर्द्धामुपैति सः । [। ९५*] याजुष(ः) श्रीवत्सगो-
226. त्रो[126] नागाभट्टस्य नन्दनः । वृत्तिमर्द्धामिहाप्नोति शोक्कम्-
227. भट्ट महासुरः । [९६*] ब[ह्वृच]ः कामकायनविश्वामित्रान्वयो-
228. [127]त्भवः । लक्ष्मणभट्टवेदाद्रिभट्टोप्यत्रार्द्धवृत्तिकः । [। ९७*]
229. शालावतान्वयश्चिट्टि[सर्व्वा] भट्टस्य नन्दनः । नैषधं रा-
230. मकृष्णोत्र वृत्तिमर्द्धा मुपैत्यसौ ।[। ९८*] धीमांस्तिरुमलभट्ट-
231. नन्दनो बलभद्रयः । लभते वृत्तिमात्रार्द्धामात्रेयो या-
232. जुषोत्तमः ।[। ९९*] बह्वृचः श्रीतिरुमिळळ नारणाचार्य्य नन्दनः ।
233. आत्रेयान्वयजो बलभद्रार्य्योत्रार्द्धवृत्तिकः ।[। १००*] वासि-
234. ष्ठान्वयसम्भूतोप्येறतिम्मयनन्दनः । बह्वृचो वेंकटभ-[128]
235. ट्टोवृत्तिमर्द्धामिहाश्नुते ।[। १०१*] बह्वृचोप्यात्रेयगोत्रो-
236. कोण्डुभट्टतनूभवः । लभेत नरसम्भट्टो वृत्तिमत्रार्द्धस-
237. म्मिताम् ।[। १०२*] वेंकटत्तु[129][ற]वार् पुत्रोप्यात्रेयान्वयसम्भवः ।
238. अक्कारक्कण्णिनामापि द्विजेन्द्रोत्रार्द्धवृर्त्तिकः । [। १०३*] बह्वृचः
239. कृष्णमरसनन्दनः काश्यपान्वयः । अश्नुते वृत्तिमत्रार्द्धां लक्ष्म-
240. यद्विजशेखरः ।[। १०४*] बादरायणगोत्रश्च श्रीतिरुमलयात्मजः ।
241. सुधीस्तिम्मरसो प्यत्र बह्वृचः पादवृत्तिकः । [१०५*] मौनभा-
242. र्गवगोत्रोत्र विरूपाक्षय्यनन्द[न]ः । रंगप्पय्यसुधीरेका-[130]
243. म्[131] वृत्तिमाप्नोति बह्वृचः । [। १०६*] श्रीवत्सगोत्रजो नागाभट्टपु-

---

126. The first limb of the secondary *o* of त्रो is in the previous line.

127. Read ०योद्भव;

128 In ० येற the Tamil rough *r* is used.

129. Read वेङ्कट०

130. Read रङ्ग०

131. Read रेकां

244. त्रोत्र याजुषः । विश्वनाथसुधीरर्द्धां वृत्तिमाप्नोति शाश्वति-[132]
245. म् । [। १०७*] याजुषः श्रीवत्सगोत्रजातो वेंग[133] लभट्टजः । लभ-
246. ते वृर्त्तिमत्रार्द्धां [134]गंगाधरमहीसुरः । [। १०८*][135] भारद्वाजो मगतल ल-
247. क्ष्मणयाचार्य्यजो यजुश्शाखी । औभळयाचार्य्यवरो वृ-
248. त्तिभिहैकां समश्नुते धीमान् । [। २०९*][136] कौण्डिन्यगोत्रजो-
249. प्यापस्तम्बी केशवयात्मजः । कोण्डयो वृत्तिमत्रार्द्धा-
250. मश्नुते याजुषोत्तमः । [। ११०*] श्रीरामनाथभट्टस्य तनयोप्य-
251. [त्र] बहृचः । जामदग्न्या[137] वत्सगोत्रो रामलिंगोर्द्ध वृत्ति-
252. कः । [। १११*] कौशिकान्वयजः पत्मनाभभट्टस्य[139] नन्दनः सप्तर्षि [र्ब]-

Fifth Plate : Second side.

253. हृचोप्यत्र वृत्तिमर्द्धां समश्नुते । [। ११२*][140] शुक्लयजुः कात्याय-
254. नसूत्रश्श्रीवत्सगोत्रसम्भूतः । तिरुमल-
255. भट्टोप्यर्द्धामिहाश्नुते वृर्त्तिम्[141] । [। ११३*] श्रीकौशिकविश्वामित्र-
256. गोत्रास्तिम्मरसात्मजः । वृर्त्तिन्तिम्मरसोप्यर्द्धामत्र प्रा-
257. प्नोति बहृचः । [। ११४*] याजुषः श्रीवत्सगोत्रः ख्यातातिप्पर-
258. सात्मजः । श्रीमन्नागरसोप्यत्र पादवृत्तिमिहाश्नुते । [। ११५*]
259. श्रीकोण्डयार्य्यतनयश्श्रीवत्सान्वयसम्भवः । श्रीमद्रामानु-
260. जाचार्य्यो याजुषोत्रार्द्धवृर्त्तिकः । [। ११६*] श्रीमत्तिरुमलभट्ट-
261. सुतो वाधूलसान्वयः । नागाभट्टो याजुषोत्र वृत्तिम-
262. र्द्धां समश्नुते । [। ११७*] वसिष्ठगोत्रसम्भूतो लिंगभट्ट[142]-
263. स्य नन्दनः । बहृचश्श्रीतिम्मयोपि वृत्तिमर्द्धामिहैति
264. सः । [। ११८*] मैत्रेयगोत्रजोप्यापस्तम्बसूत्रो च याजुषः ।[143]
265. कोण्डुभट्टसुतश्चिट्टिभट्टोप्यत्रार्द्ध वृत्तिकः । [। ११९*] ख्यातः

---

132. Read शाश्वतीम्.

133. This is a popular form of वेङ्कट.

134. Read वृत्तिमत्रार्धां गङ्गा०.

135. Metre *vv* 89-108, अनुष्टुप्.

136. Metre गीतिः.

137. Read जामदग्न्यो.

138. Read ० लिङ्गो०

139. Read पद्मनाभ. भ is engraved below the line.

140. Metre of *vv* 110-112, अनुष्टुप्.

141. Read वृत्ति०.

142. Read लिङ्ग०.

143. The *visarga* of षः is at the beginning of next line.

266. [144]कौशिकगोत्रश्च विरूपाक्षय्यनन्दनः । लिंगभट्टद्विजो-
267. प्यर्द्धां वृत्तिमेतीह याजुषः । [। १२०*] बह्वृचः काश्यपगोत्र-
268. स्सुधीरण्णाच्चिभट्टजः । श्रीवेंकटाद्रिभट्टोत्र[145] वृत्तिमर्द्धां[146]
269. समश्नुते । [। १२१*] निध्रुवकाश्यपगोत्रो दिवाकरतनूभवः । अ-
270. श्नुते [147]वृर्त्तिमत्राद्धां रामयो बह्वृचस्सुधीः । [। १२२*] शाण्डिल्यगो-
271. त्रसम्भूतोप्यापस्तंबसुसूत्रजः[148] । श्रीमत्तम्मप्पतनयो ना-
272. गप्पोत्रार्द्ध वृर्त्तिकः[149] । [। १२३*] मल्लयस्य सुतो धीमान् याजुषो हरि[ता]-
273. न्वयः । मणियप्पद्विजो वृत्तिमत्त्राद्धां लभते चिरात् । [। १२४*] हारितान्व-
274. यसम्भूतोप्याश्विलायनसूत्रजः । लिगभट्टस्य[150] तनयो ना-
275. गप्पोत्रार्द्धवृत्तिकः । [। १२५*] याजुषो गौतमगोत्रः कूचभट्टस्य
276. नन्दनः । अत्रार्द्धां वृत्तिमभ्येति वेंकटाद्रिमहीसुरः । [। १२६*] आपस्तम्-
277. बसुसूत्रश्च गौतमान्वयसम्भवः । देवप्पतनयः कुप्पाभ-
278. ट्टोप्यत्रार्द्धां वृत्तिकः । [। १२७*] तिरुमलाचार्य्यसुतो याजु[षः]
279. [151]कौशिकान्वयः । पेदद्यार्य्य सुधीरत्र वृत्तिमर्द्धामुपैति सः । [[१२८*]
280. पुत्रोभिरामनाथस्याप्यत्र सावर्णिगोत्रजः । श्रीस-
281. भापतिकामाक्षी सामगः पादवृत्तिकः । [। १२९*] ढक्कासभाप-
282. तेस्सूनुः काश्यपान्वयसम्भवः । याजुषो राम-
283. योप्यत्र[152] पादवृत्तिं समाश्नुते । [। १३०*] सुतो वरदराजस्य भा-
284. रद्वाजान्वयोभवः[153] । सुधीर्बणदिभट्टोत्र बह्वृचोप्य-
285. र्द्धावृत्तिकः । [। १३१*] याजुषः श्रीगर्ग्यगोत्रो[154] वीरराघवनन्दनः । पे-
286. रियपेरुमाळ सोमयाजी चात्रार्द्ध वृत्तिकः । [। १३२*] याजुषोप्या-
287. त्रेयगोत्रश्चेल्लुभट्टस्य नन्दनः । वृत्तिमर्द्धामिहाप्नोति मल्लु-

---

144. The *e* limb of the secodary au of the letter, कौ is at the end of the previous line.

145. Read वेङ्क०

146. The *anusvara* of र्द्धां in the beginning of the next line. Read ० मर्धां.

147. Read वृत्ति०.

148. Read० पस्तम्ब०

149. Read० श्वलायन.

150. Read लिङ्गा०.

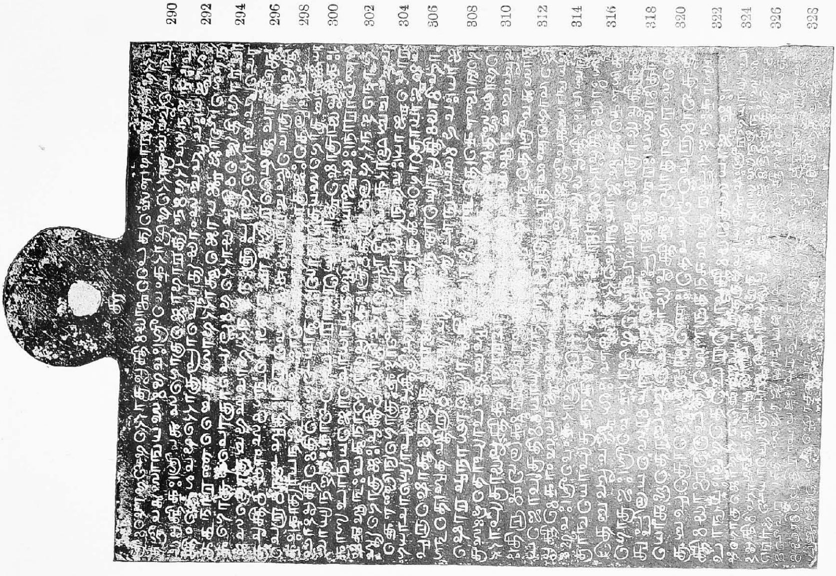
151. The *e* limb of the secondary *au* of कौ is at the end of the previous line.

152. The *e* limb of the secondary ô of यो is at the end of the previous line.

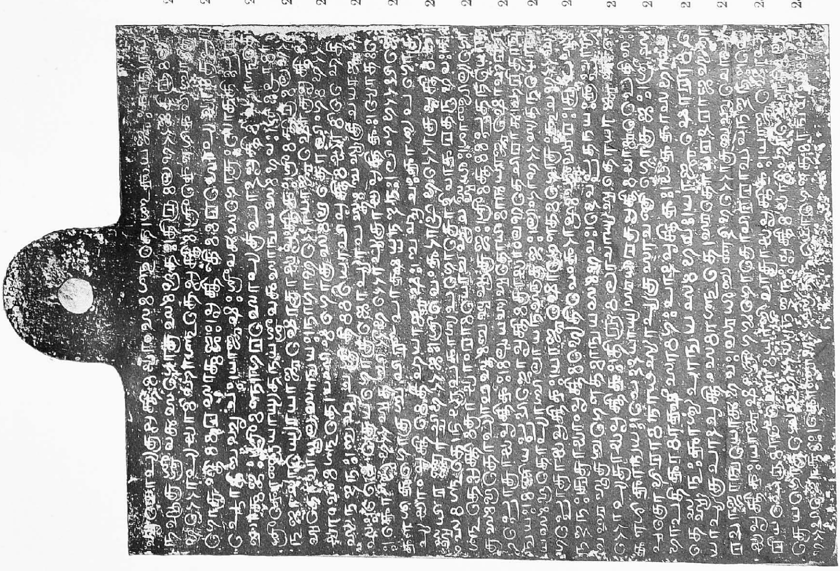
153. Read० योद्भवः

154. Read गर्गं०

VI. a.



V. b.



T. A. GOPINATHA RAO

SCALE 0.44

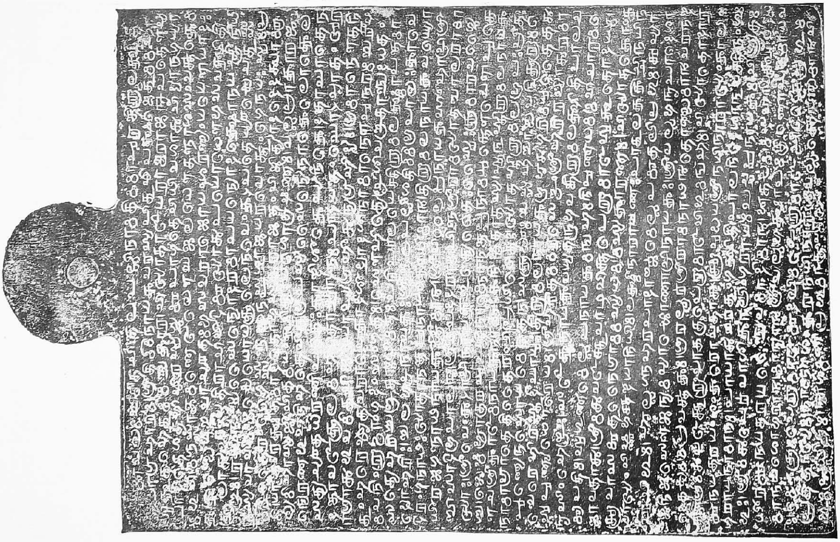
HALF-TONE BY M. E. PRESS

VII. *a.*

HALF-TONE BY M. E. PRESS

SCALE O.44

VI. *b.*



T. A. GOPINATHA RAO

288. भट्टद्विजोत्तमः ।[। १३३*] कोण्डिभट्टस्य तनयो गौतमान्वयसम्भवः ।
289. श्रीमदौभळभट्टोत्र वृर्त्तिमर्द्धामुपैत्यसौ[155] । [। १३४*] भारत्यन्नम्भट्टसु-
290. तश्श्रीवत्सान्वयसम्भवः । श्रीवेंकटाद्रि[156] भट्टोत्र बह्वृचोप्य-
291. र्द्धवृत्तिकः ।[। १३५*] श्रीवत्सगोत्रजो भारत्यन्नम्भट्टस्य नन्दनः । वृ-
292. त्तिं केशवभट्टोत्र प्राप्नोत्यर्द्धीं स बह्वृचः । [। १३६*][157] यज्वशत-
293. क्रतुनारणबैत्साभट्टात्मजो यजुश्शाखी । शौन-
294. कगोत्र[भ]वोत्राप्येल्लम्भट्टोर्द्धवृत्तिमभ्येति । [। १३७*][158] भारद्वा-
295. जसगोत्रश्च भसवाभट्टनन्दनः । कुप्पाभट्टोबह्वृचो-
296. त्र वृत्तिमर्द्धां समश्नुते ।[। १३८*] भारद्वाजश्श्रीरழழुवाழ[159] वित्त-
297. पेरुमळ्सुतः । तिरुवेंकडमुडयार् बह्वृचोत्रार्द्धवृत्ति-[160]
298. कः ।[। १३९*] कात्यायनश्शुक्लयजुश्शाखी गौतमगोत्रजः । तेलुंगयः[161]
299. पादवृत्तिमेति वेंगळयात्मजः । [। १४०*] ख्यातात्रेयसगोत्रश्च कृष्णया-
300. चार्य्यनन्दनः । काळमेघवराचार्य्यो याजुषोत्रार्द्धवृत्तिकः ।[। १४१*]
301. काश्यपान्वयजो बोधानयसूत्रीह याजुषः । नारायणभि-
302. षक्सूनुः [161a]पत्मनाभोर्द्धवृत्तिकः[162] ।[। १४२*] श्रीमात्तिरुमलभट्टनन्दनोग-
303. स्त्यगोत्रजः । वृर्तिमर्द्धामिहाप्नोति[162] वेंकटाद्रिश्चबह्वृचः[163] । [। १४३*]
304. कौण्डिन्यगोत्रः कन्दाळशिंग[164]यार्य्यतनूभवः । याजुषो र-
305. [165]गयाचार्य्योप्यर्द्धवृर्त्ति[162] मिहाश्नुते । [। १४४*] कुत्सगोत्रो याजुष[श्च]
306. पुरुषोत्तमनन्दनः । रामायणमनन्तार्य्यो वृर्त्तिमर्द्धामिहा-
307. श्नुते । [। १४५*] सुतस्तिरुमलार्य्यस्य काश्यपान्वयसम्भवः । याजु-
308. षो रघुनाथार्य्यो वृत्तिमर्द्धामिहाश्नुते ।[। १४६*] कौण्डिन्यगो-
309. त्रसम्भूतोप्यापस्तम्बसुसूत्रजः । वीरंभट्टसुतस्सर्व्वाम-
310. द्दोप्यत्रार्द्धवृत्तिकः[166] । [। १४७*] भारद्वाजान्वयस्तिम्मरससूनुश्चबह्वृचः । [167]

155. Read **वृत्तिमर्धां॰**.

156. Read **॰वेङ्क॰**

157. Metre of Vv. 114.—136, **अनुष्टुप्**.

158. Metre, **गीतिः**

159. The Tamil letter ழ occurs twice in this name.

160. Read॰ **त्रार्ध॰**.

161. Read **तेलुङ्गयः**.

161-a. Read **पद्मनाभोर्ध॰**.

162. Read **वृत्ति॰**.

163. Read **वेङ्क॰**.

164. Read **शिङ्ग॰**.

165. Read **रङ्गयाचार्योप्यर्ध॰**

166. The *e* of the secondary *o* belonging to **द्दो** is at the end of the previous line.

167. The *visarga* of **चः** is at the beginning of the next line.

311. तिरुमुखलक्ष्मरसो वृर्त्तिमर्द्धामिहाश्नुते ।[। १४८*] श्रीवत्सान्व-
312. यजोप्यत्र तिम्मयार्य्यस्य नन्दनः । प्राप्नोति वीणगोविन्दो
313. वृत्तिमेकां स याजुषः ।[। १४९*] एक्कल्लरप्पलयजश्श्रीवत्सान्वय[स]-
314. म्भवः । श्रीवेंकटाद्रिभट्टोत्र बह्वृचोप्यर्द्धवृत्तिकः । [। १५०*] विश्वा[मि]-
315. त्रान्वयोप्यत्र कनकंभट्टनन्दनः । कामाभट्टोवृत्तिमर्द्धामश्नु-
316. ते बह्वृचस्सुधीः ।[। १५१*] एलुम्भट्टसोमयाजिसुतः कौशिक-
317. गोत्रजः । श्रीवेंकटाद्रिभट्टोपि[168] याजुषोत्रार्द्धवृत्तिकः । [। १५२*]
318. अप्पिलयसोमयाजिनन्दनोप्पाजिभूसुरः । विश्वामित्रान्व-
319. योत्भूतो[169] बह्वृचोत्रार्द्धवृत्तिकः ।[। १५३*] ख्यातांगिरसगो-[170]
320. त्रश्च पुत्रो देवशिखामणेः । तेवंगळ्पेरुमाळत्र वृ-
321. [171]र्त्तिमर्द्धामुपैत्यसौ ।[। १५४*] नूतनकविसूरप्पनन्दनः काश्य-
322. पान्वयः । लभते पेरयो वृर्त्तिमर्द्धामत्र स याजुषः ।[। १५५*] वसि-
323. ष्ठगोत्रजो भट्टरकोण्डयार्य्यतनूभवः । याजुजः श्रीरंगयार्य्यः[172] पा
324. दवृर्त्तिमिहाश्नुते[173] ।[। १५६*] वाधूलान्वयसम्भूतस्तिम्मयार्य्यस्य नन्दनः । सुधी-
325. रोभळयार्य्योत्र याजुषोप्यर्द्धवृत्तिकः ।[। १५७*] [174]जैमिनिसूत्र्यभिराम-
326. मखी वरवृत्तिं स भार्गवान्वयजः । पूर्व्वोक्तवृर्त्तिसंख्याभ्यधिका-[173]
327. मर्द्धामिहैति राघवजः ।[। १५८*] वरतुंगरामनम्बि[175] सौन्दरराजात्मजो
328. यजुश्शाखी । [176]पूर्व्वोक्तवृत्तिसंख्याभ्यधिकामर्द्धामिहैति वृत्तिं सः ।[। १५९*][177]

Sixth Plate: Second Side.

329. ब्रह्मावलम्बमितचिन्तलपह्लिनाम तिम्मापुरन्तिरुमलाक्षिति-[177a]
330. पोग्रहारम् । श्रीतिम्मनायकवरस्य पितुर्व्विपक्षजेतुर्म्महा-
331. सुकृतहेतुमिमश्चकार ।[। १६०॥*][178] विख्याताळियरामराजनृपतौ[179]व्या-
332. पादिते [180]शत्रुभिर्व्वीरस्वर्ग्गमुपागते विधिवशात् विद्यानगर्य्या-[181]

168. Read ०वेङ्क०.

169. Read ०द्भूतो.

170. Read ०ताङ्गि०.

171. Read वृत्ति०

172. Read ०रङ्ग०.

173. Read ०वृत्ति०.

174. Metre of Vv. 138—157, अनुष्टुप्.

175. Read ०तुङ्ग०.

176. The letter म in ०काम० is engraved below the line.

177. Metre of Vv. 158—159, गीतिः.

177*a*. The letter म in तिरुमल० is engraved below the line.

178. Metre, वसन्ततिलकम्.

179. Read ०राजनृपतौ.

180. Read शत्रुभि०.

181. Read ०द्विद्या०.

333. म् भूवि । मग्नस्साक्रमणे खलौखजलधौ तन्नाशसंवर्त्तके म[ा]-
334. र्कण्डेय इवाच्युतम् भसवराजो यं शरण्यं ययौ ।[। १६१] [182] याद:-
335 कुलात् [पाय] ति राचवीटिमुख्यात् पयोधौ भसवक्षिती-
336. न्द्रम् । रक्षन् स्वसैन्योदरमापयन्यो दक्षोनयच्छ्रीनिधि-[183]
337. रस्य वास [म्] । [। १६२*] [184] ऋद्धे योधकुलेन[185] वेंकटपतेर्य्युद्धे चतुस्स-
338. म्मितैरंगैस्सन्नहनस्पृशा[186] जयरवोत्तुंगेन[187] यः स्वम् प्र-
339. ति । यान्तं रक्षितमादितो भसवराजन्तं विजित्याददे दत्वा मू-
340. ल्यमिहास्य जीवितमयं क्षित्या यशोभूषणम् । [। १६३*] [188] वल्लप्राकारज-
341. न्ये रणभुवि निहते वीरभूपस्य सैन्ये नाके लोके ल-
342. सत्यच्युतधरणिपतेः कान्दिशीकेष्यनीके । दन्ताघातेन
343. दन्तावळकुलमहितोच्चटनम् पाटयन्तं घोटव्रातं[189] खुरा-
344. ग्रात्[190] भुविमितविजयोप्यग्रहीत्[191] न्यग्रहीद्यः ।[। १६४*] [192] भूमानौ तनि-
345. तुं हरेर्व्रतवरावेकादशीद्वादशीनामानौ पुनरम्बरी[ष]-
346. मवनिं रुग्मांगदं[193] संगतम् । सौहित्ये द्दाशि चन्द्रताञ्च दधतं(।)
347. सत्ये हरिश्चन्द्रताम् धीमन्तम् परिपालयेत्तिरुमलक्ष्मापन्तमा-
348. द्यो हरिः । [। १६५*] [194] बलभद्रनायकः श्रीचिन्तलपल्लीशातिम्मिभूपालः[195] । कावे-
349. टिरंगनाथः[196] ख्यातानन्तप्पनायको धीमान् । [। १६६*] तिरुमलनायकवर्य्यो
350. धीरजगन्नाथनायकश्श्रीमान् । श्रीविट्टलप्पनायकसिंहाद्रिश्री-
351. बिसाटिभूपालाः ।[। १६७*] श्रीपेद्दरामपिन्नश्रीरामख्यातबालरामा-
352. ख्याः । श्रीवेंकटाद्रिनायक[197] इत्येतैः [स्वैः] कुमारवर्ग्गै-
353. श्च । [। १६८*] ज्येष्ठभ्रात्रघुपातिनाम्नो[198] नन्तप्पनामयुत्तौ[199] द्वौ । पुत्रौ[200]

---

182. Metre शार्दूलविक्रीडितम्.

183. Read ०च्छ्री०.

184. Metre, इन्द्रवज्रा.

185. Read वेङ्क०.

186. Read ०रङ्गै०.

187. Read ०त्तुङ्गेन.

188. Metre शार्दूलविक्रीडितम्.

189. Read व्रात०. The secondary â of रा is at the beginning of the next line.

190. Read ०न्भुव०.

191. Read ०ग्रहीन्न्यग्र०.

192. Metre स्रग्धरा.

193. Read ०ग्माङ्गदं.

194. Metre शार्दूलविक्रीडितम्.

195. The letters श्रीचि are engraved below the line.

196. Read ०रङ्गनाथः.

197. Read ०वेङ्कटा०.

198. Read ०भ्रातृ०.

199. Read० युक्तौ.

200. The second limb of the secondary *au* in त्रौ is at the beginning of the next line.

354. च श्रीकाळमनायकनाम्नः कनिष्ठतातस्य ।[। १६९*] सूनुस्तिरुमलनायकं-
355. नामा भ्रातेति तैरपि प्रथितैः । ख्यातास्तिरुमलभूपः प्रीतः
356. पुण्येन सोयमेतेन ।[। १७०*] सकुडुम्बस्सहबान्धवनिकुरुम्-[201]
357. [202]बैरोभिरस्तु दीर्घायुः । तिरुमलनायकभूभृत्[203] गरिमयुतैतत्-
358. सुपुण्यधौरेयम् ।[। १७१*] श्रीहरितम्मरसेन्द्रं श्रीहरिरव्यात् रमा-[204]
359. नृहिंहेन्द्रः ।[। १७१½*][205] सळिकनायकवर्य्यतनूभवन्तिरुमलाक्षितिपालच-
360. मूपतिम् । सुगुणमेल्लप्पनायकमन्वहम्[206] निपुणधर्म्मविचारम-
361. [207]जोवतात् ।[। १७२ ।।*][208] श्रीमत्वळत्तुवाఴ्वित्तपेरुमाळ्सुक्तोदयम् ।[209]
362. आवासमुतनैग्राममस्य धर्म्मस्य कारणम् ।[। १७३।।*] विख्यातकोंक-[210]
363. याख्यं विष्णुभक्तन्दयानिधिम् । लक्ष्मीनारायणः पातु लक्क्चिनयिना-[211]
364. र् विभुम् ।[।१७४।।*] ह्लुग्रहरपादाब्जमेल्लपमुतलिप्रभुम् । अव्या-
365. जनिजसौजन्यमव्याछ्रोणाद्रिनायकः[212]।[। १७५।।*] श्रीवल्लभनृपादेशा-
ग
366. देतद्धर्म्मप्रवर्त्तकम् । शूरल्लर् श्रीरामनाथन् तोण्डमान् वरनन्द-
367. [नम्] ।[। १७६।।*] श्रीमत्वळत्तुरुवाक्कुम्[213] पेरुमाळविभुमन्वहम् । विख्यातोदार-
368. मुनयतरयं शंकरोवतात् ।[। १७७।।*][214] आवुडयश्रीनयिनाराख्यं कालिं-[215]
369. गरायनामानम् । पायात् वरतुंगक्षितिपालनिदेशानुवर्त्तिनं[216] शम्-
370. भुः ।[। १७८ ।। *][217] श्रीमत्पेर्वाशिकालिंगरायम् पचप्पनायकम् । विश्रुतम्[218]
371. धीरमुनयतरयश्चैवमादिमान् ।[। १७९ ।। *] एतद्धर्म्मसहायत्वादेध-
372. मानयशोभरान् । मान्यान् श्रीवल्लभक्ष्मापमन्त्रिणो[त्रतु] माधवः[219] ।[। १८०।।*][220]

---

201. Read °कुटुम्ब°.

202. The first limb of the secondary *ai*, the secondary ê symbol belonging to बै is in the previous line.

203. Read °भृद्गरिम°.

204. Read °द्रमा°.

295. Metreof *v v.* 166—171½, गीतिः.

206. Read °मन्वहं.

107. The secondary ê symbol forming the first part of the secondary ô belonging to जो is at the end of the previous line.

208. Metre. द्रुतविलंबितम्.

209. Read °द्वळ°. The Tamil letter ఴ is used in this name.

210 Read °कोङ्क°.

211. The secondary a symbol of ना is at the beginning of the next line.

212. Read °च्छो°.

213. म् is engraved below the line.

214. Metre of *vv.* 173½—177½, अनुष्टुप्.

215 Read कालिङ्ग°.

216. Read °द्वरतुङ्ग°.

217. Metre, गीतिः.

218. Read विश्रुतं.

219. The *visarga* belonging to वः is at the beginning of the next line

220. Metre of *vv.* 179½—180½. अनुष्टुप्.

373. मेक्कुम्पेरुमाळमुदलिम् पेरुमाळ् [पि]ल्लैप्रभुम्
374. प्रतीताख्यम् । नाम्ना शंकरनयिनार् श्रीवल्लत्तोण्डमान्धि-
375. भुम् प्रथितम् ।[। १८१ ॥*] नाग[म]णि प्रभुमात्तं [स्थल]-

Seventh Plate: First side.

376. करणश्चैवमादिभान् सचिवान् । वरतुंगाख्यमहीन्द्रोर्व-
377. [र्व्यै]तद्धर्म्मयत्नसाचिव्यान् ।[। १८२ ॥*] न्यायाधिकतरकीर्त्तीन् पायादे-
378. तान् स पार्व्वतीनाथः ।[। १८३*] वीरश्रीवल्लभनृपविश्रुतवरतुंगराम-[221]
379. भूपत्योः । शासनमिक्षुशरासनभक्तिप्रधानयोस्त-
380. दिदम् ।[। १८४*] व[र्ण्य] गुणश्रीवल्लभवरतुंगक्ष्माप[221] शासनादवदत् । श्रीं ।
381. कविरभिरामसभापतिकामाक्षीस्ताम्रशासनश्लोकान् ।[। १८५*]
382. श्रीताम्रशासनं श्रीवल्लभवरतुंगरामयो[221] राज्ञोः । श्रीं ।[222]
383. शिल्पपुरन्दरनन्दननारायण एष शासनात् व्यलिखत् ।[। १८६*][224]
384. दानपालनयोर्म्मध्ये दानाछ्रेयोनुपालनम् । [223] दानात्
385. स्वर्गमवाप्नोति पालनादच्युतम् पदम् ।[। १८७*] स्वदत्तात् [225]द्विगुण-
386. म् पुण्यम् परदत्तानुपालनम् । परदत्तापहारेणस्वदत्त-
387. ।न्निष्फलम् भवेत् ।[। १८८*] स्वदत्ताम् परदत्तां वा यो हरेत वसुन्ध-
388. राम् । षष्टि [226]वर्षसहस्राणि विष्ठायाञ्जायते [227]क्रिमिः ।[। १८९*] एकै-
389. व भगिनी लोके सर्व्वेषामेव भूभुजाम् । न भोज्या न
390. करग्राह्या विप्रदत्ता वसुन्धरा ।[। १९० *][228] धर्म्मोयम् परिपाल्यता-
391. मवहितैर्य्युष्माभिरित्यादरान्नागाधीशाविभूषणो न-
392. रपतीनागामिनो याचते । देवसुन्दरपाण्डय एष सकल-
393. क्ष्वैकवन्द्योपि सन् ज्यायानेव निशाकरान्वयभुवान्ध-
394. र्म्मोभिमानात् सताम् ।[। १९१*][229]श्रीगण[ा*] धिपतये नमः । शुभमस्तु । श्रीं ।[230]
395. अगस्त्यान्वयसम्भूत[:*] श्रीमत्तिम्मरसात्मजः । बह्वृचश्श्रीदे—
396. मरसो वरतुंगमहीभुजा[231] ।[।१९२*] पूर्वदत्ता तु या भागद्व-
397. यी तस्यास्तु नूतनाम् । नञ्जैपुञ्जैमुखाशेषसमु-

221. Read **०वरतुङ्ग०**
222. Read **श्रीम्.**
223. Read **०च्छ्रे०.**
224. Metre of vv. 186½—187 **गीतिः.**
225. Read **०त्ताद्विगुणम्.**
226. Read **षष्टिं.**
227. Read **कृमिः.**
228. Metre of *vv.* 187—190. **अनुष्टुप्.**
229. Metre **शार्दूलविक्रीडितम्.**
230. Read **श्रीम्.**

398. दायसमान्विताम् ।[। १९३*] त्रिपादवृत्तिमेतीह परिवर्त्तनरू-
399. पतः ।[। १९३॥*][232]

Seventh Plate: Second side.

400. सुगुणव्रीहिवृतीश्वरसूनोश्श्रीवल्लभाक्षितीन्द्रस्य । शास-
401. नमिदमतिशासनदुष्टविभाळस्य शिष्टपालस्य ।[। १९४॥*][233] श्रीवल्ल-
402. भनृपस्यापि श्रीमात्तिरुमलप्रभोः । यावन्मही शशी भा-
403. नुस्तावद्धर्म्मोभिवर्द्धताम् ।[। १९५॥*][234] आदिवर[ा*]हमुर्त्तये[a 234] नमः । श्री ।[235]
404. तुल्यम् [॥ *]
405. कोडुमळूर् उडैयान् एழுतु [॥*][236]

Eigth Plate : First side.

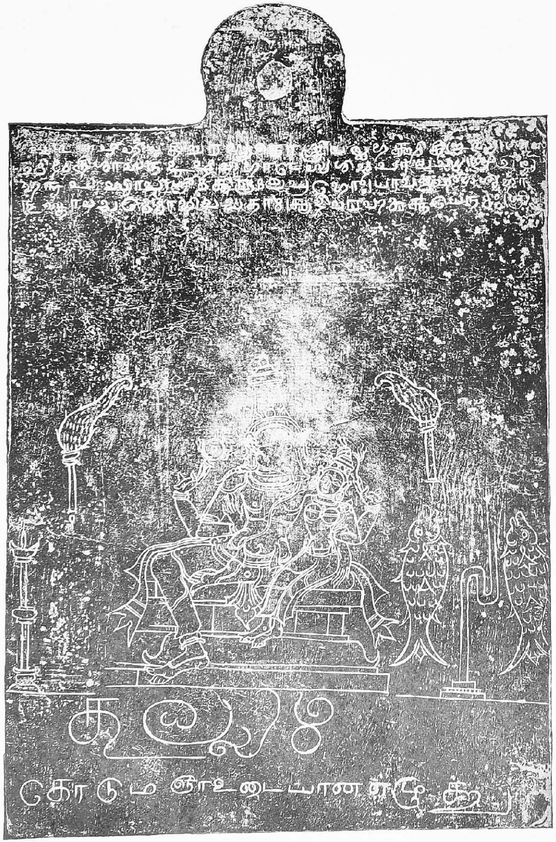
406. [ख्यात] श्रीवरतुंग[237] क्षितिपतिवर्य्यस्य कीर्तिधुर्य्यस्य । तदिदं शासनमति-
407. .र. नुमनोजस्य सूक्तिभोजस्य ।[। १९६॥*][238] वरतुंगनृपस्यापि-[239]
408. [वर्ण्यः] तिरुमलप्रभोः । अयन्धर्म्मः क्षितावास्तामाचन्द्ररवि-
409. [त]ारकम् । [।१९७॥*][240] आदिवराहमूर्त्तये नमः । श्रीसौन्देरेश्वराय नमः ।
410. तुल्यम् [॥*]
411. कोडुमळूर उडैयान् एழுतु [॥*][241]

231. Read वरतुङ्ग०.
232. Metre of vv. 192—193½, अनुष्टुप्.
233. Metre गीतिः.
234. Metre अनुष्टुप् .
234. (a) Read ०मूर्त्तये.
235. Read श्रीम्.
236. Written in Tamil characters.
237. Read ०वरतुङ्ग०.
238. Metre गीतिः
239. Read वरतुङ्ग०.
240. Metre अनुष्टुप्.
241. Written in Tamil characters.

VII. b.

400 401

402 403

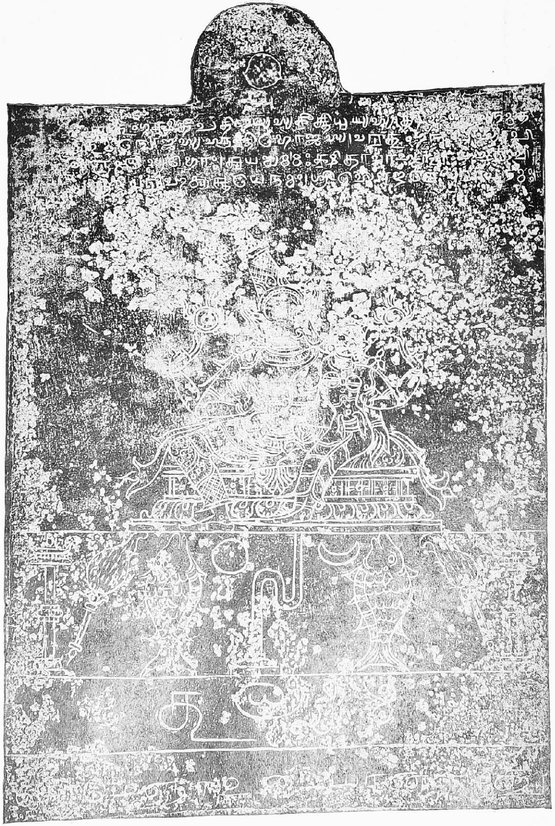


404 405

VIII a.

406 407

408 409



410 411

T. A. GOPINATHA RAO

SCALE O.44

HALF-TONE BY M. E. PRESS

ABSTRACT OF CONTENTS.

Verse 1. Praise of Brahma.

V. 2. Praise of Vishṇu.

V. 3. Praise of Śiva.

V. 4. Praise of Kṛishṇa.

V. 5. Praise of Gaṇêśa.

V. 6. Gives the *paurânic* geneology; Vishṇu, his son Brahma, his son Atri, his son Chandra (the moon).

V. 7. Praises of the Pâṇḍya dynasty.

V. 8. Praise of that Pâṇḍya before whom the turbulent sea that swelled to destroy the kingdom became only knee deep.

V. 9. Praises of the Pâṇḍya who wrested from the lord of *dêvas*, Indra, one half of his throne.

V. 10. Praise of the Pâṇḍya who churned the sea with the Âdipurusha and of him who broke the crown of Indra.

V. 11. Praises of the Pâṇḍya, who proceeded against the lord of the *dêvas* for the help of the *asuras*, and of him who gave a thousand elephants to a woman who begged for them.

V. 12. Mentions Taṭâtaka and her husband, the god Śiva of Madura named Saundara Pâṇḍya. Their son Ugra Pâṇḍya.

V. 13. In this family were born two brothers Abhirâma and Ahavarâma. (For an abstract of the geneology detailed here, see the General Introduction).

V. 18. The son of Tirunelvêli-perumâḷ, Ativîrarâma Pâṇḍya ruled the earth.

V. 19. Ativirarama Pâṇdya having died Śrîvallabha was anointed king by the ministers.

Vv. 20-27. Praises of Srîvallabha.

Vv. 28-30. Abhirâma Parâkâma. His praises. His son was Kulaśêkhara *alias* Parâkrâma. His praises.

V. 31. Parâkrâma's son was Guṇarâma. His praises.

V. 32-33. Guṇarâma's brother was Varatuṅgarâma. Among his praises are that he rooted out his enemies and was famous like Bhôja (in literary capacity.)

Vv. 34-41½. His praises.

Vv. 41½-61½. In the Śaka year 1505 (expressed by the faces of Śiva,. *vyôma*, *bhûtas*, and *indu*), which corresponded with the 21st year after the coronation of Ativirarâma Srîvallabhadêva and the cyclic year Subhâṇu, on a Tuesday, the Pañchami and the fifth day in the dark half of the month Chaitra, in the Vasanta-ṛitu, Uttarâyaṇa, in the Harshaṇa-yôga, Taitula-karaṇa and the Mûla nakshatra, the following villages were granted, in the presences of the gods Kuṟṟâlêśvara, and Karamarddêśvara to a number of Brâhmaṇas of various śâkhas, gôtras etc., by the kings Srîvallabha and Varatuṅgarâma :—

(1). Iluppaiyaḍippaṭṭi, given by Śrîvallabha, situated in the Âdinâḍu in the Pâṇḍyarâjya.

(2). Contiguous with it, the villages of Valaṅgai-migâmaṉ and Śivakâḷaiyâkkuṟuchchi, given by Varatuṅgarâma

(3). Pudukkôṭṭai.

These were clubbed together under the name of Timmâpuram. The boundaries were as follows :—

On the north by Sevvalirappu ; on the north-east, Kottaṇêri ; on the east, the stone bearing the *Vâmana-mudra* in the village of Śeṅguḍi ; on the south-east, Vellûr ; on the south,

Periya Kâḷiyâkkuṟuchchi; on the south-west, Maṅgalagrâma and the *vâmana* stone set in the middle of the river, Arjuna-nadi; on the west, Kaḷagûr-sîma near the Arjuna-nadi and on the north-west, Kaḍambaṅguḷam *alias* Tirumalabhaṭṭa-grâmam.

Vv. 61½-67. Here Tirumalarâja is introduced. His grandfather was Râma Nâyaka; father, Timma Nâyaka. He was the chief of Chintalapaḷḷi, was a devout worshipper of the god Srî Raṅganâtha (of Śrîraṅgam), was a great supporter of the Brâhmaṇas etc., brave in war, generous, just and courteous. He employed in his wars against his enemies iron guns which he charged with leaden shots.

Vv. 68-77. Tirumalai Nâyaka, who was devoted to Virapparâja, having requested Śrîvallabharâja and Varatuṅgarâmarâja, who pay regard to the requests of Tirumalai, granted with all appurtenances such as gardens, tanks, channels, etc., with the eight kinds of enjoyments, by pouring of water, to a number of good Brâhmaṇas.

Vv. 78-83. State that Tirumalai Nâyaka moved in the matter of the grant under the religious teaching of Tammarasa, his *pradhâna* and religious teacher. This Tammarasa, who was instrumental in bringing into existence the *agrahâra* named Timmâpuram, built in it a temple of Brahma and a tank.

Vv. 84-159. Here follow the list of donees :—

V. 160. The *agrahâra* of Timmâpuram *alias* Chintalapaḷḷi which contains the temple of Brahma, was made by Tirumalairâja for the merit of his father Timma Nâyaka.

Vv. 161-164. When, in Vidyânagari the famous Aḷiya Râmarâja was killed by his enemies, Basavarâja who was, in the vast ocean of distressed human beings, took shelter under Tirumalai Nâyaka, the latter protected him from his enemies, Pâyati and Râchaviṭi and restored him to his native place.

But when the huge army of Veṅkaṭarâja was coming against him, he saw in it Basavarâja, the ungrateful man who was once saved by him. Tirumalairâja killed this Basavarâja forthwith.

When, in the battle that ensued at Vallaprâkâra, the armies of Vîrarâja were destroyed and that of Achyutarâja fled away, Tirumalairâja collected all the horses from the battle-field.

Vv. 165-183. Benedictions to Tirumalairâja, his sons, his nephews, his younger brother and his *pradhâna* and a number of officers whose names are given in the Introduction at the beginning of this inscription.

Vv. 184-185. The writer of this document was Abhirâma Sabhâpati Kâmâkshi.

V. 186. This was engraved on copper-plates by Nârâyaṇa.

Vv. 187-191. The usual final imprecatory and benedictory verses.

V. 192-193½. Dêmarasa, the son of Timmarasa, of the Agastya *gôtra* and of the Rigvêda enjoys the three-fourths share in the two that were granted formerly by Varatuṅgarâja.

Vv. 194½-197½. Benedictory verses.

LIST OF DISTRIBUTION OF SHARES AMONG THE BRAHMANAS

No.	Name of the donee.	Father's name.	Gôtra.	Sûtra.	Vêda.	Shares
1	Tippâ Bhaṭṭa ...	Bhavâni Bhaṭṭa ...	Kauṇḍinya ...	...	Yajus.	½
2	Chiṭṭi Bhaṭṭa ...	Maṇḍai Sarva Bhaṭṭa.	Kṛitsa ...	...	Do.	½
3	Râyasam Bhaktaparâdhîna Prabhu.	Appâchchiyarasa ...	Kâśyapa ...	...	Do.	1
4	Nâgana Sômayâji ...	Râghava Bhaṭṭa ...	Śrivatsa ...	...	Do.	½
5	Hari Tammarasa ...	Nâgâ Bhaṭṭa ...	Sâṇḍilya ...	...	Do.	1½
6	Kṛishṇaya ...	Kôrûr Timmappa ...	Bhâradvâja ...	Âpastambha.	Do.	½
7	Kâḷahasti ...	Kâḷahasti ...	Do. ...	Do.	Do.	½
8	Appayârya ...	Battulûr Timmayârya.	Kâmakâyana Viśvâmitra.	...	Rik ...	1
9	Venkaṭâdri Bhaṭṭa ...	Tirumala Bhaṭṭa ...	Kauśika ...	...	Yajus.	½
10	Kachchâlai (Bhaṭṭa) ...	Bhârati Tirumalai Bhaṭṭa.	Srîvatsa ...	...	Rik ...	½
11	Râghava Bhaṭṭa ...	Do.	Do. ...	...	Do. ...	½
12	Anantaya ...	Akkala Bhaṭṭa ...	Kauṇḍinya ...	...	Yajus.	½
13	Śokkam Bhaṭṭa ...	Nâgâ Bhaṭṭa ...	Srîvatsa ...	...	Do.	½
14	Vêdâdri Bhaṭṭa ...	Lakshmaṇa Bhaṭṭa .	Kâmakâyana Viśvâmitra.	...	Rik ...	½
15	Naishadham Râmakrishna.	Chiṭṭi Sarvâ Bhaṭṭa ...	Sâlâvata ...	...	...	½
16	Balabhadraya ...	Tirumala Bhaṭṭa ...	Âtrêya ...	...	Yajus.	½
17	Balabhadrârya ...	Tirumiḷḷa Nâraṇâchârya.	Do. ...	...	Rik ...	½
18	Veṅkaṭa Bhaṭṭa ...	Eṛa Timmaya ...	Vaśishṭha ...	...	Do. ...	½
19	Narasam Bhaṭṭa ...	Koṇḍu Bhaṭṭa ...	Âtrêya ...	...	Do. ...	½
20	Akkârakkaṇṇi ...	Venkaṭattuṛavâr ...	Âtrêya ...	...	...	½
	Total number of shares carried over ...					12

No.	Name of the donee.	Father's name.	Gôtra	Sûtra.	Vêda.	Shares
	Total brought forward ...	...	...	...	...	12
21	Lakshmaya ...	Kṛishṇamarasa ...	Kâśyapa ...	...	Rik ...	½
22	Timmarasa ...	Tirumalai ...	Bâdarâyaṇa ...	...	Do.	¼
23	Raṅgappayya ...	Virûpâkshayya ...	Mauna Bhârgava	...	Do.	1
24	Viśvanâtha ...	Nâgâ Bhaṭṭa ...	Śrîvatsa ...	...	Yajus ...	½
25	Gaṅgâdhara ...	Veṅgaḷa Bhaṭṭa ...	Do.	...	Do.	½
26	Aubaḷayâchârya ...	Magatala Lakshmaṇâchârya	Bhâradvâja ...	...	Do.	1
27	Koṇḍaya ...	Kêśavaya ...	Kauṇḍinya ...	Âpastambha	...	½
28	Râmaliṅga ...	Râmanâtha Bhaṭṭa ...	Jâmadagnêya Vatsa	...	Rik ...	½
29	Saptaṛishi ...	Padmanâbha Bhaṭṭa...	Kauśika ...	...	Do.	½
30	Tirumala Bhaṭṭa ...	...	Srîvatsa ...	Kâtyâyana	Śuklayajus	½
31	Timmarasa ...	Timmarasa ...	Kauśika Viśvâmitra	...	Rik ...	½
32	Nâgarasa ...	Tipparasa ...	Śrîvatsa ...	...	Yajus ...	¼
33	Râmânujâchârya ...	Koṇḍayârya ...	Do.	...	Do.	½
34	Nâgâ Bhaṭṭa ...	Tirumala Bhaṭṭa ...	Vâdhûlasa ...	...	Do.	½
35	Timmaya ...	Liṅgam Bhaṭṭa ...	Vaśishṭha ...	...	Rik ...	½
36	Chiṭṭi Bhaṭṭa ..	Koṇḍu Bhaṭṭa ...	Maitrêya ...	Âpastambha	Yajus ...	½
37	Liṅgam Bhaṭṭa ...	Virûpâkshayya ...	Kauśika ...	...	Do.	½
38	Veṅkaṭâdri Bhaṭṭa ...	Aṇṇâchchi Bhaṭṭa ...	Kâśyapa ...	...	Rik ...	½
39	Râmaya ...	Divâkara ...	Niddhruva Kâśyapa	...	Do.	½
40	Nâgappa ...	Tammappa ...	Śâṇḍilya ...	Âpastambha	...	½
41	Maṇiyappa ...	Mallayya ...	Harita ...	...	Yajus ...	½
	Total carried over ...					23

No.	Name of the donee.	Father's name.	Gôtra.	Sûtra.	Vêda.	Shares
	Total brought forward ...	...	...	...	...	23
42	Nâgappa ...	Liṅgâ Bhaṭṭa ...	Harita ...	Âśvalâ-yana.	...	½
43	Veṅkaṭâdri ...	Kûcha Bhaṭṭa ...	Gautama ...	...	Yajus.	½
44	Kuppâ Bhaṭṭa ...	Dêvappa ...	Do. ...	Âpastam-bha.	...	½
45	Peddayârya ...	Tirumalâchârya ...	Kauśika ...	...	Yajus.	½
46	Sabhâpati Kâmâkshi ...	Abhirâmanâtha ...	Sâvarṇi ...	...	Sâma...	¼
47	Râmaya ...	Dhakkâ Sabhâpati ...	Kâśyapa ...	...	Yajus.	¼
48	Baṇadi Bhaṭṭa ...	Varadarâja ...	Bhâradvâja ...	...	Rik ...	½
49	Periya Perumaḷ Sômayâji.	Vîrarâghava ...	Gargya ...	...	Yajus.	½
50	Mallu Bhaṭṭa ...	Chennu Bhaṭṭa ...	Âtrêya ...	...	Do.	½
51	Aubaḷa Bhaṭṭa ...	Koṇḍi Bhaṭṭa ...	Gautama ...	...	...	½
52	Kêśava Bhaṭṭa ...	Bhârati Annam Bhaṭṭa	Śrîvatsa ...	...	Rik ...	½
53	Veṅkaṭâdri Bhaṭṭa ...	Do.	Do. ...	...	Do. ...	½
54	Ellam Bhaṭṭa ...	Yajva Śatakritu Nâraṇabai.	Saunaka ...	...	Yajus.	½
55	Kuppâ Bhaṭṭa ...	Basava Bhaṭṭa ...	Bhâradvâja ...	...	Rik ...	½
56	Tiruvêṅgaḍamuḍaiyâr ...	Aḷaittu vâḷvittaperumâḷ	Do. ...	...	Do. ...	½
57	Teluṅgaya ...	Vêṅgaḷaya ...	Gautama ...	Katyâ-yana.	Śukla Yajus.	¼
58	Kâḷamêghâchârya ...	Krishṇayâchârya ...	Âtrêya ...	...	Yajus.	½
59	Padmanâbha ...	Nârâyaṇa Bhishak ...	Kâśyapa ...	Bôdhâ-yana.	Do.	½
60	Veṅkaṭâdri ...	Tirumala Bhaṭṭa ...	Agastya ...	...	Rik ...	½
61	Raṅgayâchârya ...	Kaṇḍâḷa Śingarârya ...	Kauṇḍinya ...	...	Yajus.	½
62	Râmâyaṇam Anantârya.	Purushôttama ...	Kutsa ...	...	Do.	½
63	Raghunâthârya ...	Tirumalârya ...	Kâśyapa ...	...	Do.	½
	Total carried over ...					32¾

No.	Name of the donee.	Father's Name.	Gôtra.	Sûtra.	Vêda.	Shares
	Total brought forward ...	...	...	...	...	$32\frac{3}{4}$
64	Sarvâ Bhaṭṭa ...	Vîram Bhaṭṭa ...	Kauṇḍinya ...	Âpas-tambha	...	$\frac{1}{2}$
65	Tirumukham Lakshma-rasa.	Timmarasa ...	Bhâradvâja ...	...	Rik.	$\frac{1}{2}$
66	Viṇâ Gôvinda ...	Timmayârya ...	Śrîvatsa ...	...	Yajus.	1
67	Veṅkaṭâdri Bhaṭṭa ...	Ekkalûr Appalaya ...	Do. ...	...	Rik.	$\frac{1}{2}$
68	Kâmâ Bhaṭṭa ...	Kanakam Bhaṭṭa ...	Viśvâmitra ...	...	Do.	$\frac{1}{2}$
69	Veṅkaṭâdri Bhaṭṭa ...	Ellam Bhaṭṭa Sômayâji.	Kauśika ...	...	Yajus.	$\frac{1}{2}$
70	Appâji Bhaṭṭa ...	Appilaya Sômayâji ...	Viśvâmitra ...	...	Rik.	$\frac{1}{2}$
71	Dêvaṅgaḷ-Perumâḷ ...	Devaśikhâmaṇi ...	Âṅgirasa ...	...	...	$\frac{1}{2}$
72	Pêraya ...	Nûtanakavi Sûrappa...	Kâśyapa ...	...	Yajus.	$\frac{1}{2}$
73	Srîraṅgayârya ...	Bhaṭṭa Koṇḍayârya ...	Vaśishṭha ...	...	Do.	$\frac{1}{4}$
74	Ôbaḷayârya ...	Timmayârya ...	Vâdhûla ...	...	Do.	$\frac{1}{2}$
75	Abhirâma-makhi ...	Râghava ...	Bhârgava ...	Jaimini...	...	$1\frac{1}{2}$
76	Varatuṅgarâma-Nambi...	Saundararâja ...	...	...	Yajus.	$1\frac{1}{2}$
	Grand Total ...					$41\frac{1}{2}$

NO. II. TENKASI CENTRAL SHRINE INSCRIPTION OF ARIKESARI PARAKRAMA PANDYA.

The subjoined inscription is engraved on the west and south bases of the central shrine of the Viśvanâthasvâmin temple at Teṉkâśi. The preservation of the inscription is very good. On the south side where the *maṇḍapa* of the Dakshiṇâmûrtti shrine is built, a few letters are covered by the walls on either side of the *maṇḍapa* and consequently they are omitted in the transcript. The sense, however, could be easily made out in spite of this little disadvantage.

The language and the alphabet of the inscription are Tamiḻ; the introduction at the beginning of the document is in verse, while the grant portion is in plain prose. The record belongs to the reign of **Parâkrama Pâṇḍyadeva** *alias* **Arikesarideva**; it is dated the year opposite to the **twenty-eighth** of the king's reign. The introduction gives us some interesting details of the life of the king. It informs us that Parâkrama Pâṇḍyadêva was equally well versed in Tamiḻ (Teṉkalai) and Sanskṛit (Vaḍakalai) learning and that he was an adorer of the feet of Śaṅkara (Śiva). The king is reputed to have defeated his enemies in **Śingai, Aṉurai, Irâśai. Śenbai, Vindai, Aṟandai, Mudalai, Virai** and **Vaippâṟu**. Parâkrama created five *agrahâras* for brâhmans at five places beginning with **Vindai**. He built a *maṇḍapa* for each of the gods at Marudûr and Champakavana. To the god who once lied buried underneath a bamboo bush, he gave such munificent gifts as to enable his offerings to be offered in golden dishes. It is said that when the river and other sources of water supply once failed for celebrating the bathing ceremony (*puṉal-âḍal*), the god was pleased to send down a heavy rain for the purpose, on account of the earnestness of this pious king. He then built the large temple for **Viśvanâtha-svâmin** at Teṉkâśi and made all arrangements for the *pûja*, offerings, etc.

The immediate object of the document is to record the grant of several villages the king made for the up-keep of the services of the temple. These are, Teṉkâśi, Vâyuḷâṇkuḍi-paṟṟu, Kuṟaikuḍi-paṟṟu, Parâkrama-Pâṇḍya-nallûr-paṟṟu, in the Teṉṉârinâḍu; Nallâṉ-piḷḷai-peṟṟâḷ and Viśvanâthappêrêri-paṟṟus belonging to the Paimboḻilpaṟṟu in the Vaḍavârinâḍu. Besides these, which were already granted, Râjakularâmanallûr *alias* Puliyûr-paṟṟu and Vîra-Pâṇḍya-nallûr-paṟṟu in the Teṉṉârinâḍu were granted in addition for the maintenance of the *pûja*, etc.

The record mentions incidentally the various structures Parâkrama Pâṇḍya put up in the Viśvanâthasvâmin temple at Teṉkâśi. He built the central shrine from the base to the top, the *arddha maṇḍapa*, the *mahâmaṇḍapa*, the *sôpâna* and set up the images of the Viśvanâtha, the Paḷḷiyaṟai-nâchchiyâr, etc. It is said that he began the construction of the *gôpura* but did not evidently finish it.

The places mentioned in this inscription are :—Śiṅgai, Aṉurai, Irâśai, Śeṉbai or Seṉbaga-vaṉam, Aṟandai, Mudalai, Vîrai, Vaippâṟu, Marudûr, Teṉvârinâḍu, Teṉkâśi, Puliyûr, Kuṉṟak-kuḍi, Vâyuḷâṇkuḍi, Tiruchchâlaikkuḍi, Parâkrama-Pâṇḍya-chaturvêdimaṅgalam, Tirukkuṟṟâlam, Śeṅgôṭṭai, Ilattûr, Vaḍavûr, Tañjâvûr, Vaḍavârinâḍu, Paimpoḻil-paṟṟu, Nallâṉ-piḷḷai-peṟṟâḷ,

Viśvanâthapperêri, Râjakularâmanallûr, Pâṭṭakkuṟuchchi, and Vîra-pâṇḍya-nallûr. Of these the following are identified :—

No.	Place.	Mod. Name.	Taluka.	Remarks.
1	Irâśai. (1) ...	Śaṅkanâyanârkôyil. ...	Śaṅkaranâyanârkôyil...	
2	Śeṉbai or (2) ... Śeṉbagavanam.	Tirukkuttâlam ...	Teṉkâśi ...	
3	Vindai ...	Vindaṉûr ...	Shenkottah	
4	Virai ...	Vîrakêraḷampûdûr ...	Do. ...	
5	Marudûr ...	Tiruppuḍaimarudûr ...	Ambâsamudram ...	
6	Teṉkâśi ...	Teṉkâśi ...	Teṉkâśi ...	
7	Kuṟṟâlam ...	Kuṟṟâlam ...	Do.	
8	Śeṅgôṭṭai ...	Shenkottah ...	Shenkottah	
9	Puliyûr ...	Puliyûr ...	Teṉkâśi ...	
10	Mudalai ...	Mudalaikuḷam ...	Nâṅguṉêri ...	
11	Pâṭṭakuṟuchchi ...	Pâṭṭâkuṟuchchi ...	Teṉkâśi ...	
12	Paimboḷil ...	Pampuḷi ...	Teṉkâśi ...	
13	Vîrapâṇḍyanallûr.	Vîrapâṇḍiyam ...	Nâṅguṉêri ...	
14	Ilattûr ...	Elattûr ...	Shenkottah ...	
15	Parâkrama Pâṇḍya chaturvêdi maṅgalam (*alias* Vindaṉûr)(3) ...	Śâmbûr-Vaḍagarai ...	Do. ...	

I am not able to identify the other places.

(1) In all the inscriptions belonging to the Śiva temple at Śankaranayinârkôyil, the place is called by the name of Râjapuram. One of the inscriptions begins thus :—

श्रीमत् वन्मीकनाथस्य शम्भोर्जयति शासनम शाश्वतम् ।
हरिब्रह्माधिभिर्धार्यम् । श्रीराजपुरवासिनम् । आदिचण्डेश्वराङ्ग्येयम् ।

(2)......முதுகங்கைவந்தபுரஞ் செண்பகாரணியபுரம்...குறும்பலாவிசேடபுரமென விருபத்தொரு நாமம் பெற்றபதி திருக்குற்றாலம். Vv. 30-31. திருக்குற்றாலத்தல மகிமைச்சருக்கம், திருக்குற்றால புராணம்.

(3) This name is found in an inscription engraved on the west wall of the *mahâmaṇḍapa* of the Śrîmûlunâthasvâmin temple at Śâmbûr-Vaḍagarai.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [||*] பூமிசைவனிதை மார்பினிற்பொலிய நாமிசைகலைமகள் நலனுற-
விளங்கப் புயவரைமீது சயமகள்புணரக் கயலிணையுலகின் கண்ணெனத்திகழச் சந்திர-
குலத்து வந்தவத[ரி]த்து முந்தையோர் தவத்தின்முளையென வளர்ந்து தென்கலை வட-
கலை தெளிவுறத்தெரிந்து மன்பதைபுரக்க மணிமுடி புனைந்து சங்கரசரணபங்கயஞ்சூடிச்
செங்கோலோச்சி வெண்குடைநிழற்றி வானவாரியு மன்னருள் வாரியுந் தானவாரி-
யுந்தப்பாதளித்து மறக்களைபறித்து நல்லறப்பயிர் விளைத்துச் சிங்கையி லனுரையி-
விராசையிற் செண்டையில் (2) விந்தையிலறந்தையில் முதலையில் வீரையில் வைப்பாற்-
றெ...........ன்னரைவென் கண்டெப்பாற்றிசையு மிசைவிளக்கேற்றிப்பதினெண்...........கம்
போற்றப் பதினெண்பாஷைப் பார்த்திபரனைவருந்திறையுஞ்சின்னமு முறைமுறை குண-
ர்ந்து குறைபலவிரந்து குரைகழலிறைஞ்சவ வரவர் வேண்டியத வரவர்க்கருளி அந்தணர-
னேகர் செந்தழலோம்ப விந்தைமுதல் அகரம் ஐந்திடத்தியற்றிச் சிவநெறியோங்கச்சிவாற்-
சனை புரிந்து மருதூரார்க்கு மண்டபமமைத்து முன் ஒரு தூர் மூங்கிலுள் புக்கிருந்த சிற்பரர்
தம்மைத்திருவத்த சாமத்துப் பொற்கலத்தமுது பொலிவித்தருளிச் சண்பகவனத்துச்
சங்கரர் தமக்கு மண்டபமமைத்து மணிமுடி சூட்டி

2. விழாவணி நடாத்தி விரைப்புனலாடல் வழாவகை நடாத்த நின்மன்னருள்த-
னுல் வற்றுவருவியும் வற்றிவற்கடமுற்றவிக் காலத்துறுபுனல் நல்கெனவேண்டியப்பொழு-
தே வேறிடத்தின்றிச் சேண்டருபுனலிற் செழும்புனலாட்டி மின்கால் வேணி விஸ்வநாதர்க்
குத்தென்காசிப் பெருங்கோயில் செய்து நல்லாகம வழி நைமித்திகமுடன் எல்லாப்பூசையும்
எக்கோயிலினும் பொருள் முதலனைத்தும் புரையற நடாத்தித் திருமலி செம்பொற்சிங்கா-
சனமிசை உலகமுழுதும் உடையாருடனே இலகு கருணையிரண்டுருவென்ன அம்மையும்
அப்பனு மாயனைத்துயிர்க்கும் இம்மைப்பயனு மறுமைக்குறுதியு மேம்படநல்கி வீற்றிருந்-
தருளிய ஸ்ரீ ஸகர......தேவரான பராக்ரம பாண்ட்ய தேவற்கு யாண்டு இருபத்தெட்டாவதின்
எதிராவது........ற்று இருபத்தொன்றுந்திபதியும் பூர்ணையும் வெள்ளிக்கிழமையும்
பெற்ற சோதிநாள் தென்வாரிநாட்டு சித்ரநதி உத்தரதீரத்தில் தக்ஷிணகாசியிலே உடையார்
விஸ்வநாதனுக்கு ஸஹிரவமாக உபாநாதி ஸ்தூபிபர்யந்தமுந் திருப்பணிசெய்து உடையார்
விஸ்வநாதனையும் ப்ரதிஷ்டித்து ஸ்நபநமண்டபமும் இடைநாழிகை மஹாமண்டபமும் ஸோபாநமும் இவை-
யுந்திருப்பணிசெய்து திருப்பள்ளிஅறைநாச்சியார் முதலாக உள்ள திருவுடம்புகளும் எறி
அருளப்பண்ணுவித்து ஸுவர்ண ரௌப்யாதிகளும் ஸமர்ப்பித்து மேல்-

3. உடையார் விஸ்வநாதர்க்கு பூஜைக்கு அமுதுபடி சாத்துப்படி திருமாலைத் திருப்பரி-
வட்டந்திருவிளக்கு உட்பட்டபல நித்யநியமங்களுக்கும் பல விசேஷபூஜைதிருநாட்
செலவுக்கும் முன்னாள் இரண்டாவதின் எதிர் இருபத்து மூன்றுவது முதலுக்கு நாம் தேவ-
தானமாக விட்ட பற்றுகளில் தென்வாரிநாட்டுத் தென்காசிக்குப் பெருநான்கெல்கையாவது
கீழ் எல்கை புலியூற்பற்றுன காராண் குளத்தில் நீர்நக்கலுக்கும் பரிம்புக்கும் புலியூர் அக-
ரப்பற்றில் புஞ்சைக்கும் நாராயண ஸ்ரீவாஸங்கள் மடப்புறத்தில் மேல் எல்கைக்கு மேற்கும்
தென் எல்கை சித்ரநதிக்கு வடக்கு மேல்எல்கை குன்றக்குடிப்பரிம்புக்குக் கிழக்கும்
வ.............சென்னுப்பொற்றைக்கும் குத்துக்கல்லுக்கும் தெற்கும்ஆக இன்னான்கெல்.......

(1) From inked impressions. (2) Read செண்பை :o
(3) Metre அகவல்.

ட்டபற்றும் இந்த நதிக்கு தக்ஷிணதீரத்தில் வாயுளான்குடிப்பற்றுக்குப் பெருநான்கெல்கை-
யாவது கீழ் எல்கை புலியூர் அணைக்கும் திருச்சாலைக்குடிப் பற்றுக்கும் ஆழங்காலுக்கு
மேற்கும் தென் எல்கை திருச்சாலைக்குடிப்பற்றுக்கும் வாராகஹதேவாஸ்ய வதாவெல்ஷிஷங்கல-
த்து ஹடிகள் ஸகாரப்பற்றில் வடவெல்கைக்கும் உடையார் திருக்குற்றாலமுடைய நாயனார்
பழந்தேவதானத்துக்கு வடக்கும் மேல் எல்கை வாயுளான்குடி அணைக்குக்கிழக்கும் வட
எல்கை சித்ராநதிக்குத்தெற்கும் ஆக இன்னான் கெல்கைக்குட்பட்டபற்றும் குன்றக்குடி
பற்றுக்குப்பெருநான்-

4. கெல்கையாவது கீழ்எல்கை இடைமலைப்பரிம்புக்கு மேற்கும் தென்எல்கை சித்ரா
நதிக்கு வடக்கும் மேல்எல்கை செங்கோட்டை பிடாரியார் கோயிலுக்கும் இலத்தூற்குப்
போகிற பெருவழிக்கு [க்கிழக்கு] வடஎல்லை கடமர்குளத்துக்குத்தெற்கு ஆக இன்னான்கெல்-
லைக்குட்பட்டபற்றில் உடையார் திருக்குற்றாலமுடைய நாயனார் தேவதானமான நிலம் ஒன்-
பதுமா முந்திரிகையின் மூன்றுமா முக்காணியும் நீங்கலாக உள்ளபற்றும் பராக்கிரம பாண்-
டிய நல்லூற் பற்றுக்குப் பெருநான்கெல்கையாவது கீழ் எல்கை இலுப்பைத்தொண்டிற்-
பெருவழிக்கு மேற்கும் தென் எல்கை இக்குளத்தில நீர்நக்கலுக்கு வடக்கும் மேல்எல்கை
உடையார் திருக்குற்றாலமுடை.........ர பழந்தேவதானமான திருச்சாலைக்குடிப்பற்றுக்குக்-
கிழக்கும் வடஎல்கை சித்ரா....... ..தெற்கும் ஆக இன்னான்கெல்கைக்குட்பட்டபற்றில் இரு-
ங்கிண்டி ஸ்ரீவத்ஸநாபன் ஊாந இறையிலி நிலமிரண்டுமாவும் நீங்கலாக உள்ள பற்று நல்லூற்
பற்றில் வெள்ளைமுட்டமும் இக்குளத்தில் நீர்பாயும் நிலமாய் வடஆூற்பற்றில் நின்றுங் கூட்-
டின நிலம் மூன்றுமா அரையும் ஆக இப்பற்றுக்குப் பெருநான்கெல்கையாவது கீழ்எல்கை
காமேடற்றிப் பற்றுக்கு மேற்கும் தென்எல்கை வடஆூற்பற்றிற் செங்குளத்தில் நீர்பாயுநிலத்-
துக்கும் தஞ்சாஆூற் பெருங்காலுக்கும் அனுபோகமழகியான் குளத்தில் நீர்பாயும் பற்றுக்கு
வடக்கும் மேல் எல்லை

5. இக்குளத்தில் நீர்நக்கலுக்கும் தவணைப்பற்றுக்குங் கிழக்கு வடஎல்கை தஞ்சா-
ஆூரில் நின்றும் தவணைக்குப்போகிற பெருவழிக்குத்தெற்கும் ஆக இன்னான்கெல்கைக்குட்-
பட்ட பற்றும் வடவாரிநாட்டுப் பைம்பொழிற் பற்றில் நல்லாண்பிள்ளைப் பெற்றாளுக்கும்
விஸ்வநாதப் பேரேரிக்கும் பெருநான்கெல்கையாவது கீழ்எல்கை செங்கோட்டைப் பிடாரி
யார் கோயிலுக்கும் இவ்வூரில் நின்றும் இலத்தூற்குப்போகிற பெருவழிக்கு மேற்கு தென்-
எல்கை ஆற்றுக்கு வடக்கு மேல்எல்கை பைம்பொழிலில்நின்றும் நல்லூற்குப்போகிற
பெருவழிக்கும் முழங்கால்முட்டிப்பாறைக்குங்கிழக்கு வடஎல்கை தேனிடு பொற்றைக்-
குத்தெற்கு ஆ........ன் கெல்கைக்குட்பட்ட பற்றும் **முப்பதாவது மேஷ ஞாயிற்று இருபத்-
தே........தியதியும்** வஹவஸ்வக்ஷத்து **பஞ்சமியும் திங்கட்கிழமையும்** பெற்ற **புணர்பூசத்து நாள்**
நாம் முன்புவிட்ட பற்றுக்கள் நீங்கலாக நாளது பூமெஜெச்சிலவுக்குவிட்ட தென்வாரி-
நாட்டு இராசகுலராமநல்லூரான புலியூர்பற்றுக்கும் வீரபாண்டியநல்லூர்ப்பற்றுக்கும் பெரு
நான்கெல்கையாவது புலியூர்பற்றுக்குப் பெருநான்கெல்கைக் கீழ்எல்கை திருவெண்காட்டு
முதலியார் மடப்புறமான பாட்டக்குறிச் சிப்பற்றுக்குமேற்கு தென்எல்கைச் சிற்றாற்றுக்கு
வடக்கு மேல்எல்கை பழந்தேவதானமான

6. தென்காசிப்பற்றுக்குக்கிழக்கு வட எல்கை ஆயக்குடிபற்றுக்குத்தெற்கு ஆக இன்-
னான்கெல்கைக் குட்பட்டபற்றில் உடையார் திருக்குற்றாலமுடைய நாயனார் தேவதானமும்
உடையார் விசுவநாதஸ்வாமிமுடைய நாயனார் தேவதானமும் நயினார் திருவிருந்த பெரு-

மாள் திருவிடையாட்டமும் ஸ்ரீக்ருஷ்ண திருவிடையாட்டமும் பராக்ரமபாண்ட்ய நல்லூரில் நயினர் திருவேங்கடநாதன் திருவிடையாட்டமும் முகந்தானத்து(1) நாராயண ஸ்ரீபாதங்கள் மடப்புறமும் அகரப்பற்றும் நீங்கலாக இன்னான்கெல்லைக்குட்பட்டபற்றும் வீரபாண்ட்ய நல்லூருக்குப்பெருநான்கெல்லையாவது கீழெல்லை தட்டான்குளத்துப் பரிம்புக்கு மேற்கு தென் எல்லை திருச்சிற்றம்பலத்துக்காலான இராசகுலரா.........காலுக்கும் நயினர் திருவிருந்த பெருமாள் திருவிடையாட்டமான ஆகவரா[ம]... ...துக்கும் வடக்கு மேல் எல்லை திருவெண்காட்டு முதலியார் மடப்புறமான பாட்டக்குறிச்சிப்பற்றுக்குக்கிழக்கு வட எல்லை விந்தனூர்ப்பெருவழிக்குத்தெற்கு ஆக இன்னான்கெல்லைக்குட்பட்டபற்றும் ஆக இப்பற்றுக்களில் ப்பெருநான்கெல்லைக்குட்பட்ட பற்றும் ஆக இப்பற்றுக்களில் ப்பெருநான்கெல்லைக்குட்பட்ட நஞ்செய் புஞ்சை மாவடை மரவடை பட்டடை கொடித்தோட்டம் செக்கிறை மற்றுமுள்ள ஸமஸ்த ப்ராப்திகளும் முப்பதாவது பசான முதலுக்குத் தேவதானமாகவிட்ட அளவுக்கு இம்மரியாதியிலே இவ்வோலை பிடிபாடாகக்கொண்டு ஆசந்த்ராதாரவரை இவ்வாலயம் உள்ள அளவும்

7. கையாண்டு கல்லிலுஞ் செம்பிலும் வெட்டிப் பூசையுந்தாழ்வற நடத்திப்போதவும் பாற்க[||*] இவை கிடாரத்தாருடையான் எழுத்து உ தச்ருமு.

Translation

Be it well! The year .... opposite the **twenty-eighth** of the reign of **Parâkrama Pândyadeva** *alias* **Ari .... deva,**—who was born in the *chandra-kula* so that the damsel seated on the (lotus) flower (Lakshmi) might glow on his chest; the lady of learning (Sarasvati) might shine resplendent on his tongue and the goddess of victory might embrace his mountain-like shoulders; while the dual carps were bright like the (two) eyes of the world; who grew as though he were the seedling of the virtue of (all) his ancestors; who had understood clearly the Southern (Tamil) and the Northern (Sanskrit) sciences; who was crowned with a jewelled crown for the purpose of protecting humanity; who wore the lotus feet of Śankara; who was wielding the just sceptre and making his white umbrella shelter (the world); who gave (his people without failure the water of the rain, the flood of his favour and the water of libations (poured on the occasion of making of gifts); who rooted out the weeds of sin and raised the crop of virtue; who saw the backs of kings ..... at Singai, Aṇurai, Irâśai, Śeṇbai, Vindai, Arandai Mudalai, Vîrai, Vaippâṟu and established the lamps of his fame in all directions; who ..... to be praised by the eighteen ..... who granted all the boons to the kings of (the eighteen countries in which) eighteen (different) languages (are spoken), who carry in regular order their tributes and gold and beg for what they want and praise the feet which emit sound (from the anklets he wears on them); who set up *agrahâras* in five places beginning with Vindai in order that numerous Brahmins might therein tend the sacred fire; who performed *pûjâs* to Śiva so that the Śaiva faith might grow; who built a *maṇḍapa* for Him of Marudûr; who presented the midnight offering in golden vessels to the Chitpara who once resided in a bamboo (bush); who constructed a *maṇḍapa* to the Śankara (Śiva) of Champakavana; who having decorated (the image of the god of Champakavana) with a jewelled crown and celebrated a festival (at the end of which) wished to bathe the image in fragrant water (fresh water); at that time even the perennial stream had dried up and there was a very bad drought; the king prayed for water which, he, by the grace of the Pure, secured from no less a place than the distant one (the sky; that is, there was a heavy rain) and he bathed the image in it; who erected the big temple for Viśvanâtha of

(1) Is it முகுந்தானந்த ?

resplendent *jaṭâ*, at Teṉkâśi and endowed (it with lands) for the celebrations, in a more perfect manner than in other temples, of the occasional and all other *pûjas* mentioned in the good *âgamas* ; and who was pleased to be seated on the prosperous golden throne with the possessor of the whole world (his queen),—the two figures appearing as though they were the embodiment of grace, as though they were the father and mother promising heavenly bliss :—

Having newly built in Dakshiṇa Kâśi on the north bank of the river Chitranadi in the Teṉṉâri-nâḍu, a temple for Viśvanâtha from the base to the top ; set up the god Viśvanâtha ; finished the *arddhamaṇḍapa*, the middle verandah, the *mahâmaṇḍapa* and the *sôpâna* ; set up the images beginning with the Paḷḷiyaṟai-nâchchiyâr ; and having begun the circuiting walls, *gôpuras*, &c., we granted as *dêvadâna* the following villages **formerly in the twenty-third year opposite the second, on a Friday the *Svâti* nakshatra and the Paurnima *tithi* of the month......**for the god Viśvanâtha's *pûjas*, offerings, sandal, flower garlands, clothes, lamps, etc., and for various special *pûjas* and festivals :—(1) Teṉkâśi in the Teṉṉâri-nâḍu ; its four great boundaries are ; on the east, the *nîrnakkal and parimbu* in Kârâṉkuḷam *alias* Puliyûrpaṟṟu, the *puñjai* belonging to the Brahman village of Puliyûr and the *maṭha* lands belonging to Nârâyaṇa Srîpâdaṅgaḷ ; on the south, the *parimbu* of Kuṉṟakkuḍi .... ; on the north,.........Śeṉṉây-poṟṟai and the boundary stone ; thus the village contained within these four great boundaries. (2) The four great boundaries of Vâyuḷâṉpâḍi-paṟṟu, situated on the south bank of this river, are : on the east, the Puliyûr anicut, the village of Tiruchchâlaikkuḍi, and Alaṅgâl ; on the south, the village of Tiruchchâlaikkuḍi, the northern boundary of the Brâhman village of Parâkrama Pâṇḍya chaturvêdimaṅgalam, as also the old *dêvadâna* lands of the god of Tirukuṟṟâlam ; on the west, the anicut of Vâyuḷâṉkuḍi and on the north, the river Chitranadi. Thus the village contained within these four great boundaries. (3) The four great boundaries of the village of Kuṉṟakkuḍi are : on the east, Iḍaimalaipparimbu ; on the south, the river Chitranadi ; on the west, the Piḍâri temple of Śeṅgôṭṭai and the grand road which leads to Ilattûr ; and on the north, Kaḍa-maṅguḷam ; thus within the village contained within the four great boundaries, all lands excepting the one of nine *mâs* and a *mundirigai* and three *mâs* and a *mundirigai*, which are the *dêvadâna* lands belonging to the god of Tirukkuṟṟâlam. (4) The four great boundaries of the village of Parâkrama Pâṇḍyanallûr are :—on the east, the great way leading to the (tank) Iluppaittoṇḍil ; on the south the *nîrnakkal* of this tank; on the west, the old *dêvadâna* village of Tiruchchâlaikkuḍi belonging to the god of Tirukkuṟṟâlam and on the north, the river Chitranadi ......The village within the four great boundaries, the two *mâs* of tax-free land belonging to Irungiṇḍi Śri Padmanâbha, and which was obtained by him by gift, are excepted. (5) The four great boundaries of the plots of land called Vaḷḷaimuṭṭam in the Nallûrpaṟṟu and the three and half *mâs* of land taken from the Vaḍavûrpaṟṟu and added on to the above mentioned plot and which is watered by this tank, are :—On the east, Kaḍêṟṟippaṟṟu ; on the south, the land in the Vaḍavûrpaṟṟu, watered by the (tank) Śeṅguḷam, the large channel of Tañjâvûr and the lands watered by the (tank) Aṉubhôgam-aḻagiyâṉ ; on the west, the *nîrnakkal* belonging to this tank and the (village) Tavaṇaippaṟṟu and on the north, the great way leading from Tañjâvûr to Tavaṇai ; thus the village contained within these four great boundaries. (6) The four great boundaries of Nallâṉpiḷḷai-peṟṟâḷ, Viśvanâthappêrêri belonging to the Paimboḻil-paṟṟu of the Vaḍavârinâḍu are : on the east, the Piḍâriyâr temple of Seṅgôṭṭai and the large path leading from this village to Ilattûr ; on the south, the river ; on the west, the great way leading from Paimboḻil to Nallûr, and Mulaṅgâlmuṭṭi-ppâṟai ; and on the north, the Têṉ-iḍu-poṟṟai ; thus the village contained within these four great boundaries :

In addition to these villages, we have already granted, the following are granted for the expenses of the daily *pûjas*, etc., **this day, Monday, the Pañchami of the bright fortnight of the month of Mesham, Punarvasu nakshatra :**—(1) The four great boundaries of the

villages of Puliyûr *alias* Râjakularâmanallûr in the Teṉvâri-nâḍu are : on the east, the village of Pâṭṭak which is the *maṭha* land belonging to Tiruveṉkâṭṭu Mudaliyâr; on the south, the river Siṟṟâṟu; kuṟichchi, on the west, Teṉkâśi the old *dêvadânas* village and on the north . . . . thus in the village contained within these four great boundaries with the exception of the *dêvadânas* belonging to the gods of Tirukuṟṟâlam and Vikrama Pâṇḍyêśvara, the *tiruviḍaiyâṭṭam* lands of the gods Tiruvirunda-perumâḷ and Tiruvêngaḍanâtha of Parâkrama Pâṇḍyanallûr ; the *maṭha* lands belonging to Mukundânanda Nârâyaṇa Śrîpâdangaḷ and the *agrahârâs.* (2) The four great boundaries of Vîra Pâṇḍyanallûr also in the Teṉvârinâḍu are: on the east, the Taṭṭâṉkuḷam ; on the south, the channel called the Râjakularâman-kâl *alias* Tiruchchiṟṟambalattukkâl, Âhavarâma . . . . the *tiruviḍaiyâṭṭam* land of the god Tiruvirundaperumâḷ ; on the west, Pâṭṭakkuṟichchi, the *maṭha* land belonging to Tiruveṉkâṭṭu Mudaliyâr and on the north, the great road leading to Vindaṉûr; thus the village contained within these four great boundaries.

Thus the *nañjai* and *puñjai* lands, *mâvaḍai*, *maravaḍai*, *paṭṭaḍai* the betel gardens, the tax on oil-mills and other items of income accruing from the villages above mentioned as granted as *dêvadâna* lands, shall be enjoyed on the authority of this deed and according to the conditions (above recorded), from the *paśânam* crop of **the thirtieth year,** as long as the moon and the stars endure and as long as this temple exists. May this (document) be engraved on stone and copper and the *pûjas* be performed without any shortcomings.

This is the signature of Kiḍârattûr-uḍaiyâṉ. Tulyam (the sign manual of the king).

No. III. TENKASI GOPURAM INSCRIPTIONS OF ARIKESARI PARAKRAMADEVA.

The verses edited below are all engraved on the walls of the ruined *gôpura* in front of the Viśvanâthasvâmin temple at Teṉkâśi, and are tolerably well preserved. The language is Tamiḻ; the records are all in the Tamiḻ alphabet of the period to which they belong.

V. 1. The first verse records the date of the beginning of the construction of the temple.

V. 2. This verse records the date of setting up of the image of Viśvanâthasvâmin.

Vv. 3-4. Record the date of the beginning of the construction of the front *gôpuram* of the Viśvanâthasvâmin temple.

Vv. 5-7. Exhortations of king Parâkrama to the public and other princes to protect and improve the arrangements about the management etc., of the temple.

V. 8. States that king Parâkrama Pâṇḍya died six years after the beginning of the *gôpura* and after the stone work was finished.

Vv. 9-12. Once more the king exhorts in a similar strain as in verses 5-7 above.

V. 13. Records the date of death of Arikêsari Parâkrama Pâṇḍya.

V. 14. This verse is what might be called a *charama ślôka* and laments the death of the king.

Vv. 15-16. Praises of Parâkrama Pâṇḍya.

It is quite plain that all the verses above described belong to the reign and a little after the death of Parâkrama Pâṇḍya. We know from various other records that this sovereign ruled from Ś 1344-1385. In the Śaka year 1368, on a Friday, the tenth *tithi* of the bright half of the month Vaigâsi, the fifteenth day of that month on the Uttara nakshatra and mîna râśi, Parâkrama began to build the temple ; and in the year 1369, on a Saturday, the 17th or 18th, the image of the god was set up in the temple. In the year 1379 corresponding to the Kali year 4558, on a Thursday, the fifth of the month Kârttigai, in the Simha muhûrtta and Mṛigaśîrsha nakshatra the *gôpura* was begun to be built. Six years after, in the year 1385, king Parâkrama Pâṇḍya died with the satisfaction that at least the stone basement of the *gôpura* was finished.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ உ அன்பினுடன் சகாத்தமாயிரத்து முன்னூற்றறுபத்(2)-
2. தெட்டதன் மேல் வைய்காசித் திங்கள் (3) மன்திபதியீரைந்திற் பூறு(4)-
3. வபக்கமருவு தெசமியில் வெள்ளி வாரந்தன்னில் (5) மின்திகழுத்திரநாள் (6)
4. மீனத்தில் வாகை வேலரிகேசரி பராக்கிறம (7) மகீபன் தென் திசையிற் கா-
5. சிநகர் க்கோயில்காணச் சென்று நின்று கர்ழ்சணை (8) தான் செய்வித்-
6. தானே உ [1 ||*] அடைவுதிகழ் சகாத்தமாயிரத்து முன்னூற்றறு(2)பத்-
7. தொன்பதின் மேற் செல் (9) மிதுன ஞாயற்றிடைமருவு தியதிபதிரெ[ன]-
8. . . . . விற் சனிவார[மதனில் மீனத்தில் மன . . .
9. . . . .
10. டையவரைத் தென்காசிச் சிவாலயத்தினுள்ளமைத்துத் தெள்ளமுதமூட்-
11. டினனே உ [|| 2 *]
12. பன்னு கலியுக நாலாயிரத் தைஞ்ஞூற் றைம்பத்தெட்டின் மேலெவரும் பணிந்து போற்ற[ச்]-
13. சென்னெல் வயற் (11) தென்காசி நகரில் (12) நற்காத்திகைத்திங்கள் த்தியதி (13) யைந்திற் செம்பொன் வாரம-
14. ன்னிய மார்கழிநாளில் (14)மதுரை வேந்தன் வடிவெழுதொணாத பராக்கிறம மகீபன் சொன்னவரை-
15. போற் (15)திருக்கோபுரமுங்காணத் துடியிடையாயுபானமுதல் துடக்கினனே உ [|| 3*] ஏராருஞ் சகா-
16. த்தமாயிரத்து முன்னூற்றெழுபத் (18) தொன்பதின்மேற் காத்திகை மாதத்திற் சீராருந்-
17. தியதியைந்திற் குருவாரத்திற் சிங்க முகுற்த்தத்தில் மிறுகசீரிழ்சத்- (17)
18. தன்னில ரனருளால் வழுத (18) பராக்கிறம மகீபன் கூரா(19)-
19. பான முதல் கோட்டினனே உ [|| 4*] (20)
20. சேலேறிய வயற்(21)தென்காசி யாலயந் தெய்வசெயலாலே சமைந்ததிங்கென்-
21. செயலல்ல வதனையின்ன மேலே விரிவுசெய்தே புரப்பாரடி வீழ்ந்தவர்-
22. தம்பாலேவல்செய்து பணிவன் பராக்கிறம பாண்டியனே உ [|| 5*] மனத்த[ா]ல்
23. வருக்கவுமெட்டாத கோயில் வகுக்க முன்[னி]ன்றெனைத்தான் பணிகொண்ட-
24. நாதன் தென்காசியை யென்று மண்மேல் நினைத்தாதரஞ்செய்து தங்காவல்
25. பூண்ட நிருபர் பதந்தனைத் தாழ்ந்திறைஞ்சித் தலைமீதியானுந் தரித்தனனே உ [|| 6*]

---

(1) From inked impressions.
(2) Read முந்நூற்றறு
(3) Read திங்கண்
(4) Read பூர்வ
(5) Read தன்னின்
(6) Read நாண்
(7) Read பராக்கிரம This spelling must be adopted throughout this inscription.
(8) Read கர்ஷணை
(9) Read சென்
(10) Metre of verses 1 and 2, எண்சீர்க்கழி நெடிலடி யாசிரிய விருத்தம்.
(11) Read செந்நெல் வயற்றென்
(12) Read நகரினற்
(13) Read திங்கட்டியதி
(14) Read நாளின்
(15) Read போற்றிருக்கோபுர
(16) Read முந்நூற்றெழு
(17) Read மிருகசீரிஷ
(18) Read வழுதி
(19) Read கூருபான
(20) Metre of versus 3-4, the same as 1 and 2.
(21) Read வயற்றென்காசி

26. பூந்தண்பொழில் புடைசூழுந்தென்[காசியை] பூதலத்திற் (22) தாந்தங்கிளையுட-
27. னே புரப்பார்கள் செந்தாமரை[யாள் காந்]தன் பராக்கிரமக்கை[ப்] த-
28. வன் மானகவசன் கொற்கை வேந்தன் பணிபவராகி யென்னாளும் (23) விளங்கு-
29. வரே உ [|| 7*] காண்டகு சீர்புனை தென்காசிக்கோபுரக் கற்பணியாறாண்டில் முடி-
30. த்துக்கயிலை சென்றானகிலேசர் பதம் பூண்டுறை சிந்தை யரிகேசரி விந்தை-
31. ப் போர்கடந்த பாண்டியன் பொன்னின் பெருமாள் பராக்கிரம பாண்டியனே உ [|| 8*]
32. ஆராயினு மிந்தத் தென்காசி[மேவும்] பொன்னாலயத்து வாரா-
33. ததோர் குற்றம் வந்தாலப் போதங்கு வந்ததனை நேராகவே-
34. யொழித்துப் புரப்பார்களை நீதியுடன் பாராரறியப் பணிந்தேன்
35. பராக்கிரம பாண்டியனே உ [|| 9*] அரிகேசரிமன் பராக்கிரம மாறனரனருளால்
36. வரிசேர் பொழிலணி தென்காசிக்கோயில் வகுத்து வலம்புரிசேர் கடற்புவி-
37. போற்ற வைத்தேனன்பு பூண்டிதனைத் திரிசேர் விளக்கெனக் காப்பார் பொற்-
38. பாதமென் சென்னியதே உ [|| 10*] சாத்திரம் பார்த்திங்கியான் கண்ட பூசை-
39. கள்தாம் நடாத்தியேத்தியன்பால் வீசுவ(24)நாதன் பொற்கோயிலெ-
40. ன்றும் புரக்கப் பா[ர்]த்திபன் கொற்கைப் பராக்கிரம மாறன் பரிவு-
41. டனங் கோத்திரந்தன்னிலுள்ளார்க்கு படைக்கலங் கூறினனே உ [|| 11*]
42. மென்காசை மாமலரன்ன மெய்யோர்க்கும் விரிஞ்சனுக்கு-
43. ம் வன்காசுதீர்த்திடும் விச்சுவநாதன் மகிழ்ந்திருக்கப்-
44. பொன்காசை மெய்யெ[ன்று தொட்] டகைக்கு மிப்பூதல-
45. த்துத் [தெ]ன்காசி [கண்ட பெருமாள் பராக்கிற]மத் தென்னவனே உ [|| 12*]
46. [ஏ]ரார் சகாத்த முன்னூற்று (25) டனாயிரத்தெ[ண்பத்] தஞ்சிற் சீராருமார்கழி-
47. [சி]த் [திரை நா]ளிற் [சிறந்து குற்றம்வாராத பூரணையி]னிற் பராக்கிரம மாறனெ-
48. ....ரா...ரகயிலாயந்தான் ....கண்டனனே உ [|| 13*]
49. கோதற்ற பத்தி யறுபத்துமூவர்தங் கூட்டத்திலோ தீதற்[ற] வெள்ளிச் [சி]லம்-
50. பகத்தோ செம்பொனம் பலத்தோ வேதத்திலோ சிவலோகத்தலோ (26)
51. விசுவநாதனிரு பாதத்திலோ சென்றுபுக்கான் பராக்[கி]ரம பாண்டியனே உ [|| 14*]
(27)
52. ஓங்குநிலை யொன்பதுற்ற திருக்கோபுரமும்
53. பாங்கு பதினொன்று பயில் தூணுந்தேங்கு பு-
54. கழ் மன்னர்பெருமான் வழுதிகண்டதென்-
55. காசிதன்னி லன்றியுண்டோ தலத்து உ [|| 15*] (28)
56. அணிகொண்ட விந்த வணங்குமோ-
57. ன்றே யடியேற்குனக்கு மணி-
58. கொண்ட வாசல் பணியும்
59. ஒன்றே பகை மன்னரை-
60. யும் பிணிகொண்ட காரை[யு]-
61. முன்னீரையும் (29) பெரும்பூதத்-
62. தையும் பணிகொண்ட செண்ப-
63. க[த்*] தென்னா பராக்கிரம பாண்டியனே உ [|| 16*] (30).

(22) Read பூதலத்திற்றாந்தங்
(23) Read யெந்நாளும்
(24) Read விசுவநாதன்.
(25) Read முந்நூற்றும்
(26) Read சிவலோகத்திலோ
(27) Metre of verses 5 to 14, கட்டளைக்கலித்துறை.
(28) Metre வெண்பா.
(29) Read முந்நீரையும்.
(30) Metre, கட்டளைக்கலித்துறை.

ABSTRACT OF CONTENTS.

V. 1. After the Śaka year one thousand three hundred and sixty-eight had expired on the tenth of the month of Vaigâsi, the tenth *tithi* of the first fortnight, Friday, in the Uttara nakshatra and Mîna *râśi*, the king Arikêsari Parâkrama began the *karshâṇa* ceremony preparatory to the building of the temple at Teṉkâśi.

V. 2. After the Śaka year one thousand three hundred and sixty-nine had expired, on the seventeenth (or the eighteenth) of the month in which the sun stood in the constellation Mithuna......Saturday, he set up the image of the God in the temple and presented offerings to it.

Vv. 3-4. In the Kali year four thousand five hundred and fifty-five expired, on the fifth of the month Kârttigai, Thursday, Mârgasîrsha nakshatra, the king began building the *gôpura* resembling the golden mountain (Mêru), from its foundation.

After one thousand three hundred and seventy-nine years of the Śaka era had elapsed, on the fifth day of the month Kârttigai, Thursday in the Simha *muhûrta*, Mṛigaśirsha nakshatra, the king Parâkrama Pâṇḍya began building the *gôpura* from the *upâna* (basement).

V. 5. The temple at the fertile town of Teṉkâśi came into existence only by the will of Providence ; it is not actually my work. I, Parâkrama Pâṇḍya, shall prostrate before the feet of and serve those, who extend and protect it.

V. 6. I bow before, praise and wear on my head the feet of those sovereigns who tenderly protect the temple at Teṉkâśi, the construction of which could not even be conceived mentally but which was, however, accomplished by the Lord, through me as his agent.

V. 7. All those who, themselves with their relatives, afford protection to the temple at Teṉkâśi, shall, being respected by the king Parâkrama Pâṇḍya *alias* Mâṇakavacha, the lord of Koṟkai, shine for ever.

V. 8. The king Parâkrama Pâṇḍya *alias* Arikêsari the victor in the battle of Vindai, the worshipper of the feet of Akhilêśa, went to Kailâsa (heaven, i. e., died), finishing the stone work of the *gôpura* at Teṉkâśi, six years after its commencement.

V. 9. I, Parâkrama Pâṇḍya bow before those who, when anything pertaining to the temple affairs goes wrong, attend to it personally and set it right.

V. 10. The beautiful feet of those who maintain the temple affairs as tenderly as one watching a burning lamp, shall be worn by me, Arikêsari Parâkrama Pâṇḍya, on my head.

V. 11. The king Parâkrama Pâṇḍya, the lord of Koṟkai, exhorts the princes of the Pâṇḍya, family to keep up the various *pûjas* which, he after consulting the *śâstras* established in the temple at Teṉkâśi.

V. 12. Praises Parâkrama Pâṇḍya, the builder of the temple at Teṉkâśi.

V. 13. Records that the king died on the Chitra nakshatra which occurred on the Paurṇima of the month Mṛigaśîrsha of the year one thousand three hundred and eighty-five.

V. 14. The poet, lamenting on the death of the king, asks if he went away to join the crowd of the sixty-three Śaiva devotees, took abode in the silver anklet of Śiva, the Golden Hall (Chidambaram), the Vêdas, the Śivalôka or the two feet of Viśvanâtha.

V. 15. Is it possible, the poet asks to find anywhere else but at Teṉkâśi, the like of the tall nine storeyed *gôpura* and the eleven pillared *maṇḍapa* built by the lord of kings, the Pâṇḍya.

V. 16. The poet praises the prowess of king Parâkrama.

No. IV. THE TENKASI PILLAR INSCRIPTION OF ARIKÊSARI PARAKRAMA PAṆDYA.

The following inscription is engraved on the four faces of a pillar set up in front of the ruined *gôpura* of the Viśvanâthasvâmin temple at Teṉkâśi. It recounts the circumstances under which this temple came to be built. It states that **Arikesari Parâkrama Pâṇḍyadeva** dreamt a dream, in which the god Viśvanâtha of Kâśi, (Benares), appeared to command him to build for Him a temple on the north bank of the Chitra-nadi in the Teṉṉâri-nâḍu, for the one at Kâśî became ruined. The king began the work; the preparation of the ground was begun in the year, Ś. 1368, and the whole work of construction etc., lasted *seventeen years*, during which the following were built :—The temple of Viśvanâthasvâmin containing the central shrine, the *arddha maṇḍapa*, the *mahâ maṇḍapa*, *sôpâna*, and *âvaraṇas*. A temple for the goddess, Ulagamuḻuduḍaiya Nâchchiyâr with *âvaraṇas* etc; a shrine for Sahasra-liṅga, one for Śakti-pîṭha, and another for a Piḍâri named Arikêsari-naṅgai were also built. A shrine for a Gaṇêśa named Arikêsari-Piḷḷaiyâr was constructed in the west fifth street. Besides these the king constructed the kitchen, the *âṛâṭṭu maṇḍapa* and all other minor works connected with the main temple. The *parivâras*, beginning with Rishabhadêva, were all set up. Then the large *gôpura* was begun. It took from the month of Vaigâśi of the 2+22nd year to the 31+9th year of the reign of the king to complete all the above mentioned works. Considering the magnitude of the work and the shortness of time taken in its completion, the world began to believe it was due more to Providential than human exertion.

The king ordered that, on the Makhâ nakshatra in the month of Mâśi, the image of Viśvanâthasvâmin should be taken to the river in procession for the bathing ceremony.

Arikêsari Parâkrama Pâṇḍyadêva granted several villages for the up-keep of the services, of the temple. They are :—Teṉkâśi and Ilañji in the Teṉṉâri-nâḍu ; Kuṉṟakkuḍi, Puliyûr. Pâṭṭâkkurichchi Vîrapâṇḍiyanallûr ; Tañjâvûr in the Nallûr-paṟṟu, Kâḍêrivaḷḷaimuṭṭam, Paṉṟi-muṭṭam, Taṉṉa...pai, Kâṟṟuchcheṟṟai ; Tuvaraṅgâḍu in the Kuṟumaṟai-nâḍu, Iḍaitavaṇai in the same *nâḍu* ; Mânanilainallûr, Kâraikkuṟuchchi and Piḷḷaiyârkuḷam etc. Of these, I am able to identify Teṉkâśi, Ilañji, Puliyûr and Kuṉṟâkkuḍi, all of which still retain the same names.

Text

East face.

1. ஶிவமஸ்து [।।*] ஸப்தாப்த்யேக ஶதகே ஸமஸ்த
2. ஸாகரோர்வீபதி: । ஶாஸநம் விஶ்வநாதஸ்ய ஶடு
3. [தா] ஜயதி ஶாஶ்வதம் । ஶகாப்தம் ஆயிரத்து முன்-
4. ஙூற்று எண்பத்துநாலின்மேற் செல்லாநின்ற
5. ஸ்வஸ்தி ஸ்ரீ கோஜடிலவர்ம்மரான த்ரிபுவநசக்ரவ
6. த்திகள் பெருமாள் அரிகேஸரிதேவர் என்று திரு-
7. நாமம் உடைய பொன்னின் பெருமாள்
8. பராக்ரம பாண்ட்யதேவர் இருந்தருளிய இடத்-
9. துக்கு யாண்டு முப்பத்து ஒன்றுவதின் எதிர் ஒன்-
10. பதாவது ரிஷப நாயற்று இருபத்தெட்டாந்திய-
11. தியும் அபரபக்ஷத்து த்ரயோதஸியும் ஸுக்ரவாரமும்
12. பெற்ற நம்முடைய இருந்தருளிய இடத்தின் திருநாள்-
13. ஆன அக்ரமஹிஷீத்து நாள் ஜநமும் பதினெட்டுநாட்டு வெ-
14. ள்ளாழரும் இரண்டு பத்திரிவழியும் மற்றும் அஞ்சு வகை-

15. ப்பட்ட பரிகாரமுங்கூடி [க்] கற்பித்த காரியமாவது உடையா[ர்*].
16. விஷ்ணுசாயக உத்தரகாமியிலெழுந்தருளி இருந்-
17. த சிவாலயம் ஜீர்ணமாகையாலே தென்னரி-
18. நாட்டு ஸ்ரீகுந்த உத்தரகாத்திலே நமக்கு தக்ஷி-
19. ணகாமியாக ஆலயஞ்செய்து தரவேணும்-
20. என்று எங்களுடைய கத்தர் பெருமாள் சுரிகேஸரி-
21. தேவர் என்று திருநாமமுடைய பொன்னின் பெரு-
22. மாள் பராக்கிரம பாண்டிய தேவர் இருந்தருளிய இட-
23. த்தின் உடனே [ஸ] ஹத்திலே திருவுள்ளம்பற்றி அ-
24. ருளுகையாலே முன்னாள் ஸகாப்தம் ஆயிரத்து முன்-
25. னூற்று அறுபத்தேட்டின்மேல் ஜஷ ஞாயற்று-
26. ப்பத்தாந்திபதியும் பூர்வபக்ஷத்து தசமியும் ஸோம-
27. வாரமும் பெற்ற உத்திரத்து நாள் மீனமுஹூர்த்தமா-
28. கக்ஷாணையும் செய்து தக்ஷிணகாமியாகத் தி-
29. ருப்படைவீடும் உண்டு ஆக்கி உடையா[ர்]
30. விஷ்ணுசாயனையும் நாச்சியார் உலகமுழுது-
31. முடைய நாச்சியாரையும் ப்ரதிஷ்டித்து இன்னய-
32. னார்க்குத் திருக்கோயில் உபாநாதி ஸ்தூபி
33. ஞமாகவும் சுதர்சனம்பம் இடைநாழிகை
34. மஹாமண்டபம் ஸோ [பா] நம் ஆவாணமொ-
35. புராதிகளுந் திருப்பணிசெய்து நாச்சியார்
36. உலகமுழுதுடைய நாச்சியார்க்குந்தி-
37. ருக்கோயிலும் ஆவாணமுங் குறைவற திரு-
38. ப்பணியுஞ் செய்து கோபுரமுமாரப்பித்து
39. ஸஹஸ்ர லிங்கமயமும் ஸக்தி பீடமயமும்
40. செய்து ஜஷதேவர் முதலாக உள்ள பரி-
41. வார நாயன்மாரையும் ப்ரதிஷ்டித்து ஸஹஸ்ர
42. லிங்கமும் ஸக்தி பீடமும் ப்ரதிஷ்டித்து அரிகேஸரி-
43. நங்கை என்று திருநாமமுடைய பிடாரியை-
44. யும் ப்ரதிஷ்டித்து பிடாரி கோயிலும் மேலே அஞ்-
45. சாந்திருவீதியில் அரிகேஸரிப் பிள்ளையார் திரு-

North face

46. க்கோயிலும் ஆருட்டு மண்டபமும்
47. வெச்சமுது மண்டபமும் மற்றுமிக்-
48. கோயில்களிலுள்ள திருப்பணிகளும்
49. மஹாகோபுரமும் எங்கள் கத்தர் இரு-
50. ந்தருளிய இடம் முன்னாள் இரண்டா-
51. வதின் எதிர் இருபத்திரண்டாவது வை-
52. காசிமாதந் துடங்கி முப்பத்து ஒன்று-

53. வதின் எதிர் ஒன்பதாவதுவரை பதினை-
54. மூவர்ஷத்துக்குள்ளுத்திருப்பணி செய்து நி-
55. றைவேற்றின இது மானுஷமல்ல தை
56. வீகமென்று எல்லாரும[றி]ந்து கொள்-
57. ளவும் எங்களுடைய கர்த்தர் இருந்தருளி-
58. ய இடம் திருவுள்ளம் பற்றியருள நாங்க-
59. ளும் கர்ஷணை துடங்கி இந்தத்திருப்ப
60. ணி யெல்லாங்கூடச் செய்கையுஞ்-
61. செய்து எங்கள் இருந்தருளிய இடம் இ-
62. ன்னாயனார்க்கும் நாச்சிமார்க்கும் மற்று-
63. ள்ள [ந]ாயன்மார்க்கும் பூஜாங்கத்து-
64. க்கு வேண்டும் அனைத்துக் கொத்தி-
65. னுள்ளாரையுங் கற்பித்து திருவாபர-
66. ணமும் பரிகல பரிஸ்ஹமுங் குடுத்து
67. பூஜையு குறைவுற நடத்தி மாசிமா-
68. தத்தில் ஜஹத்துநாள் தீர்த்தமாக நடந்து-
69. போதுகிற திருநாளுநடத்தி பூஜை-
70. க்கு வேண்டும் அமுதுபடி கறியமுது
71. சாத்துப்படி கற்பூரம் குங்குமம் பன்-
72. னீர் திருமாலை திருப்பரிவட்டம் திருவி-
73. ளக்கு உட்பட்ட பலவகைக்கும் ம்ற்று-
74. ம் வேண்டும் நித்ய நைமித்திகங்களுக்-
75. கும் தேவதானமாக விட்ட தென்னாரி-
76. நாட்டுத் தென்காசியும் இல்ஞ்சி குன்ற-
77. க்குடி புலியூர் பாட்டக்குறுச்சி வீரபா-
78. ண்டிய நல்லூர் உள்ளிட்ட பற்றும் நல்-
79. லூர்ப்பற்றில் தஞ்சாலூர் காடேற்றிவள்-
80. [ளை]முட்டம் பன்றிமுட்டம் தண்ண.-
81. பை கற்றுச்செற்றை உள்ளிட்டமற்றும்
82. குறுமறை நாட்டுத்துவரங்காடும் இடை-
83. தவணையும் காக்குடிநாட்டு மானநிலைந-
84. ல்லூரில் அகவயலில் நடுவில்த்தலை கூ-
85. ற்றில் விட்ட பற்றும் இப்பற்றில் தென்கரை-
86. காரிகுறிச்சி பிள்ளையார்குளம் உள்ளிட்ட ப-
87. ற்றும் ஆக இப்பற்றுக்களும் விட்டு இவைநீ-
88. ங்கலாக இதுக்கு முன்பு குளமுங்காலும்
89. அணையும் அன்றி வன்காடாய்க்கிடந்-
90. த காடுகளிலே பல இடத்திலும் ஏர்வை-

(The rest of the inscription is omitted in the transcript, as it is not of great importance to the history attempted in the earlier pages).

ABSTRACT OF CONTENTS.

(*ll.* 1—3.) This is the śâsana of Viśvanâtha (the god at Teṉkâśi).

(*ll.* 3—15.) After the Saka year **one thousand three hundred and eighty-four** had expired, in the ninth year opposite the thirty-first of the reign of the benign king Jaṭilavarman Tribhuvanachakravarttin Perumâḷ **Parâkrama Pâṇḍyadeva** *alias* **Arikesarideva,** on a Friday, the twenty-eighth of the month Mithuna, which corresponded with the thirteenth *tithi* of the dark fortnight, Mṛigaśîrsha *nakshatra* the natal star of the king, the people, the Veḷḷâḷas of the eighteen provinces and *pattiri* of the two countries as also the five kinds of *parigaram* (artisans ?), were assembled and the following business was done :—

(*ll.* 15—24.) The god Viśvanâtha, having appeared in the dream of the king Parâkrama Pâṇḍyadêva was pleased to express his desire thus :—"Our temple in the northern Kâśi has become dilapidated. We desire that a temple for us should be built under the name of Dakshiṇa Kâśi on the north bank of the river Chitranadi."

(*ll.* 25—31. (Upon hearing this) the king began the *karshaṇa* ceremony on a Friday, the tenth of the month of Rishabha, the tenth *tithi* of the bright fortnight, in the Uttara *nakshatra* and the Mîna mihûrta in the Śaka year, **one thousand three hundred and sixty-eight**; built the temple of Teṉkâśi and set up in it the god Viśvanâtha and the goddess Ulagamuḻuduḍaiya-Nâchchiyâr.

(*ll.* 32—35.) He built the temple for the god from the base to the top, with the *arddha maṇḍapa*, the central passage, the *mahâmaṇḍapa*, the *sôpâna* and the *gôpuras* and the circuiting walls.

(*ll.* 36—38.) So also he built for the goddess a temple and its *prâkâra* walls and began a *gôpura* for it.

(*ll.* 38—57.) He also built the Sahasra-liṅgâlaya, the Sakti-pîṭhâlaya and set up the lesser deities beginning with Rishabhadêva, as also the Sahasra-liṅga, the Śakti-pîṭhâlaya and the shrine for a *piḍâri* named Arikêsari-naṅgai was also built; the king constructed a shrine for (a Gaṇêśa named) Arikêsari-ppiḷḷaiyâr in the fifth street on the west side (of the temple), and set up the image in it. The king built a *maṇḍapa* (on the river bank) for the *âṟâṭṭu* (bathing) festival, the kitchen and all other structures in connection with this temple. He began the construction of the *mahâgôpura*. Thus the temple works that took **seventeen years** to complete, beginning from the month of Vaigâśi of the second year opposite the twenty-second and continued till the ninth opposite the thirty-first, must not be considered a human but a divine undertaking.

ll. 52—75. We all stayed till the completion of the works from the *karshaṇa* downwards; afterwards the king appointed servants for the various services, granted jewels and paraphernalia and performed the *pûjas* regularly. He established a festival which ended on the Makhâ *nakshatra* in the month of Mâśi, when the image of the god was bathed in the river. He granted several villages for the supply of rice, vegetables, sandal, camphor, saffron, rose-water, garlands, cloths, lamps, etc.

ll. 75 to the end. The rest of the record gives a list of villages, with their boundaries, granted by the king.

No. V. TENKASI GOPURAM INSCRIPTION OF ALAGAN KULASEKHARA.

The subjoined verse is engraved on the north wall of the ruined *gopura* in front of the Viśvanâthasvâmin temple at Teṉkâśi. It records that the king **Aḷagaṉ-perumâḷ Kulaśekhara**, who calls Arikêsari Parâkrama Pâṇḍya his brother (or cousin, *aṇṇâḻvi*) seeing that the work undertaken by the latter remained incomplete, caused the superstructure of the *gôpura* to be finished with brick.

This prince Kulaśêkhara has been taken as brother or cousin, of Arikêsari, in the General Introduction.

Text (1)

1. விண்ணாடர் போற்றுந் தென்காசி
2. பொற்கோபுரமீதி. லெங்களண்ணாழ்வி
3. செய்த பணியிப்படி குறையாய்க்கிட-
4. க்கவொண்ணாதெனக் கண்டுயர்ந்த
5. தட்டோடெங்கு மூன்றுவித்தான்
6. மண்ணாளு மாலழகன் குலசேகர மன்னனே (2)

Translation.

The king **Aḷagaṉ Kulaśekhara,** the ruler of the earth, deciding that the work done by his elder brother on the beautiful *gopura*, which is praised even by the celestials, should not remain thus incomplete, finished it fully with brick.

No. VI. SENGOTTAI INSCRIPTION OR KULASEKHARADEVA *ALIAS* PARAKRAMA PANDYA.

The inscription edited below is engraved on the south wall of the central shrine of the Śiva temple at Śeṅgôṭṭai. It records the grant of land to the temple by the king. It is dated the Śaka year 1467, which was also the third year of the reign of **Kulaśekharadeva**. The grant was made on a Friday, the Êkdâdaśi *tithi* of the dark half of the month of Aṟpaśi of the year Viśvâvasu. This king is the paternal uncle of Ativîrarâma Pâṇḍya and father of Varatuṅgarâma Pâṇḍya. From this record we learn that the initial year of the reign of this king is Ś. 1464.

Text (1)

1. ஶுபமஸ்து [॥ *] ஸ்வஸ்திஸ்ரீ [॥ *] ஸமஸ்தபுவநைகவீர
2. வஸுந்தராய ப்ருத்வீ கோராஜாதிராஜ [ஸ்ரீ]-
3. ஸார்வபௌமச்சக்ரவர்த்தி கோனேரின்மைகொண்டான்
4. பெருமாள் ஸ்ரீவல்லபபாண்ட்யதேவர் நந்தனான
5. ஸ்ரீ பராக்ரம குலசேகரதேவரான பராக்ரமபாண்ட்ய-
6. தேவற்கு யாண்டு ஶகாப்தம் ௲௪௱௬௰௭ ல் மூன்றாவது விஶ்வாவ-
7. ஸு வருஷம் அற்பசி மாஸம் முப்பதாந்தியதியும் க்ருஷ்ணப-
8. க்ஷத்து ஏகாதஶியும் ஶுக்ரவாரமும் வைத்ருதியோக[மு]-
9. ம் ஸிம்ஹகரணமும் பெற்ற உத்திரத்துநாள் தென்ன[ரி]-
10. நாட்டு செங்கோட்டையில் உடையார் குலசே-
11. கரமுடைய நயினாற்கு தேவதானம் பாட்டமாக

(1) From inked impression.

(2) Metre, சட்டளைக் கலித்துறை.

(1) From inked impressions.

12. குடுத்த நிலம் அரைமாவுக்கு நாம் சேத்துக்குடுத்த (2)
13. நிலமாவது மேற்படிநாட்டு மேற்படியூரில்
14. மேற்படியார் அஞ்சாலியில் மேல்வாரம் தவிர்த்து-
15. க்குடுத்த குளப்புரவு பதினொன்றாங் கண்ணாறுதடி
16. ஆறு நிலம் அரைக்காணி முந்திரிகை பன்னிரண்-
17. டாங்கண்ணாறு தடி எட்டு நிலம் அரைக்காணி மு-
18. ந்திரிகை பதின்மூன்றாங் கண்ணாறுதடி அஞ்சு
19. நிலம் அரைக்காணி இதுவும் ஆகநிலம் அரைமாவும்
20. நாளது முதலுக்கு நாங்கொள்ளும் முறைபாடு எற்பேற்- (3)
21. பட்டதும் நம்வரியிலார் கணக்கிலும் தவிர்த்து சூவ-
22. ஜூதாரவற் செம்பிலும் சிலையிலும் வெட்டிகை-
23. ய்யாண்டு கொள்ளவும் [||*] தலைழு [||*] பாற்க [||*] இவை
24. . . . .

ABSTRACT OF CONTENTS.

Be it well. Hail! Prosperity! In the Śaka year **1467** expired, which was the third year of the reign of **Perumâḷ Parâkrama Pâṇḍyadeva** *alias* **Kulaśekharadeva**,—the unrivalled hero of the world, the light of the *chandra-kula*, the king Jaṭilavaraman, the lord of the three worlds, Kôṉêriṉmaikoṇḍâṉ,—the son of Perumâḷ Abhirâma Parâkrama Pâṇḍyadêva; on a Friday corresponding to Êkâdaśi in the dark half and the thirtieth of the month of Arpaśi in the year Viśvâsu, in the Vaidhṛiti *yôga*, Simha *karaṇa* and the *Uttarâ-nakshatra*, the king added further grant of lands to those already made to the God Kulaśêkharam-uḍaiyâr of Śeṅgôṭṭai in the Teṉṉâri-nâḍu; they are the tank fed lands (1) of six *taḍis* measuring *araikkâṇi-mundiri*, and situated near the eleventh channel, (2) of eight *taḍis* measuring *araikkâṇi-mundiri*, and situated near the twelfth channel and (3) of five *taḍis* measuring *araikkaṇi*; total, half a *mâ*. The revenue accountants are ordered by the king to note that all taxes due to him from those lands have been abolished. The donee might get this document engraved on stone and copper and enjoy it as long as the moon and stars endure. The word *tulyam*, the royal signature is here engraved. Be it noted: this is the signature of ....

No. VII. TENKASI GOPURAM INSCRIPTION OF THE CORONATION OF NELVELI-MARAN.

The following inscription consists of two verses and is engraved on the south wall of the *gôpura* in front of the Viśvanâthasvâmin temple at Teṉkâśi. The first verses records the date of the coronation of the king **Vira-veḷ** *alias* **Nelveli-mâṟaṉ** under the name of **Kulaśekhara Pâṇḍya**. The second states that he wore, (that is received in praise of himself), the garland of *veṇbâs* (a kind of metre) sung by poets, for fear that flower garlands would fade away in the course of time.

On a Monday, the 29th of Chittirai, on the dark half, in the year Paridâpi, **Ś 1474**, in the Mithuna lagna, Rôhiṇi nakshatra, the king was crowned under the name of Kulaśêkhara Pâṇḍya. The prince mentioned in this record is the son of Abhirâma Parâkrama and father of Ativîrarâma Śrîvallabha. It was in the name of this king that Ativîrarâma built the temples of Kulaśêkharamuḍaiyâr and of Vishṇu west of the former.

(2) Read சேர்த்துக்கொடுத்த.

(3) Read எப்பேர்ப்பட்டதும்.

Text (1)

1. ஏறிய சகாத்த மாயிரத்து நானூற்றெ-
2. ழுபத்தின்னாலில் (2) வரிழ்சம் பரி-
3. தாபிதனில் (3) மாதந்தேரிய சித்திரை-
4. யிருபத்தொன்பதாகுந்தேதி யிரண்-
5. டாம் பக்கந்திங்களுரோகணி நாள்
6. வீறுயர்ந்த மிதுனத்து நெல்வேலி-
7. மாறன் வீரவேள் குலசேகரச்செழிய-
8. னென்று சுரராறுபுனை யகிலேசர்
9. காசியிலே விளங்கவணிமவுலி த-
10. ரித்தனன் பரராசர் பணிந்தனரே [|| 1*] (4)
11. ஏடியல் (5) மாலைபணிந்தாலும் வாடுமெ-
12. னப்புலவோர் பாடிய வீரவெண்பாமாலை-
13. யைப்பொன்னின் பாண்டியன் போர்தே-
14. டிய வேற்செழியன் குலசேகரத் தென்னனை-
15. ப்போற் சூடிய வேந்தருண்டோ வொருவேந்-
16. தரைச்சொல்லுகிலே [|| 2*] (6) நன்றாக உ

Translation

Verse 1. **Nelveli Mâraṇ** *alias* **Viravel̤** wore the beautiful crown under the name of **Kulaśekhara Pâṇḍya**, in the presence of the lord of the Universe at Teṇkâśi, on the twenty-ninth of the month Chittirai with the Rôhiṇi nakshatra in the dark half of the same month, in the year Paridâpi, which corresponded with the Śaka year **one thousand four hundred and seventy-four** ; the kings of other countries showed their respect to him on this occasion.

V. 2. Is it possible to mention another king who wore the crown in the manner in which it was done by the king of rare qualities. Kulaśêkhara Pâṇḍya, the wielder of the spear which seeks battles, who, feeling that flower garlands would all fade away, put on a garland of verses in the *veṇbâ* metre sung in praise of him by the poets ? Be it well.

No. VIII. THE TENKASI GOPURAM INSCRIPTION OF THE CORONATION OF SRIVALLABHA.

This single verse is also engraved on the door-post on the south side of the *gôpura*, and records the date of the coronation of **Al̤agaṇ Śivala-vel̤**. It took place on Monday, the 20th of Chittirai of the year Raktâkshi, **Ś 1486.** This day corresponded with the 6th *tithi* of the bright half of that month, the nakshatra being Punarvasu. The king is the well known Ativirarâma Pâṇḍya of literary fame.

(1) From inked impressions.

(2) Read ◦ழுபத்து நாலில், வருஷம்

(3) Read ◦தன்னில்

(4) Metre, எண்சீர்க்கழி நெடிலடியாசிரியவிருத்தம்

(5) Read ஏடியன்◦

(6) Metre, கட்டளைக்கலித்துறை.

Text (1)

1. சகன்கால மாயிரத்து நானூற்றெ-
2. ண்பத்தாறிற் சலதிசூழ்ந்த செக-
3. ங்காண விரத்தாக்ஷி சித்திரை-
4. யிலிருபதாந் தேதி வேந்தர்
5. புகழ்ந்தேவல் செயப்பூறுவ-
6. திதியாறில் முதல் வாரம் புணர்-
7. பூசத்திற் சுகந்தாதி புனையழகன்
8. சீவலவேளென மகுடஞ்சூடினனே (2)

Translation.

Aḻagaṉ who revels in perfumes etc., wore the crown in the presence, of all the people under the name of **Śivalaveḷ**, on the first day of the week, the sixth *tithi* of the first fortnight and the twentieth of the month of Chittirai, in the year Raktâkshin corresponding to the Śaka year **one thousand four hundred and eighty-six**.

No. IX. ŚRÎVILLIPUTTÛR PLATES OF ABHIRAMA PÂṆDYA ŚAKA SAMVAT 1474.

This copper-plate document belongs to a Śrîvaishṇava Brâhmaṇa of *pûrva śikha* sect residing at Śrîvilliputtûr in the Tinnevelly District. During my visit to that place four years ago he presented it to me for publication and from the impressions of the plates prepared under my supervision, I now edit the inscription.

The record is engraved on a set of three copper plates. Though each of them has a hole on its top, the plates are not bound together by a ring. The rims are neither raised nor thickened, but still the inscription on the plates is in an excellent state of preservation. The letters are cut deeply and neatly on both sides of the plates and on the top of the first side of the second and third plates the Tamil numerals *two* and *three* are engraved. At the end of the record is found the single word *tulyam* written in a rather bigger type than the rest of the writing.

The alphabet employed is throughout *grantha* of the period to which the document belongs. Excepting a few short prose passages such as *tèbruvan* in *l.* 33, from *adhi* in *l.* 55 to *agrahâra-makarôt* in *l.* 67, &c., the rest of the record is written in Sanskrit verse.

There are a few orthographical peculiarities which deserve to be noted. The *visarga* is represented in most cases by what resembles a final *m*. In fact it is only from the context one has to make out that it is the symbol of *visarga* and not of the final *m*: e. g., in *pravîṇah* occurring in *l.* 11, in *vikhaṇḍitârih* in *l.* 13, in *kîrttih* in *l.* 20, in *babhûvuh* in *l.* 23, in *vibhuh* in *l.* 38; Compare these *visarga* symbols with the final *m* in *dharmmâṇâm* in *l.* 19. The letter *pa* and some of its secondary forms resemble *cha* and its secondary forms, e. g., in *prâpta*° occurring in *l.* 8, *prachaṇḍa*° in *l.* 11, *vidvân* in *l.* 73. Other minor peculiarities are noted in footnotes attached to the text.

The record belongs to the reign of a Pâṇḍya king named **Abhirâma Pâṇḍya.** He is said to be the son and grandson respectively of **Parâkrâma Pâṇḍya** and **Abhirâma Pâṇḍya.** In the Śaka year **1474** denoted by the chronogram *Vâsivandya*, corresponding to the cyclic year *Virôdhakṛit*, in the *Uttarâyana*, in the *Hêmantaṛitu*, when the sun was in *Makara*, in the dark fortnight, on a new-moon *tithi*, combined with *Nâga-karaṇa* and *Vyatîpâta*, when the moon was in the constellation of *Śṛavaṇa*, on the auspicious occasion of a solar eclipse, king Abhirâma

(1) From inked impressions.

(2) Metre, அறுசீர்க்கழிநெடிலடியாசிரிய விருத்தம்.

Pâṇḍya made the village of **Kshirârjunapura** into an *agrahâra* named **Parâkrama Pâṇḍya-pura.** The new name seems to have been conferred on it after the name of the king's father and would appear to have been already granted to the *brâhmaṇas* by one of his predecessors.

The three kings mentioned in this document, Abhirâma, his son Parâkrama and his son Abhirâma are identical with Abhirâma Parâkrama Pâṇḍya, the brother of Âhavarâma; his son Parâkrama; and his son was Varatuṅgarâma, who we know from other records (No. XII) was known before his coronation by the names Abhirâma and Abhirâma-Sundarêśvara.

I am not able to identify Kshîrâjunapura regranted by this king. Evidently it is the translation of some Tamiḻ name such as Pâlmarudu, &c., and it is very difficult to guess the original name from its translation. Malli is the same as Malli in the Śrîvilliputtûr Tâlûka of the Tinnevelly District.

TEXT.[1]

First Plate: First Side.

1. शुभमस्तु[॥*]
2. विबुधमकुटरत्नप्रोल्लसत्-
3. पंकजाघ्रि[2] र्व्विधिसुरशतमन्युस्तू-[3]
4. यमानप्रतापः। जलदविमलनी-
5. लो जन्हु[4]कन्याधरेशो जय-
6. तु जगती[5] जेता जानकि[6] जानिरे-
7. षः ।[। १*][7] बन्तीकृता[8] येन वलाह-
8. काश्च संस्थापितम[9] मनियुगं
9. सुमेरौ। प्राप्तम्मघोनः क-
10. नाकासनार्द्धं स पाण्ड्यराजो
11. जयतु प्रवीणः ।[। २*][10] शशास पा-
12. ण्ड्ये[11] ष्वभीरामपाण्ड्यः[12] प्रचण्ड-
13. दोर्द्दण्डविखण्डितारिः [।*] मत्स्य-
14. ध्वजो मन्मथ येव[13] भूमीम् वसुन्ध-
15. रा भूरपि येन सार्त्था ।[। ३*][14] अज-

1. From inked impressions prepared by me.
2. Read ०जाङ्घ्रि०.
3. स्तू looks like स्त्र.
4. More correctly ह्नु.
5. Read जगति.
6. Read ०कीजा०
7. Metre मालिनी.
8. Read बन्दी०.
9. Read ०स्थापितं०.
10. Metre उपजातिः.
11. The secondary *e* of ण्ड्ये is in the previous line.
12. Read ०भिरा०.
13. Read एव भूमिं.
14. Metre उपजातिः.

16. नि पराक्रमपाण्ड्यस्तस्मादभिरा-[15]

17. मप[ा*]ण्ड्यभूपालात् । सोम-

18. कुलात्[16] भुतकिर्त्तिर्म्मूर्त्तिः पा-

19. ण्ड्येषु सर्व्वधर्म्ममाणाम् ।[। ४*][17] तसा [18]

20. त्मजोभूदभिरामपाण्ड्यश्चतु-

21. र्द्दिगन्त(त्) प्रथीतोरुकीर्त्तिः[19] । दाना-

22. न्महीदेववरास्सुराश्च प्रत्य[र्त्थि]-

23. नश्चर्त्थगणा बभुवुः ।[। ५*][20] दे[बा॰].

First Plate: Second Side.

24. पूर्णहविर्भुजश्च पितरो नीत्यं

25. स्फधातत्परा[21](।) लोकास्सत्यप-

26. रायणाः प्रतिदिनन्नद्यश्च सम्पूरि-

27, ताः । पातिव्रृत्यपरास्त्र्ययः[22] क्षिति-

28. [रु]हस्संवर्धितास्सत्पलै [23]भूपाले [24]ष्व-

29. [भि]रामपाण्ड्यनृपतौ विश्वम्भ

30. राम् बिभ्रति ।[। ६*][25] अथ कदाजित्[26] आहू-

31. य[विदु]षस्सर्व्वानभिराममहीपतिः ।

32. [दा]नं वा पालनं वापि वरं यू-

33. [यं]वदन्तु मे ।[। ७*][27] ते[ब्रु]वन् । पालनं

34. परमं लोके दानात् पाण्ड्य-

35. महीपते । दानात् स्वर्गमवा-

36. प्नोति[28] पालनादच्युतं[29] पदम् ।[। ८*][30]

37. इति पौराणिकास्सर्व्वे पा-

38. लनम् परमं विदुः । अस्मन्मतमिद-

15. The secondary *a* of **राम** is in the next line.

16. Read ०द्भुतकीर्त्तिर्म्मू०.

17. Metre आर्या.

18. Read तस्या०. The secondary *a* of **सा** is the next line.

19. Read ०प्रथितो०.

20. Read ०र्त्थिगणा०. Metre उपजातिः.

21. Read ०नित्यं स्वधा०.

22. Read ०व्रत्यपरास्त्रिय ०.

23. Read ०फलैर्भू०.

24. The letters भूपाले० are engraved below the line.

25. Metre शार्दूलविक्रीडितम्.

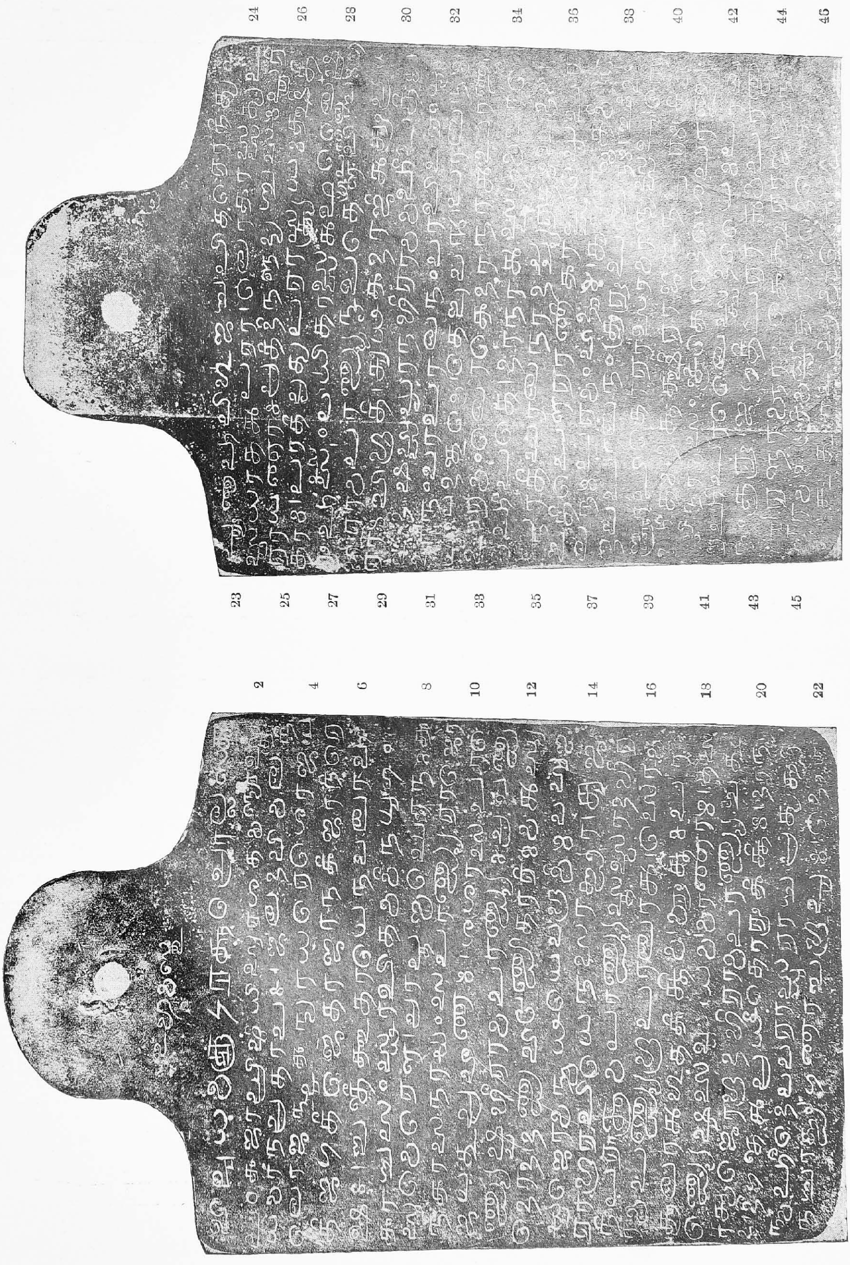
26. Read कदाचित्.

27. From आहूय the Metre is श्लोक.

28. The secondary *e* symbol of **प्नो** is in the previous line.

29. च्यु is written like चर.

30. From पालनं the Metre is श्लोक.



I. a.

I. b.

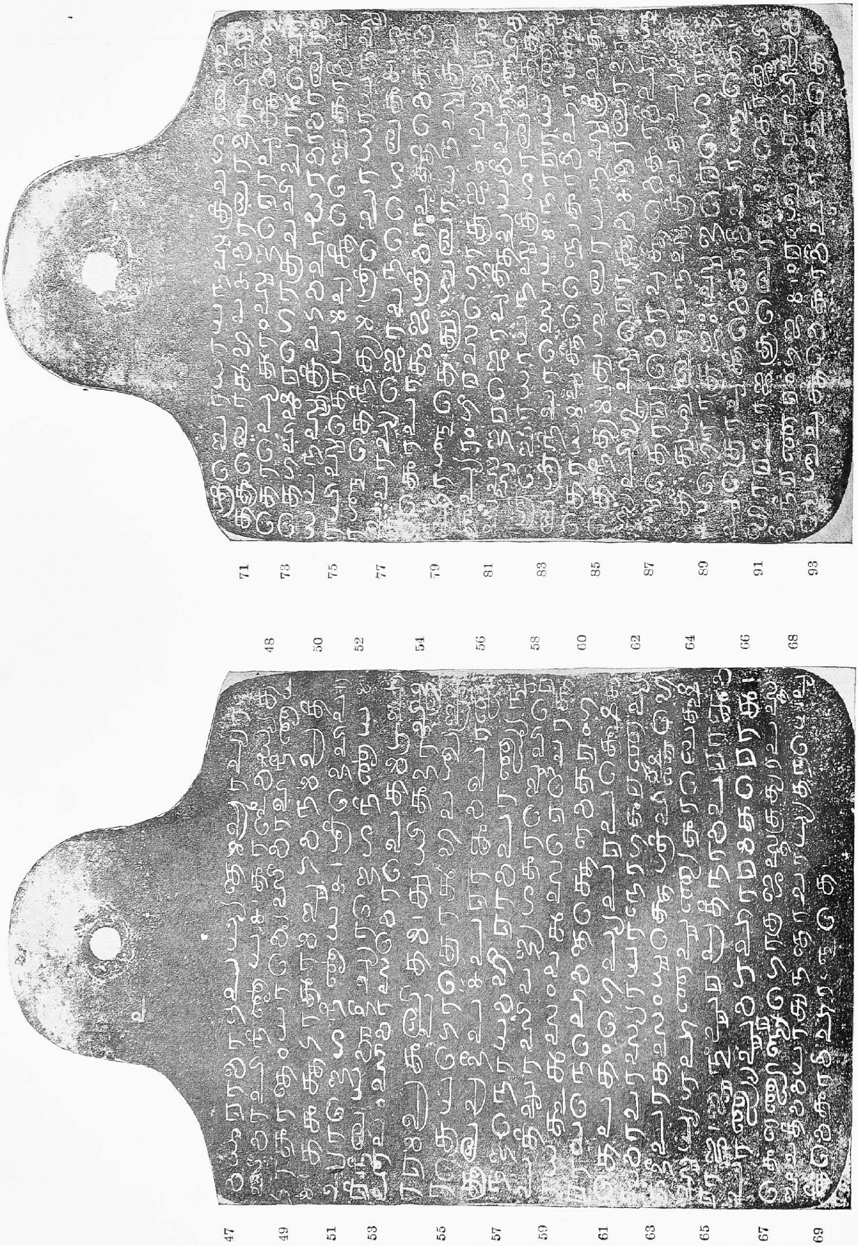
T. A. GOPINATHA RAO

SCALE 0.8

HALF-TONE BY M. E. PRESS

II b.

II a.



T. A. GOPINATHA RAO

SCALE 0.8

HALF-TONE BY M. E. PRESS

39. न्देव[31] पालनं कुरु पावनम् ।[। ९*][32] इति वि

40. ज्ञापितो रा[जा*]सामान्यस्सपुरो-[33]

41. हितः । दत्तक्षीरार्जजुनपुरम्[34] श्रीम-

42. ल्लीनाम[35] संन्त्रिके ।[। १०*][36] देशे पाण्ड्य-

43. महीपालैस्त्वदीयैः पाल-

44. नं कुरु ।[। ११*][37] जगति पराक्रमपाण्ड्य-

45. पुरन्नाम्ना चक्रे[38] क्षीरार्ज्जुनग्रा[39]

46. (ा)मम् । श्रीमल्लिकाख्यदेशे त्वक

47. रं कृत्वा विप्रमुख्येभ्य[ः] ।[। १२*][40]

Second Plate: First Side.

48. मधुरामार्गप[र्य्य]न्तम् प्राच्याम्

49. सीमाविनिर्ण्णयः । काळीमद्धचत-

50. टाकान्तं याम्ये सीमाविनीण्ण[य]ः ।[। १३*][41]

51. त(त्)त्तटाकाम्बुगमनम् प्रति[42]

52. च्यान्देशनीण्णयः[43] श्रीदेविवा-

53. रिनील[44] यमुदीच्यान्देशानिर्ण्णयः ।[। १४*][45]

54. एवं सीमासमो पेतमग्रहा-[46]

55. रं प्रकल्पितम् [१५*][47] अथि[48] [49]कदाचिदा-[50]

56. त्रेयगोत्रोत्[51]भवश्चन्द्र-

57. कुलप्रदीपः पराक्रमपा[ण्ड्य]-

58. नन्दनोयमभिरामपाण्ड्यनृ-

59. पतिर्व्वासिवन्द्यशकाब्दे विरो-[52]

---

31. The secondary *e* of दे॑व in the previous line.

32. Metre श्लोक.

33. Read सामान्य०.

34. Read ०ज्र्जुन०.

35. Read संज्ञके.

36. Metre श्लोक.

37. Metre श्लोक. This is a half verse.

38. Read चक्रे.

39. The secondary *a* of ग्रा is in the next line.

40. Metre, irregular, resembling आर्या.

41. Read ०विनिर्ण्ण०. Metre श्लोक.

42. Read प्रतीच्यां.

43. Read निर्ण्णयः.

44. Read ०निलय०.

45. Metre श्लोक.

46. The secondary *a* of हा is in the previous line.

47. A half श्लोक.

48, Read अथ

49. The letters ०चिदा० are engraved over ०ते०.

50. The secondary *a* of the letter दा is in the next line.

51. Read ०द्भव०.

52. The secondary *a* of the letter रो is in the next line.

60. धक्कत्संवत्सरे चोत्त-
61. रायने[53] हेमन्तर्त्तौ मकरं ग-
62. ते पतंगेप्यपरपक्षे(त्)
63. त्वमावास्यायां नागकरणव्य
64. तदीपात[54]संयुक्ते श्रीविष्णुभे
65 सुर्य्ये[55]ग्रहणपुण्यकाले क्षी-
66. राजुनु[56]पुरप्रातिनामपराक्रम-
67. पाण्ड्यपुरमग्रहा[57]रमकरोत्-[58]
68. कौण्डिन्यगोत्रजस्तत्रत्यापस्त [59]
69. म्बी च तिम्मय[:*](ा)[।*] अनन्ताचा[र्य्ये]तनये[60] वृ-
70. त्तिमेकामिहाश्नुते ।[। १६ *][61]

Second Plate: Second Side.

71. श्रीबोधायनसूत्री च शालाव
72. तकुलोत्भवः । मालाद्यायिसु-
73. तोप्येकां सुन्दरो वृत्तिमश्नु-
74. ते ।[। १७*][62] गविष्ठरगोत्र च [63]विद्वान् बो-
75. ध[ा*]यनसूत्री वटमहद्धामा मालादा-[64]
76. यिसुतोयम् वृत्तिञ्चैकामिहा-[65]
77. श्नुते नित्यम् ।[। १८*][66] श्रीबोधायनसू-
78. [त्री*] च वाच्यजो वनशैलकः । श-
79. टकोपात्मज[67]श्रीमा[न्*] वृत्तिमेकामि-
80. हाश्नुते ।[। १९*][68] आश्वलायनसुत्री च-[69]
81. कप्यांगीरसगोत्रजः । सुन्दरां-
82. स स्सुन्दरजो वृत्तिद्वयमिहाश्नुते ।[। २०*][70]

---

53. Read ॰त्तरायणे.
54. Read व्यतीपात॰.
55. Read सूर्य॰.
56. Read ॰र्जुन॰.
57. र of पुर is engraved below the line.
58. Prose passage begins from अधि in line 55 and end here.
59. Read ॰स्तम्बी॰.
60. Read ॰तनयो.
61. Metre श्लोक.
62. Metre श्लोक.
63. Read ॰गोत्री॰.
64. The secondary *a* of दा is in the next line.
65. The secondary *a* of हा is in the next line.
66. Metre irregular: resembles आर्या.
67. Read शठको पात्मजः.
68. Metre श्लोक.
69. Read सूत्री.
70. Metre श्लोक. The vertical line is at the beginning of the next line.

83. श्रीबोधायनसुत्री[71] शाल[ा*]वतकु-
84. ल श्रीनिवासोयम् । नारायणसु-
85. तोयम् वृत्तिञ्चैकामिहा[श्नु]-
86. ते नित्यम् ।[। २१*][72] अ[ा*]श्वलायनसुत्रीच[73] का-
87. श्यपी भूसुरोत्तमः । मालादा[यि]
88. [सु]तो रामो वृत्तिमेकामिहाश्नु-
89. ते ।[। २२*][74] [आ]श्वलायनसूत्री च कण्यं[ा*] गिर-
90. सगो(ा)त्रजः । सुन्दरेशो नन्द-
91. पुत्रो वृत्तिमेकामिहाश्नुते ।[। २३*][75]
92. भारद्वाजकुलोत्भूतो जयि[76]
93. मिनरिणरंगजः । ईश्वरो विप्र[मु]-
94. ख्यश्च वृत्तिमेकामिहाश्नुते ।[। २४*][77]

Third Plate: First Side.

95. आश्वलायनसूत्री च हरितान्व-[78]
96. यसम्भवः । [79]अनतात्मजरंगेशो[80]
97. वृत्तिद्वयमिहाश्नुते ।[। २५*][81] आश्वलाय-
98. नसूत्री च विश्वामित्रकुलोत्भवः
99. नारायणः कृष्णसुतो वृत्ति-
100. [82]मेकामिहाश्नुते । [। २६*][83] आश्वलायन
101. सूत्री च काश्यपी तिम्मयात्मजः ।
102. अन्नमरस इति श्रीमान्वृत्तिद्वयमिहा[84]
103. श्नुते । [। २७*][85] कौण्डिन्न्यगोत्रजः
104. स्तत्रत्यापरस्तम्बी[86]प्यनन्तय [:।] ति-
105. म्मयार्य्यसुतो विद्वान्वृत्तिमे

71. Read ०सूत्री
72. Metre आर्या.
73. Read ०सूत्री०.
74. Metre श्लोक.
75. Metre श्लोक.
76. Read जैमिनी०.
77. Metre श्लोक.
78. The letter न्व looks like श्व.
79. Read अनन्ता०.
80. The secondary *a* of शो is in the next line.
81. Metre श्लोक
82. The secondary *e* of मे is in the previous line.
83. Metre श्लोक.
84. The secondary *a* of हा s in the next line.
85. Metre श्लोक.
86. Read ०ब्यप्य०.

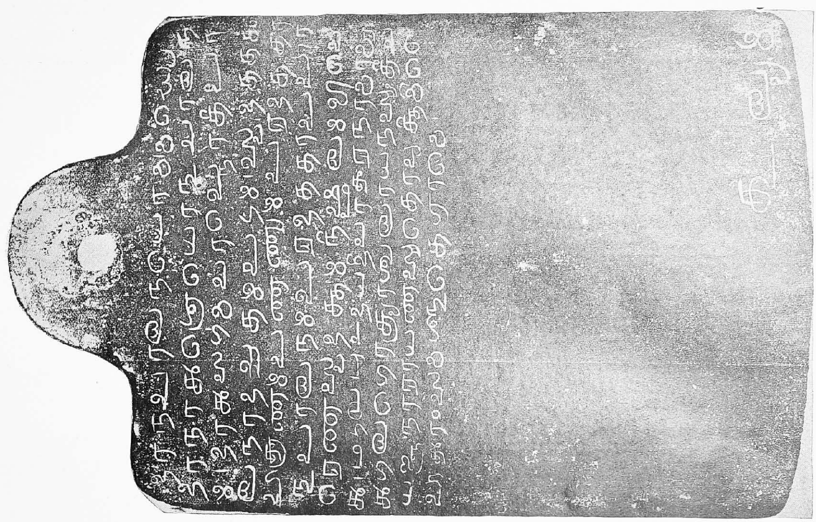
106. कामिहाश्नुते ।[। २८*][87] काश्यपान्व[य]-
107. सम्भूतः श्रीकात्यायनसूत्रवान् ।[88]
108. नागयात्मजनृसय्यो वृत्तिमेका-
109. मिहाश्नुते ।[। २९*][89] कौण्डिन्न्यान्न्वय-
110. सञ्जातः निबोधायनसूत्रवान् ।
111. कुलशेखरः[90]पत्मजोसौ वृ
112. त्तिमेकामिहाश्नुते[91] ।[। ३०*] आ[श्व]ला-[92]
113. यनसूत्री च कश्यपस्य च गोत्र-
114. जः । वृत्तिमेकां वनाद्रीशपुत्रो-
115. नारायणा[93]श्नते ।[। ३१*][94] आश्वलायन-
116. सूत्रि च[95] गामगायनगोत्रजः । सौ-[96]
117. म्यपुत्रो वेंकटेशो वृत्ति
118. द्वयम् [97] हाश्नुते[98] ।[। ३२*]

Third Plate : Second Side.

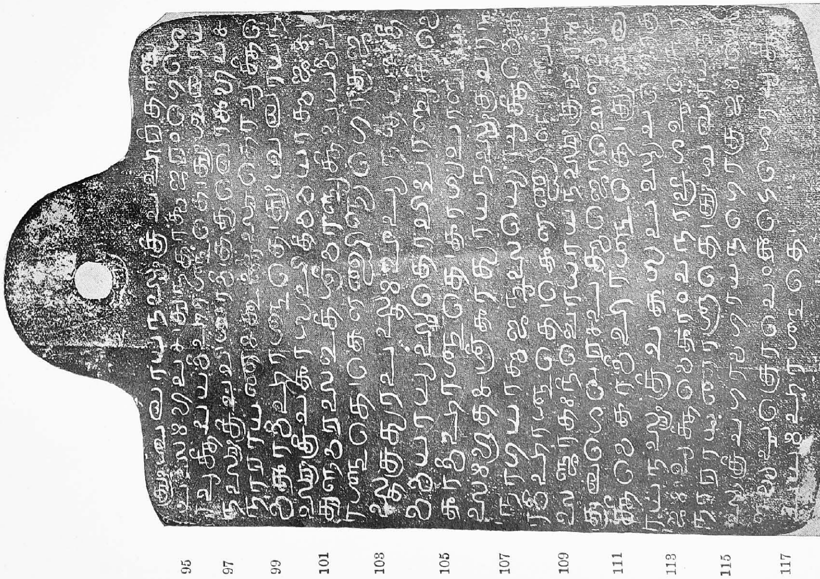
119. दानपालनयोर्म्मध्ये
120. दानात् श्रेयोनुपालन-
121. म् । दा[ना*]त् सर्गम[99]वाप्नोति पा-
122. लनादच्च[100]तम् पटम्[101] ।[। ३३*] स्वदत्त[ा*]त्
123. द्वि[102] क्रणम् पण्ण्यम्[103] परदत्ता-
124. नुपालनम् [।*] परदत्तापहा-
125. रेण स्वदत्तम् निष्फलम् भवे-
126. त्[104] ।[। ३४*] मङ्गप्पु ।[। ॥][105] उदयदिवाकरनामा मु-

87. Metre श्लोक.
88. The vertical line inserted here is in the beginning of the next line.
89. Metre श्लोक.
90. Read पद्म०.
91. Metre श्लोक.
92. The secondary *a* of ला is at the beginning of the next line.
93. Read ०णोश्नुते.
94. Metre श्लोक.
95. Read सूत्री च.
96. The secondary *au* of सौ is in the next line.
97. Read ०मिहा०.
98. Metre श्लोक.
99. Read स्वर्ग०.
100. Read ०दच्यु०.
101. Read पदम्. Metre श्लोक.
102. Read ०गुणम्.
'03. Read पुण्यम्.
104. Metre श्लोक.
105. Written in Tamil characters.

III. b.



III. a.



T. A. GOPINATHA RAO

SCALE 0.8

HALF-TONE BY M. E. PRESS

127. [106] त्गलगोत्र्याश्वलायनसूत्री च [।*]
128. यज्ञनारायण सुतो वृत्तिमिहै[107]-
129. कां समश्नुते ग्रामे[108] ।[। ३९*]
130. तुल्यम्.

Abridged Translation.

May happiness be !

Supreme is this victorious (Râma) in the world, whose wife is Jânaki, who is the lord of the bearer of Jahnu's daughter (Śiva) and of the earth, pure blue in complexion like a cloud, whose lotus-like feet are illuminated by the gems in the diadems of the gods and whose glory is praised by Brahman, Śiva and Indra.

May that able Pâṇḍya king by whom even the clouds were imprisoned, by whom the two fish were set on the holy Mêru, and by whom was obtained a half of the golden seat of Indra, be supreme.

Among the Pâṇḍyas, there ruled over the earth (the king) Abhirâma Pâṇḍya, vanquisher of his foes by the prowess of his stalwart arms, ([1]) fish-bannered and therefore appearing like the god of love, by whom the appellation, "bearer of wealth," of the earth was rendered significant.

From that king Abhirâma Pâṇḍya was born Parâkrâma-Pâṇḍya, of unique fame in the lunar race, the embodiment of all the virtues of the Pâṇḍyas.

His son was Abhirâma Pâṇḍya whose great fame spread to the farthest ends of the four quarters of the globe, and by whose munificence, the best *Brâhmaṇas*, and gods, and even enemies became hosts of mendicants.

While, among kings, king Abhirâma Pâṇḍya was ruling the earth, the gods ate oblations in full, the *manes* were always busy with the funeral offerings (made to them), the people were devoted to truth, the rivers were on all days in flood, women were devoted to chastity and trees abounded in good fruits.

Then, at one time :

Summoning all the wise men, the king Abhirâma (said) : "Tell me whether gift or protection is the better."

They said :

"Protection is better in this world, O Pâṇḍya-king, than gift. By gift, one attains heaven, (but) by protection the imperishable (immortal) state."

"Thus all the men versed in the *purâṇas* have declared protection to be supreme. This, O king, is our view. Render thou protection which is purifying."

Being exhorted as follows, in the company of his ministers and priests : "Do thou protect the town of Kshîrârjuna in the country named Śrî-Malli, granted by your ancestors, the Pâṇḍya kings," he made the village of Kshîrârjuna in the counry of Śrî-Malli, known in the world by the name of Parâkrâma-Pâṇḍya-pura, having granted it free of tax to the chief *Brâhmaṇas*.

The road to Madura was fixed as the boundary on the east. The middle tank of Kâḷi was fixed as the boundary on the south. The channel of that tank was fixed as the boundary on the west. The tank of Śrî Dêvi was fixed as the boundary on the north. Thus was the *agrahâra*

106. Read मुद्गल०.

107. The secondary *ai* symbols of है are in this line, and ह is at the beginning of the next line.

108. Metre आया.

([1]) Literally 'club-like arms'.

settled with (these) boundaries. Then at one time, this king Abhirâma Pâṇḍya, son of Parâkrama Pâṇḍya, born of the Atrêya *gôtra*, the light of the lunar race, made into an *agrahâra* this Parâkrâma Pâṇḍya-pura otherwise known as Kshîrârjunapura, in the Śaka year (1474) denoted by (the chronogram) *Vâsivandya*, corresponding to the (cyclic) year Virôdhakrit, in the Uttarâyaṇa, in the *hêmanta-ṛitu*, when the sun was in *capricornus*, in the dark fortnight, on a new-moon day combined with *nâga-karaṇa* and *vyatîpâta*, (when the moon was) in the constellation of Vishṇu's star (Śravaṇa), on the auspicious occasion of a solar eclipse.

(Here follows the distribution of shares) :—

No.	Names of the Donees	Father's Names	Gôtras	Sûtras	Shares
1	Timmayya ...	Anantâchârya ...	Kauṇḍinya ...	Âpastambha ...	1
2	Sundara ...	Mâlâdâyi (²) ...	Sâlâvata ...	Bôdhâyana ...	1
3	Vaṭamahaddhâmâ (³) ...	Mâlâdâyi ...	Gavishṭra ...	Do. ...	1
4	Sundarâmsa (⁴) ...	Sundara ...	Kapyâṅgîrasa...	Âśvalâyana ...	2
5	Vanaśailaka ...	Śaṭhakôpa ...	Vâchya ...	Bôdhâyana ...	1
6	Śrînivâsa ...	Nârâyaṇa ...	Śâlâvata ...	Do. ...	1
7	Râma ...	Mâlâdâyi ...	Kâśyapa ...	Âśvalâyana ...	1
8	Sundarêsâ ...	Nanda ...	Kapyâṅgîrasa...	Do. ...	1
9	Îśvara ...	Raṇaraṅga ...	Bhâradvâja ...	Jaimini ...	1
10	Raṅgêśa ...	Ananta ...	Harita ...	Âśvalâyana ...	2
11	Nârâyaṇa ...	Krishṇa ...	Viśvâmitra ...	Do. ...	1
12	Annamarasa ...	Timmaya ...	Kâśyapa ...	Do. ...	2
13	Anantaya ...	Timmayârya ...	Kauṇḍinya ...	Âpastambha ...	1
14	Nṛisayya ...	Nâgaya ...	Kâśyapa ...	Kâtyâyaṇa ...	1
15	Kulaśêkhara ...	Padma ...	Kauṇḍinya ...	Ni-Bôdhâyana(⁵)	1
16	Nârâyaṇa ...	Vanâdrîśa ...	Kâśyapa ...	Âśvalâyana ...	1
17	Vêṅkaṭêśa ...	Saumya ...	Gâmagâyana ...	Do. ...	2
18	Udayadivâkara ...	Yajñanârâyaṇa ...	Mudgala ...	Do. ...	1
			Total number of shares ...		22

Here follow the usual imprecatory verses and the word *tulyam* at the end of the plate.

(²) Malâdâyi is the same as Tirumâlaiyâṇḍâṉ, a surname of Periyâḻvâr.

(³) This is the Sanskrit rendering of the Tamil name Vaḍaperuṅ = kôyil = uḍaiyâṉ, the name of the deity a Śrivilliputtûr.

(⁴) This is the Sanskrit equivalent of Sundarattôḷuḍaiyân, the name of the god of Aḻagarkôyil.

(⁵) Apparently *bôdhâyana*, but the syllable *ni* is necessary for the metre.

NO. X. THE TENKAŚI GOPURAM INSCRIPTION OF THE CORONATION OF VIRA PAṆDYA.

This inscription consisting of five verses is engraved on the door-post on the north side of the ruined *gopura* in front of the Viśvanâthasvâmin temple at Teṉkâśi. The first verse says that **Abhirâma** crowned himself under the name of **Vira Pâṇḍya.** The second verse is what is called *kuḍai-maṅgalam* in Tamiḻ literature ; it is the praise of the king's umbrella. The third is *vâḷ-maṅgalam*, the praise of the king's sword. The fourth verse gives the date of the coronation of the king as the **Kali** year **4689**. The last verse gives us the name of the poet who composed these verses ; he was Kaliyaṉ-kavirâyaṉ of Kâśi (Teṉkâśi). The king mentioned in this record is Varatuṅgarâma. See Ext. 25. in the General Introduction.

Mr. Kṛishṇa Śâstri misreading the last verse, states that the king Abhirâma granted the three villages Āṇamaṅgalam, Kuḍaimaṅgalam and Vâṇamaṅgalam to Kâśikkaliyaṉ Kavirâyaṉ. From a study of Tolkâppiyam, Poruḷ-adigâram, Puṟattiṇaiyiyal, Sûtra 68 and the commentary thereon, it will become quite patent to any one that these are not the names of villages, as Mr. Śâstri has taken them to be, but praises of the day of coronation, the umbrella and the sword of the king. Again the name of the person whom Mr. Sâstri has taken to be the donee is not Kâśikkaliyaṉ Kavirâyaṉ ; it is a compound meaning Kaliyaṉ, a poet of Kâśi (Teṉkâśi).

Text (1)

1. சீர்கொண்ட செங்கமலை-
2. வாழத்திரையாடைப்-
3. பார்கொண்ட வாள்-
4. வீரபாண்டிய னென்-
5. றேர்கொண்ட கானுலா-
6. மாலைக்கனக மகுடம்
7. புனைந்தான் மானவேலா-
8. னபிராமன் உ [|| 1*] சேனுலவு-
9. வெண்டிங்கட் செல்வ-
10. னெனத்தண்ணொன்று நீணில-
11. மோரேழுநிழற்றுமே பேணி-
12. வந்து பூவேந்த ரேத்தும்
13. புகழ் வீரபாண்டியனங்-
14. கோவேந்தன் கொற்றக்குடை [|| 2*]
15. பற்றலர் மண் கொள்ளும்
16. பணிந்தார்க்கரசளிக்கு-
17. ங்கொற்ற முயர்க்கும் வில்-
18. லவனை வென்றுகொண்ட
19. வீரமாறன் செழியன் வல்ல-
20. மெறிந்தானெந்து வாள் உ [|| 3*]

(1) From inked impressions.

21. நண்புற்றெதிர்ந்த கலி நாலாயிரத்தறு நூற்-
22. றெண்பத்தொன்பானிலிருங்கடல் சூழ்மண்-
23. பெற்று மின்னு மகுடம் புனைந்தான் வேல்-
24. வீரமாறனென மன்னவர் கோமானபிராமன் [|| 4*]
25. கற்றுணர்ந்தோன் காசிக்கலியன் கவிராயன்
26. மற்றடந்தோள் வேல்வீரமாறனுக்குச் சொற்-
27. புனைந்தானாண் மங்கலமுநவிற்று குடை-
28. மங்கலமும் வாண்மங்கலமும் வகுத்து [|| 5*] (2)

Translation.

Verse. I. The wielder of the noble spear, **Abhirâma**, wore the superior garland of (forest) flowers and the golden crown under the name of **Vira Pâṇḍya**, who took the ocean-girt earth, in order that the dweller in the red lotus flower (the goddess Lakshmi) of great splendour, might flourish.

V. 2. The victorious umbrella of the king of kings, the famous Vîra Pâṇḍya, who is praised by the kings of this earth who desirously come (for this purpose), casts its cool shade on the seven worlds, like the dear white Moon, who wanders in the sky.

V. 3. The sword borne by the Pâṇḍya, Vîra-Mâṟaṉ, who conquered the **Villavaṉ** (the Chêra) and fought a battle at **Vallam**, would take away the kingdom of his enemies and restore them to those who bow before him.

V. 4. The king of kings, Abhirâma, having got the earth surrounded by the vast sea, wore the resplendent crown, under the name of Vîra Mâṟaṉ, the wielder of the spear, in the auspicious Kali year **four thousand six hundred and eighty-nine.**

V. 5. The learned Kaliyaṉ the poet of Kâśi composed for Vîra Mâṟaṉ of strong and broad shoulders, the *nâṉ-maṅgalam*, the praiseworthy *kuḍai-maṅgalam* and *vâṉ-maṅgalam* separately.

(2). About *nâḷ-maṅgalam, kuḍai-maṅgalam* and *vâḷ-maṅgalam*, see Tolkâppiyam, Poruḷadigâram, Puṟattiṇai-yiyal, sûtra 68;

"*Kuḍaiyum vâḷum nâḷ-kôḷaṉṟi* ... ... " is the sûtra: the commentary on this gives much valuable information. Also compare Puṟapporuḷ-Veṇbâmâlai, Vañjippaḍalam, sûtras 3-4 and their illustrative verses. Metre of verses 1-5, வெண்பா.

[No. XI.

NO. XI. DALAVÂY AGRAHÂRAM PLATES OF VARATUṆGARÂMA PÂṆDYA, ŚAKA SAMVAT 1504.

This set of copper plates as also others belong to one Anantâchârya of the Daḷavây-agrahâram street, Madura, and they were kindly secured for me by Mr. Kuppa Rao of Dâḍikkombu. From the excellent impressions prepared under the supervision of my friend Mr. M. K. Nârâyaṇasâmi Ayyar, B.A., B.L., High Court Vakil, Madras, I now edit them.

In this set of copper plates the legendary genealogy is first begun as usual. Pâṇḍya was the first of the race of kings who went by that name; he engraved the *makara-dhvaja*, which became the family banner in later times, on the mount Mêru. Malayadhvaja is next mentioned; for his sake, Gaṅga (the Ganges) flowed near Vṛishâchala (Aḻagarmalai near Madura). In this lineage was born Sundara Pâṇḍya, who took the crowns of the Chêra and Chôḷa and covered the temple (of Raṅganâtha) at Śrîraṅgam with gold. To this line belonged Ugra. He broke the crown of Indra. Thus far the legendary history. It might be observed that even the historical king Jaṭâvarman Sundara Pâṇḍya whose inscription recording the fact of his having covered with gold the central shrine of the Raṅganâtha temple at Srîraṅgam is engraved in the temple, has become a legendary personality at the time of this record. It is also curious that Ugra the earliest Pâṇḍya is mentioned after Sundara Pâṇḍya.

In the regular pedigree of the later Pâṇḍyas the first to be mentioned is Śrîvallabha who saw the '*tâmra rêkha*' in the sea. The next is Abhirâma Pâṇḍya. His son was Parâkrâma Pâṇḍya. This latter had two sons, Guṇarâma and Varatuṅgarâma. The latter is reputed to have made several *dânas* and made gifts to a number of temples.

On Wednesday, the Chaturdaśi of the dark half of the month Mâgha in the year Chitrabhânu, **Śaka 1504**, expressed by the chronogram **'bhanurmanya,'** the king **Varatungarama** granted, in the presence of the god Vâmadêva, in the temple of Karamarddêśvara, the village of Muruganêri, to Chandraśêkhara, son of Chokkappa Paṇḍita, a medical doctor.

The names of places mentioned in the inscription are, Muruganêri, Śeṅguḷam, Naḍayanêri, Gôpînâthagiri and Śalâlappaṭṭi, and Śeṅguḍinâḍu. Naḍayanêri and Seṅguḷam are in the Śrîvilliputtûr Tâlûka of the Tinnevelly district. The other places are not identifiable.

Text.[1]

First Plate: Second Side.

1. हरि: ओम् [॥*] शुभमस्तु [॥*] गोपाये-
2. दनिशाङ्गगान्ति कुहनापोत्री प-
3. वित्रीकृतब्रह्माण्डम्[2] प्रळयो[3]
4. र्मिघोषगुरुभिर्घोणा[4]-
5. रवैर्घुर्घुरै: । यद्-
6. ष्ट्रांकुर[5] कोटिगाढघटनानि-
7. ष्कम्पनित्यास्थिति ब्रह्मस्तम्ब-

1. From impressions supplied by Mr. M. K. Narayanasami Ayyar, B.A., B.L.
2. Read ब्रह्माण्डं.
3. The third member of यो is at the beginning of the next line.
4. Read प्रळनोर्मिघोषगुरुभिर्घोणारवै०.
5. Read ०ष्ट्राङ्कुर०.

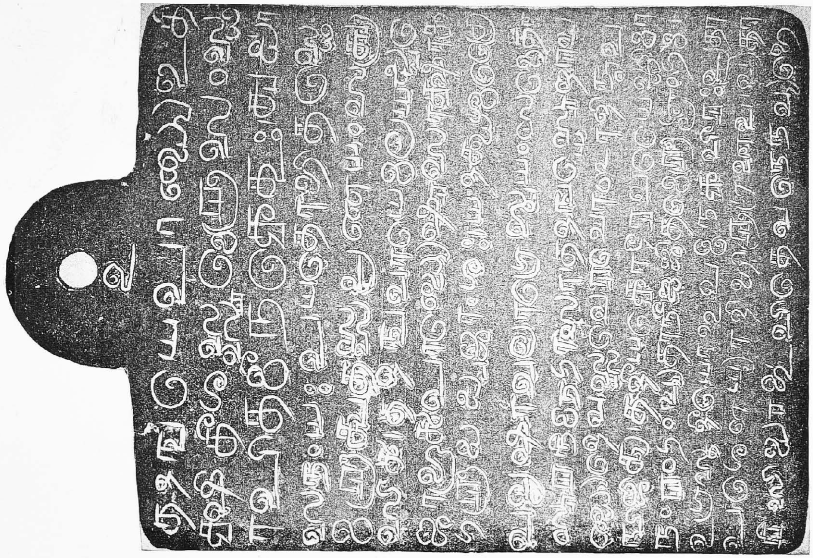
8. मसौ दसौ भगवती मस्ते-
9. व[6] विश्वम्भरा[7] ।[।१*][7a] श्रियः पतिः पा-
10. तुवराहमूर्त्ती [:*] श्रियन्द्विती-
11. यामिव मेदिनीन्ताम् । निजांकमा[8]-
12. रोप्य तया प्रसन्न[:*] श्रियं
13. समग्रा[9] मनिशन्ददन्नः [।। २*][10] हरे-
14. र्लीला[11] वराहस्य दंष्ट्रा-
15. दण्डस्स पातु नः । हेमा-
16. द्रिकलशा यत्र धात्रीश्छ-[12]
17. त्रश्रियन्दधौ ।[। ३*] कल्याणाया-
18. स्तु तद्धाम प्रत्यूहतिमिराप-
19. हम् । यदनुग्रहभाजेदं हरि-
20. णा रक्ष्यते जगत् ।[। ४*][13] अस्ति प्रश-
21. स्तो भुवने शशीति राजा द्वि-
22. जानामपि चौषधीनाम् [।*]
23. जीवन्ति जीवप्रमुखामराद्या-
24. स्सुधामगाद्यस्य करप्रभा-
25. वात् ।[। ५*] (तदन्वते पा)-

Second Plate : First Side.

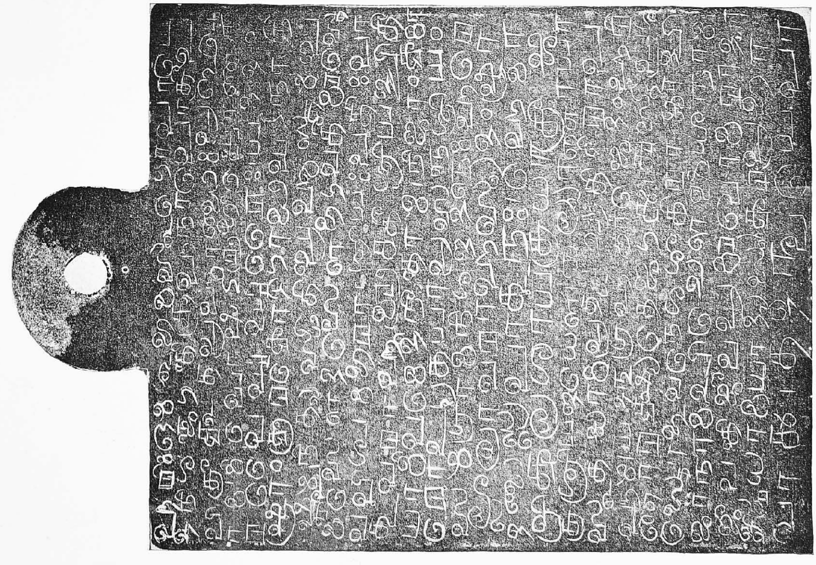
26. तदन्वये पाण्ड्य इति
27. क्षितीशस्सुमेरुसंस्था-[14]
28. पितमीनकेतुः । अर्द्धा-
29. सनं[15]यः पयतो[16]भितस्थे
30. मरुत्वतस्सप्रणयं स आ-
31. सीत् ।[। ६*] तदन्ववाये मलयध्व-

6. Read मुस्तेव.
7. Read विश्वंभरा.
7a. Metre शार्दूलविक्रीडितम्.
8. Read निजाङ्कमा०.
9. Read समग्रा०.
10. Metre उपेन्द्रवज्रा.
11. Read हरेर्लीला०.
12. Read ०च्छत्र०.
13. Metre of v. v. 3-4. अनुष्टुप्.
14. The secondary *a* of स्था is at the biginning of the next line.
15. Read अर्धासनं.
16. Read प्रयतो०.

II. a.



I. b.

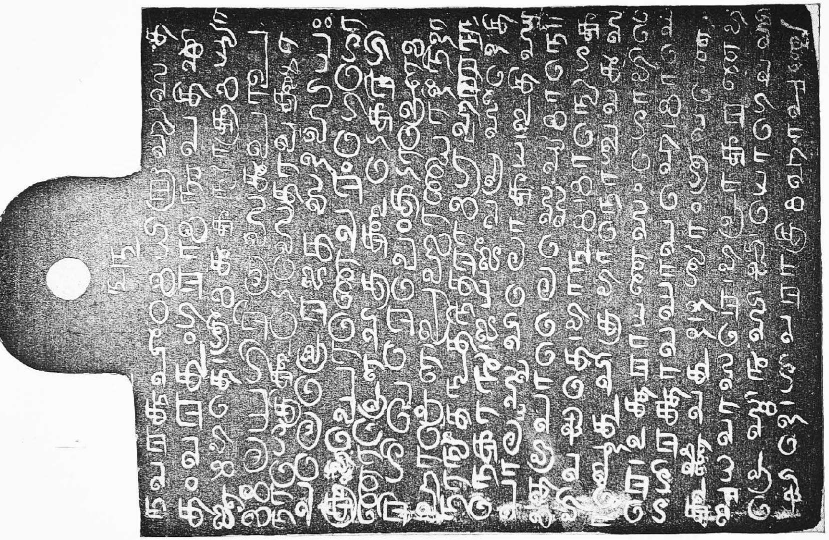


T. . GOPINATHA RAO

SCALE O 6

HALF-TONE BY M. E. PRESS

III. *a.*



SCALE O.6

II. *b.*

T. A. GOPINATHA RAO

HALF-TONE BY M. E. PRESS

32. जो[17]भूत् पाण्ड्येषु साक्षात्[18]
33. गरुडध्द्बजांशः ।[19] यदत्र्थमत्रै[20]-
34. व वृषाचलाग्रे स्वयं समेता
35. सुरनिम्नगा सा ।[। ७*]तदन्वये[21]सुन्दरपा-
36. ण्ड्यदेवस्स चेरचोळादिनृपा-
37. न्विजित्य । तदीयकोटीरचयैर्व्विमा-[22]
38. नं रंगं[23]व्यतानीज्जितमेरुशृंगम्[24] ।[। ८*]
39. उग्रस्तदीयो भुवनैकवीरः प्रता-
40. तशौर्य्यादिभिरुग्र[24a] एव । व्यता-
41. रि सिन्धुर्भुवि तेवनेन व्यभे-

Second Plate: Second Side.

42. दि चेन्द्रम मकुटश्च[25] येज ।[। ९*] श्रीवल्लभो[26]-
43. नाम भुजापदानाछश्री[27] वल्लभः पाण्ड्य-
44. कुलावतंसः [।*] महाम्बुधै शेष-
45. फणोपनीता व्यलोकि येनादिम-
46. तामम्रेखा[28] ।[। १०*] तदन्वये सावभिरा-
47. मपाण्ड्यः पयोनिधाविन्दुरिवावि-
48. रासीत् । येनावनी सागरमेखला या
49. राजन्वती राजकुलाकुलापि ।[। ११*][29] विक्रमा-
50. र्ज्जितभूचक्रस्त्रिविक्रमपराक्रमः । श्री-
51. पराक्रमपाण्ड्यस्तु तस्माच्चक्रे जनि[30]
52. क्रमात् ।[। १२*][31] तस्यात्मजोभूत्गुणरामना[32]-
53. मा गुणेन राम[:*]स्वगुणाभिरामः [।*]

17. Read मलयध्वजोभूत् second and the third member of जो are at the beginning of this line.

18. Read द्रुरुड०.

19. Read ध्वजांशः.

20. Read यदर्थ०.

21. The consonant *y* of ye is engraved below.

22. Read रङ्ग०.

23. Read ०यैर्विमान०.

24. Read शृङ्गम.

24a. Read ०पशौर्यां०.

25. Read ०न्द्रं मकुटं च.

26. The third member of भो is at beginning of the next line.

27. Read ०च्छ्री०.

28. Read ०ताम्ररेखा.

29. Metre vv. 5–11, उपजातिः.

30. The anusvara is at the beginning of the next line.

31. Metre अनुष्टुप्.

32. The secondary *a* symbol of ना is at the beginning of the next line.

54. दानैर्विनिर्ज्जित्य नृगादिकर्ण्णौ श्चकार
55. यश्चाधिकमग्रहारान् ।[। १३*] तस्यानुजो भू-
56. द्रूरतुंग[33] रामः प्राज्ञेषु साक्षा-
57. द्रूरतुंगराम[34]:[।*] सत्यवृताभ्याम्[35]भुवि
58. धर्म्मराजः कविप्रबन्धेष्वपि भो-
59. जराजः ।[। १८*] राजाधिराजो भुवनैकरा-
60. जश्च[36] तुर्द्दिगन्तावनतावनताविराजः । गुणे-
61. नरामोपि वलेन[37]रामः प्रजृ[38]-
62. म्भतेसौ वरतुंग[39]रामः ।[। १९*][40] करिरत्न-
63. नामनगरे नगावृते करमर्द्दना[41]-
64. थमणिसत्म[42]भासुरे ।

Third Plate: First Side.

65. नवरत्नपीठमधिरुह्य सन्त-
66. तं वरतुंगराम[43]नृपतिर्व्वि[44]-
67. जृम्भते ।[। १६*][45] श्रीमत्कन्याकुलमां[य्या[46]]-
68. ममलयगिरिलसत् पाप-
69. नाशे त्रिकूटे सतावुक्षो-
70. चलेन्द्रे रजतद्सि यः
71. कुंभघोणे च रंगे । शो-
72. णाद्रौ चित्रकूटे करिगि-
73. रिशिखरे वेंकटा[47]द्रौ म-
74. हाद्रौ(।) ब्रह्माण्डदानि दा-
75. नान्यतनुत नितरामग्रहारान-
76. नेकान् ।[। १७*] जय जीव प्रर्मादति

33. Read ०द्रूरतुङ्गरामः.
34. Do.
35. Read सत्यव्रताभ्यां.
36. Read ०र्दिगन्ता०.
37. Read बलेन.
38. Read प्रजृम्भते.
39. Read ०तुङ्ग०.
40. Metre, of vv. 13–15, उपजातिः.
41. Read करमर्दना०.
42. Read सद्म.
43. Read ०तुङ्ग०.
44. Read नृपतिर्वि०.
45. Metre, मञ्जुभाषिणी.
46. Read कन्यकुमार्यां मलय०.
47. Read वेङ्कटाद्रौ.
48. Metre, स्रग्धरा.

77. पालयस्व[49] विलोकय । इति सा-

78. मन्तभूपालै स्सेव्यमानो

79 हि वर्द्धते ।[। १८*][50] भानुर्म्मान्ये[51] शाका-[52]

80. ब्दे तु चित्रभानोश्च वत्स-

81. रे । उत्तरानणसंज्ञाभि-

82. शैशि रत्तविघापहे[53]।[। १९*] माघे-

83. कृष्णचतुर्द्द[54]श्यां श्रवणे

84. बुधवासरे । भद्राकरणभ-

85. द्रे स्मिन् सिद्धियोगे च सि-

86. द्धिदे ।[। २०*] शिवरात्रिमहापुण्य-

Third Plate: Second Side.

87. काले पुण्य विवर्द्धने[55] । करीन्द्र

88. नगरेरम्ये करमर्द्द[56]निवासिनः [।। २१*]

89. वामदेवस्य देवस्य मुखलिंग-[57]

90. स्य सान्निधौ श्रीमत्काश्यप

91. गोत्राय श्रीबोधायनसूत्रिणे[58] ।[। २२*]

92. यजुश्शाखावते वेद्य-

93. शास्त्रतत्वार्त्थ[59] वेदिने । पण्डि-

94. त्तोत्तमचोक्कप्प तनुजाय म-

95. हौजसे ।[। २३*] चन्द्रशेखर ना-

96. म्ने[60] स्म भिषजे भिषजां

97. सते । पाण्ड्यदेशे महारम्ये पु-

98. ण्ये पुण्यविवर्द्धने[61] ।[। २४*] श्रीमच्चेंकु-

99. डिनाडुक्त पुनुक्कोट्टस्य सीम-

---

49. The consonant *ya* in पालय is engraved below the line.

50. Read वर्धते.

51. Read. भानुर्मान्ये.

52. The secondary *a* of का is at the beginning of the next line.

53. Read ०शैशिरर्ता०.

54. Read चतुर्दश्यां.

55. Read विवर्धने.

56. Read करमर्दनिवासिनः.

57. Read ०लिङ्गस्य.

58. The second member *na* of णे begins the next line.

59. Read तत्वार्थ.

60. The letter *mna* of म्ने begins this line.

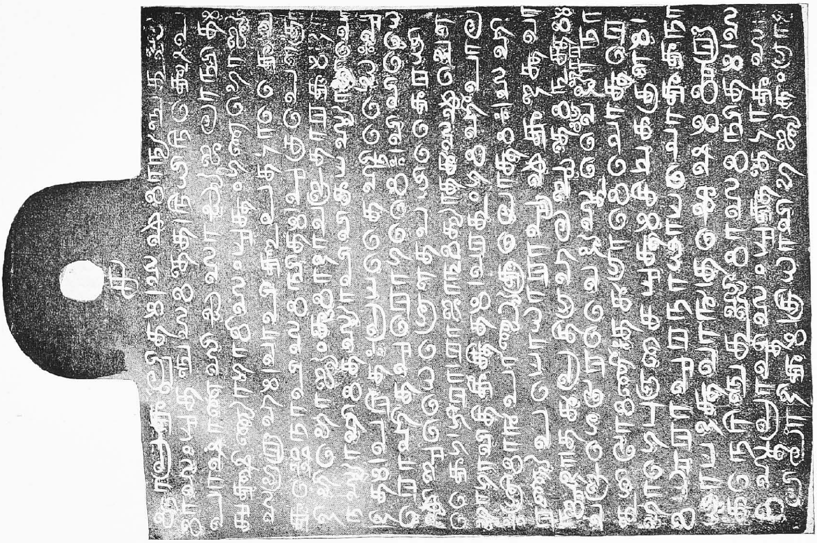
61. Read विवर्धने

100. नी[62] । मुरुकनेरीति विख्यातन्नाम्ना[63]
101. सर्वत्र शोभनम् ।[। २५*] प्राच्यांवै
102. शेंकुळग्रामसीमायाः पश्चिमन्ततः
103. नडयनेरि तटाकस्य सीमाया अभि-[64]
104. चोत्तरम् ।[। २६*] गोपिथनागिरे[65] स्सानोः[66]
105. प्राचीभागे प्रकल्पितम् । शला-
106. लपट्टिमोदकयोर्द्दक्षिणम्[67]
107. परिकीत्तितम्[68] ।[। २७*] एवमेवम्[69] प्रका-
108. रेण चतुस्सीमा समन्वितम् । (वि)
109. वरतुंग[70] महीपालपुरन्ना-
110. म्ना प्रकल्पितम् ।[। २८*] सर्व्वमान्य[71]श्चतुस्सी-
111. मासंयुतञ्च समन्तत [:*] । निधिनिक्षेप-
112. पाषाणसिद्धसाद्धच[72] जलान्वितम् [।। २९*]
113. अक्षिण्यागामि संयुक्तं गणभोज्यं
114. सभूरुहम् । वापीकूपतटाकैश्च
115. कछ्छेनापि[73] समन्वितम् ।[। ३०*] पुत्रपौत्रा-
116. दिभिर्भोज्यं क्रमादाचन्द्रतारकम् । दा-
117. नस्याहि[74] मतस्यापि विक्रयस्यामि[75] चो-
118. दितम् ।[। ३१*] परितः[76] प्रयतै[77] स्निग्धैः पु-
119. रोहित पुरोगमैः । विविधै-
120. र्व्वि[78] बुधै श्रौतपथिकैरथि-[79]
121. कैर्गिगरा ।[। ३२*] राजानुमत्या तत् सर्व्वन्द्वौ-

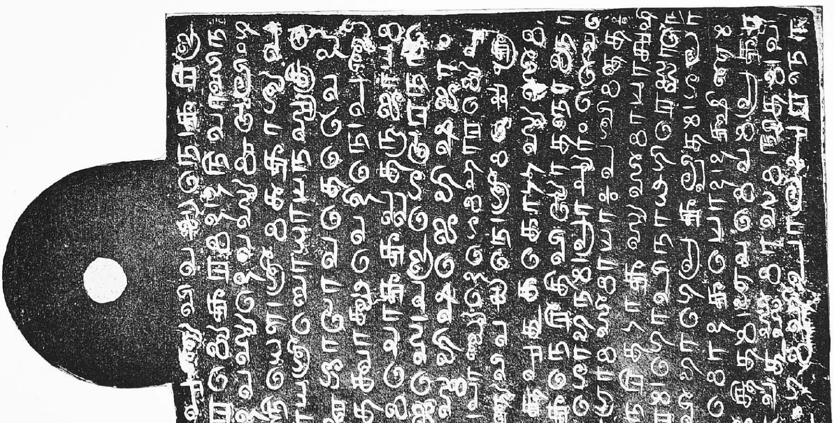
---

62. Read सीमनि.
63. Read विख्यातं नाम्ना.
64. Read अपि॰.
65. Read गोपीनाथ॰.
66. The first two symbols of नों are in this line and secondary *a* symbol and the visarga are in the next line.
67. Read ॰योर्दक्षिणं.
68. Read ॰कीर्तितम्.
69. Read एवमेवं.
70. Read वरतुङ्ग.
71. Read सर्व॰.
72. Read साध्य.
73. Read कच्छेनापि.
74. This letter हि appears to have been corrected into भि which is what is wanted.
75. Read विक्रयापिचोचितम्.
76. Read परीतः
77. Read प्रयतैः.
78. Read ॰र्विबुधैः.
79. Read ॰रधिकैर्गिरा.

IV. a.



III. b.

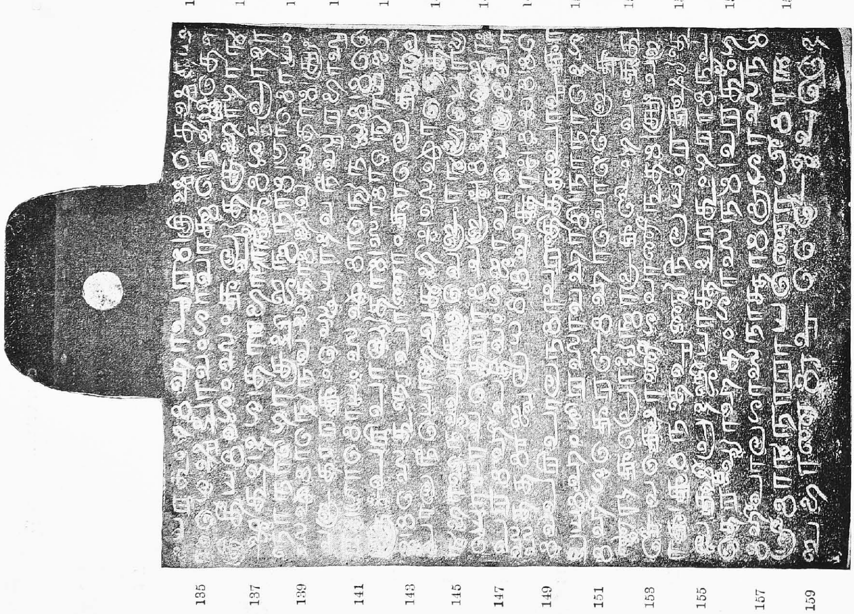


SCALE 0.6

T. A. GOPINATHA RAO

HALF-TONE BY M. E. PRESS

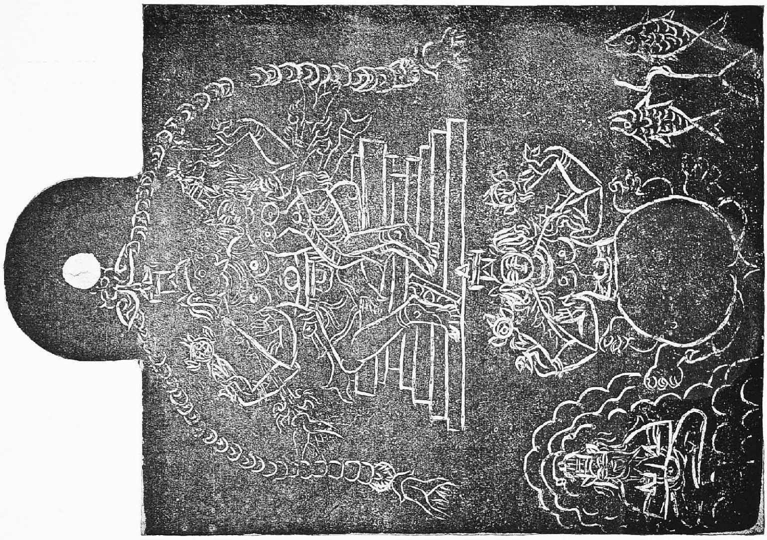
IV. b.



T. A. GOPINATHA RAO

SCALE 0.6

V. a.



HALF-TONE BY M. E. PRESS

122. भागाविति कीर्त्तितम् ।[। ३३*] वरतुंगमहीपालः-[80]
123. श्रीमान् पाण्ड्यकुलोत्तमः ।[। ३४*] सहि-
124. रण्य पयोधारापूर्व्व[81] कन्दत्तवा-
125. न्मुदा । तत् प्रतिग्रहलब्धन्त[मग्रहा[82] र]मनुत्तमम् [।। ३५*]
126. चन्द्रशेखरवैद्यस्तु वैद्याना-
127. न्तु शिखाम[83] णी· [।*] तत्[84] ग्रामेचोत्तरे-
128. भागे पञ्जैयुक्तम[85] शिறक्कुळम् ।[। ३६*]
129. मधुरापुरनाथाय चोक्कना-
130. थाय दत्तवान् । तछ्शे[86] षम् मुरु-
131. [87]गनेरिञ्चतुस्सीमा समन्वितम् ।[। ३७*] स
132. मस्त प्राप्ति संयुक्तन्तटाक स-[88]
133. लिलादिकम् । त्रिधा विभज्य तं ग्रामं[89]

Fourth Plate: Second Side.

134. वरतुंग[90] महापुरम् ।[। ३७*] त्रिषु तेषु तथा[91]
135. शेषुद्भावंशावात्मने स्थितौ [।*]
136. त्रितीयमंशं[92] संकल्प्य[93] तत्र भागान्-
137. छ्शतुर्द्दश[94] ।[। ३८*] ता[न्] भागान् क्रमशः प्रादा-
138. न्नानागोत्रद्विजन्मनाम् । ग्रामो यं
139. सर्व्वमान्येन[95] वर्द्धतामभिवर्द्धताम्[96] ।[। ३९*] आ-
140. चन्द्रतारकं स्थेयादवनीसुर भासु-
141. रः । ग्रामो यं सर्व्वमान्येन[97] धर्म्म-[98]
142. ज्ञैः परिपाल्यताम् ।[। ४०*][99] सामान्यो यन्ध-

80. Read वरतुङ्ग॰. The visarga of पालः is at the beginning of the next line.
81. Read पूर्व्वकं.
82. The letters मग्रहार are engraved below the line.
83. Read शिखामणिः.
84. Read तद्ग्रामे.
85. Read युक्तं
86. Read तच्छेषं.
87. This letter is, in the original, the Tamil consonant क, but for euphony it is transcribed as ग.
88. Immediately following स are two vertical strokes which are unnecessary.
89. The anusvara is at the beginning of the next line.
90. Read वरतुङ्ग.
91. The secondary *a* and anusvara of थां are in the next line.
92. Read तृती॰.
93. Read सङ्कल्प्य.
94. Read भागांश्चतुर्दश.
95. Read वर्धतां.
96. Do.
97. Read सर्व.
98. Read धर्म. The two secondary *ai* symbols of ज्ञैः are in this line and *nh* are in the next line.
99. Metre of vv. 18–40, अनुष्टुप्.

143. र्म्मसेतुनृपाणां[100] काले काले

144. पालनीयो भवत्भिः[101] । सर्व्वानेता[102]-

145. न् भाविनः पात्थिवेन्द्रान्[103] भूयो भू-

146. यो याचते रामचन्द्रः ।[। ४१*][104] मद्वंशजाः

147. परमहीपति वंशजा वा ये भूमिपा-

148. स्सततमुज्वलधर्म्मोचत्ताः[105][।*] मद्धमर्ममे-[106]

149. व परिपालनमाचारन्ति तत् पादुका

150. द्वयमहं शिरसा वहामि ।[। ४२*][107] नानादेश-

151. महीशकेरळ महाचोळेन्द्र क-

152. र्णाटक प्रोद्यन्माद्र कळिंग वंक[108] तु-

153. रुव क्षोणीश वाणीनुतम् । आचन्द्रा-[109]

154. र्क्कमनन्त पुण्यनिलयं रक्ष्यन्तु[110]

155. लक्ष्मी प्रदङ्गीयात्तद्वरतुंगरामनृप-[111]

156. तेरव्याहतं शासनम् ।[। ४३*][112] वरतुंग-[113]

157. महीपालशासनात्ताम्रशासनम् ।

158. श्रीमान् नारायणो धीमान्

159. बभाण मृदुळैः पदैः[।] [।। ४४][114 & 115]

---

100. Read धर्मसेतुनृपाणां.

101. Read भवाद्भिः.

102. Read सर्वा०.

103. Read पार्थि०.

104. Metre शालिनी.

105. Read धर्म.

106. Read मर्द्धर्म. The secondary *e* symbol of मे is in this line and म the next line.

107. Metre, वसन्ततिलकम्.

108. Read काळिङ्ग and वङ्ग.

109. The secondary *a* of न्द्रा is in the next line. Read आचन्द्रार्क.

110. Read रक्षन्तु.

111. Read ०तुङ्ग०.

112. Metre of v. 43, शार्दूलविक्रीडितम्.

113. Read वरतुङ्ग.

114. Metre, अनुष्टुप्.

115. On the first side of the fifth plate are the following figures :—

1. Varahasvami with Lakshmi seated on a pedestal underneath a flower wreath which is secured at the top in the mouth of a mythical lion.
2. Below No. 1, is Vishnu's Kurmavatara (tortoise).
3. On the proper right of No. 2, is the figure of Agastya, the patron saint of the Pandyas, seated under a canopy on the Malaya mountain.
4. On the proper left of No. 2, is the family crest of the Pandyas, consisting of two carps with, between them, a crook fixed in a stand.

ABSTRACT OF CONTENTS

Vv. 1—3. Invocation to Varâhamûrtti.

V. 4. Do. to Parañjôti.

V 5. Praises of Chandra, (the moon).

V. 6. In the lunar race was born a king named Pâṇḍya : He set his *makara-dhvaja* on the mountain Mêru and wrested from Indra one-half of the seat on his throne.

V.7. In this family was born Malayadhvaja. He is considered to be an *amśa* of Vishṇu. For his sake the Gaṅga (Ganges) is said to have flown near the Vṛishâchala mountain.

V.8. In his lineage was born Sundara Pâṇḍya who taking the crown of the Chêra and Chôḷa, covered the *vimâna* of the temple (of Raṅganâtha) at Śrîraṅgam with gold. (1)

V. 9. To this line belonged Ugra. He broke the crown of Indra. (2)

V. 10. A Śrîvallabha is next mentioned as having seen '*tâmra-rêkha*' in the sea.

V. 11. In the family to which this king belonged was born Abhirâma Pâṇḍya.

Vv. 12—18. His son was Parâkrâma Pâṇḍya : his son was Guṇarâma ; he is said to be a good man and is described as having set up a number of *agraharâs*. Guṇarâma's younger brother was **Varatungarâma.** He was ruling the kingdom with **Kariratnanagara** and his capital, in which was the god Karamarddanâthasvâmin. He performed several *dânas* beginning with Brahmâṇḍa, in the following places :—Kanyâkumâri ; Pâpanâśa, in the Malayagiri, Trikûṭa, Sêtu, Vṛishâchala, Rajatasadas, Kumbhaghôṇam, Raṅgam, Śôṇâdri, Chitrakûṭam, Hastigiri and Veṅkaṭâdri. His praises.

Vv. 19—28. On a Wednesday, the Chaturdaśi of the dark fortnight of the month Mâgha of the year Chitrabhânu, in the Uttarâyana, Śaśi-ṛitu, in the Sravaṇa nakshatra, Bhadra-karaṇa and Siddhiyôga, on the auspicious day of Śivarâtri, the king Varatuṅgarâma granted, in the presence of Vâmadêva, represented by a Mukhaliṅga, in the temple of Karamarddanâthasvâmin, to Chandraśêkhara, son of Chokkappa Paṇḍita, of the Kâśyapa gôtra, Bôdhâyana sûtra and Yajuśśâkha, the village of Muruganêri in the Pudukkôṭṭai *sîmai* of the Śeṅguḍi-nâḍu. The donee was a medical doctor. The Śaka year in which this grant was made is 1504, expressed by the chronogram **Bhânurmânya.**

The boundaries of the village granted are :—

On the east, Śeṅguḷam.

On the south, Naḍayanêri.

On the west, Gôpînâthagiri and

On the north, Śalâlapaṭṭi and the Môdaka-sîma (?).

Vv. 29—32. Give the privileges accompanying the grant.

Vv. 33—38. It was granted by the king into two parts. The donee gave away the northern half called Śiṛukuḷam to Chokkanâtha, the god of Madhurâpura. The other half, Muruganêri, was divided into three parts, of which the donee took two for himself and divided the third into 14 shares and granted it to Brâhmaṇas of various gôtras.

Vv. 39.—42. The usual imprecatory verses.

V. 43. Wishes permanency to the grant.

V. 44. Nârâyaṇa was the composer of this śâśana.

(1) This is one of the later Pâṇḍyas and he was called Jaṭavarman Sundara Pâṇḍya, who extended his conquests as far as Cuttack and from the spoils of war covered the central shrine &c., of the Raṅganâthasvâmin temple at Śrîraṅgam with gold. He lived in the 13th century. His inscription recording the covering with gold of the central shrine of the Raṅganâthasvâmin temple is engraved on the east wall of the first *prâkâra* of the same temple and edited by Dr. Hultzsch in *Ep. Ind.* Vol. III, pp. 7—17.

(2) Ugra one of the earliest Pâṇḍyas is mentioned next to Jaṭâvarman Suudra Pâṇḍyas. Compare, " உக்ரன்— றிகிரியெறிந் திந்திரன் போர் சாயமுடிசிந்து சயம்போற்றி " போற்றிக்கலிவெண்பா. *ll.* 37—38.

NO. XII. DALAVAY AGRAHARAM PLATES OF VARATUNGARAMA PAṆDYA, SAKA SAMVAT 1510.

As usual with the copper plates of the later Pâṇḍyas, this one also begins with the legendary geneology, in which the eponym is said to be Pâṇḍya. The *kula-guru* of the family was Agastya. Sundarêśa married the daughter of the Pâṇḍya king and came to Madura and took his abode in the temple with his consort Mînâkshi. To these was born Ugra Pâṇḍya. In the regular historical geneology which follows the legendary one, a Parâkrama Pâṇḍya is said to have been born and to have fought with the king of Kêraḷa. He is also described as the builder of the Viśvanâthasvâmin temple at Dakshiṇa Kâśi. In the Pâṇḍya family was born a king named Abhirâma Parâkrâma Pâṇḍya; his son was Parâkrâma Pâṇḍya who had two sons, Guṇarâma and Varatuṅgarâma *alias* Vîra Pâṇḍya. The latter went by the several names **Abhirâma Sundarvêśa Varatuṅgarâma, Vira Pâṇḍya.** The later Pâṇḍyas all claim to belong to the Âtrêya gôtra because they trace their descent from Atri; Varatuṅgarâma also calls himself an Âtrêya gôtraja. In this document the king is said to have been born in the Pushya nakshatra, whereas in No. XIII, edited below, it is stated that he was born in the Dhanishṭha nakshatra. On the 30th of the month Âshâḍha of the year Sarvadhârin, **Śaka 1510** the king **Vîra Pâṇḍya** granted the village of Śilârippaṭṭi to Gôvinda-bhaṭṭa, son of Udayam-bhaṭṭa.

The king Parâkrâma Pâṇḍya who is said to have fought with the Kêraḷa king and to have built the temple of Viśvanâtha, is Arikêsari Parâkrâma.

The following are the names of places that occur in this inscription :—Silârippaṭṭi, Tiṇaimâr-Pudukkôṭṭai, Nallamâttûr, Vêḷambaṇ-vishayam, Muruganêri, Śeṅguḷam and Narikkuḍi-vishayam. Of these Narikkuḍi appears to be the same as Nadikkuḍi; this and Pudukkôṭṭai and Śeṅguḷam are in the Śrîvilliputtûr tâlûka of the Tinnevelly district. The other places I am not able to identify.

Text. 1

First Plate: First Side.

1. ௳ स्वस्ति श्री÷[1a] [।।*] गण्डप्रोत्[2]गतदा-
2. नवारिविलसत्[3] गन्धप्रवाहागतप्रें-[4]
3. खत् स्वर्द्रुम भृंगझंकृतिमिळत्-[5]
4. गर्ज्जारवोन्मिश्रितै÷ । इक्षवम्-
5. भोधितरंग घोषपटहैरुत्-
6. सारयन् सेविनां विघ्नान्निघ्नतरं
7. क्षणेन विपदां विघ्नेश्वरः पा-

1. From impressions supplied by Mr. M. Narayanasami Ayyar, B.A., B.L., Madras.

1a. The *visarga* symbol in this document is written like the arithmetical symbol for division, thus, ÷.

2. Read ०प्रोद्ग०.

3. Read ०द्गन्ध०.

4. The secondary *e* of प्रे alone is at the end of this line.

5. Read ०भृङ्गझङ्कृतिमिळद्ग०

8. तु वः ।[। १*] लक्ष्मीवल्लभनाभिजन्मनलिनं[7]

9. यस्योचिता जन्मभूस्संकल्पस्सचाराच-

10. रञ्जगदिदं वाणीच साक्षात्त्रयी । आकल्पः कल-

11. शी जटाः कमलिनी बीजावली वल्कलञ्ज्योतिः पु

12. ष्यतु विष्वगाननमिदम् भद्राणि भूयांसि वः ।[। २*] शे-

13. षोरस्थलशायि दारितमहानीलाश्यरश्मिछशवि[8] क्षी-

14. [रो]द प्रतिबिम्बिताम्बरतल श्रीहारि यद्राज-

15. ते । स्वेछशा[9]मात्रविकल्पितत्रिभुवनस्थनो-

16. पसर्गोदयन्तेजस्तद[10]द्युमणीन्दुनेत्रमनिशम्भ-

17. द्राणि पुष्णातुवः ।[। ३*] धत्ते यस्य जटाकलापकलि-

18. तो रेखामयश्चन्द्रमा दुग्धाम्भोधिविरू-

19. ढ विद्रुमवनव्या[11] संगिहंसश्रियम् । पृथ्वीवा-

20. रिहुताशहोतृहिमरु[क्][12] भास्वद्वियन्मारुतस्वा-

21. त्माधीनचरचरास्थितिरसौ शर्व्वश्शिवायास्तु-

22. वः ।[। ४*][13] आदावाद्यस्य पुंसो मुनिरजनिजग-

23. तृकारणन्नाभि पत्मादेत[14] स्मादत्रिनाम त्रिभु-

24. वनमहितञ्ज्योतिराविर्बभूव । जन्म प्रापात्रिने-

25. त्रात्रि पुरहरशिरश्शेखरश्शीतरश्मिस्तेज-

26. स्त्रैलो[15] क्यरक्षाव्यसनिहिमरुचः पाण्ड्य-

27. नामाविरासीत् ।[। ५][16] आस्वादितोत्[17] गर्ण्णमहाम्-

28. बुराशिः पादाग्रविन्यासनिमग्नविन्ध्यः [।*] वा

29. तापिदाहोज्वलजाटराग्निः कुम्भोतृभ-[18]

30. वो यस्य मुनिः पुरोधाः ।[। ६*][19] क्षितितलशिवलो-[20]

31. के गृण्हतायेन पाणिम् भव[ह्]ति तनुजायां

---

6. Read तरङ्ग०.

7. The *anusvara* of नं is at the beginning of the next line.

8. Read ०च्छवि०

9. Read स्वेच्छा०.

10. Read ०तद्द्युमणी०.

11. Read ०सङ्गि०.

12. Read ०हिमरुग्भा०.

13. Metre of vv. 1–4, शार्दूलविक्रीडितम्.

14. Read पद्मा०.

15. The two secondary *e* symbols belonging त्रै are at the end of the last line.

16. Metre स्रग्धरा.

17. Read ०द्गीत०.

18. Read ०द्भव०.

19. Metre इन्द्रवज्रा.

20. The secondary *e* of the letter लो is only half formed.

First Plate : Second Side.

32. पाण्ड्यभूपालकस्य । समजनि कुलमु-
33. च्चैस्सम्पदा चाभिवृध्द्या स जयति शशिमौ-
34. लिस्सौन्दरेशाभिधानः ।[। ७*][21] तस्मादुग्रोजनिष्ट
35. क्षितिपति तिलको दातुमादायमेरोरर्त्थिभ्य[:*]
36. स्वर्ण्णमर्ण्णो निधिजलमनलम्यत्पदाशिष्टपं[22]-
37 कम् । इत्येवं येन सो यं किल निजमकरी मु-
38. द्रया मुद्रितो भूचक्रप्रोत्[23]भिन्नशक्रस्फुर-
39. दुरुमकुटख्यातविक्रान्ति भाजा ।[। ८*][24] ततः क्षिती
40. शा भुवि तत् प्रतापायशस्समुत्सारि[त]या[25]
41. [तु]धानाः । आलंकमाद्रीन्द्रमलंघिताज्ञाः[26] क्र-
42. ताश्वमेधाः कृतिनो भबूवुः ।[। ९*][27] अजनि परा-
43. क्रमपाण्ड्यः पाण्ड्यकुलरामपारिजात-
44. श्रीः । यः केरळावनीन्द्रांश्चम्पकवनना-
45. थशासनादजयत् ।[। १०*] स्वप्ने स्वालयकॢप्त्यै
46. विरचितरूपेण विश्वनाथेन । दत्तानुग्र-
47. हशाली दक्षिणकाशीति यः पुरीमकरो-
48. त् ।[। ११*][28] अजनिष्ट तदन्वयवारिनिधावभिरा-
49. मपराक्रमपाण्ड्यशशी । युथि[29] यत्करवाळ-
50. लता महसा परभूपतमांसि भिनत्तितराम् ।[। १२*][30]
51. तस्यात्मजस्तरणिमण्डल तुल्यतेजाः पा-
52. ता भुवो जनि पराक्रममाण्ड्यदेवः । यस्या[31]-
53. ननेन्दुमवलोक्य जयेन्दिरा [या] श्वित्रमम्मुखा-
54. म्बुजमभूदनिशम् प्रफुल्लम् ।[। १३*] तस्मात्बभूव[32] गु-
55. णरामधरावलारिर्य्यस्य प्रतापतरणिर्ज्ज-
56. न विस्मयाय । वैरिक्षितीशकरवारिजयुग्म-

21. Metre मालिनी
22. Read श्लिष्ट०.
23. Read ०द्भि०.
24. Metre स्रग्धार.
25. The letter त is engraved below the line.
26.
27. Metre उपजातिः.
28. Metre of vv. 10–11, आर्या.
29. Read युधि.
30. Metre तोटकम्.
31. The secondary *a* symbol of या is in the next line.
32. Read ०द्बभूव.

Ib.

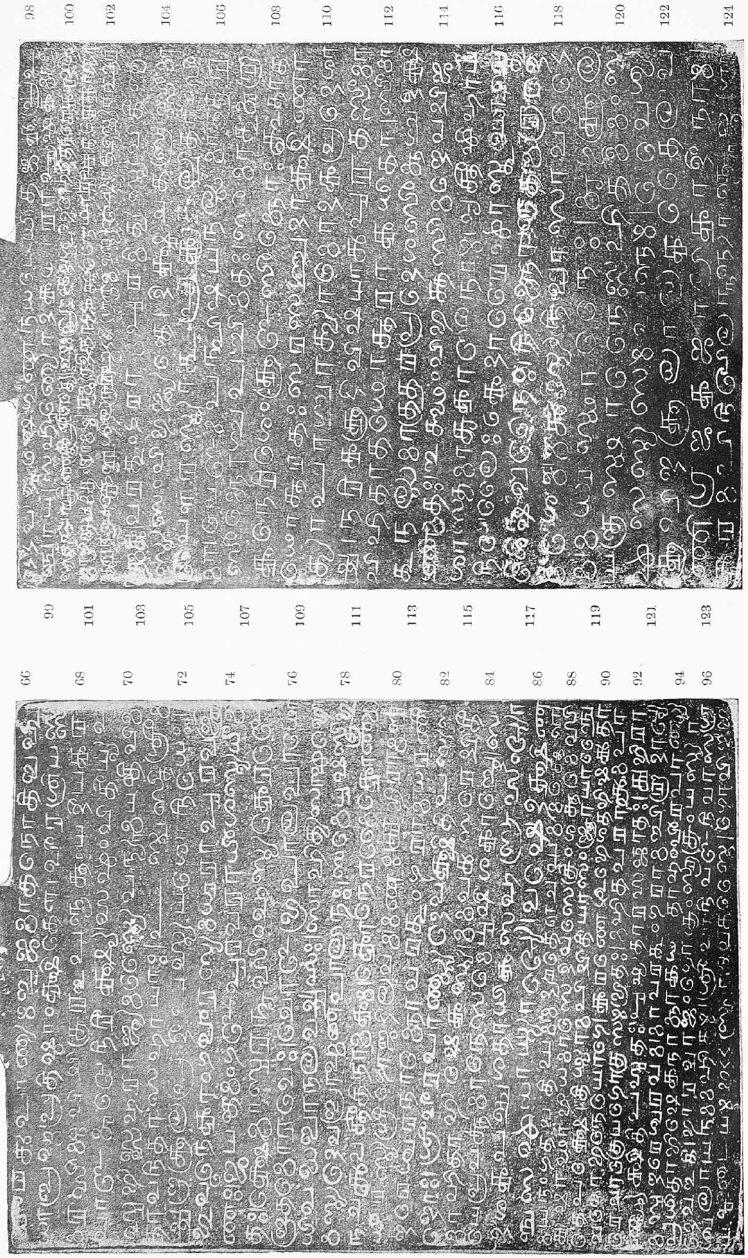
Ia.

SCALE 0.5

T. A. GOPINATHA RAO

HALF-TONE BY M. E. PRESS

II a. II b.



T. A. GOPINATHA RAO

SCALE 0,5

HALF-TONE BY M. E. PRESS

57. पंक्तिमृमुञ्चाछिशा[33] लीमुखतातिमृमुकुळीकरोति ।[। १४*]
58. तस्यनुजो विजयते तरुणेन्दुचूड-
59. पादारविन्दपरिभूषितमौलिदेशः । सं-
60. वाहितांघ्रि[34] कमलस्सकलारिभूपैश्श्रीवीर-
61. पाण्ड्यनृपतिश्शिश्रत पारिजातः ।[। २९*][35] वक्षस्य-
62. मृभुजलोचनस्य वसति श्रीरेकिका
63. भान्ति यत् कोटीरे चतुरर्ण्णवान्तावि-
64. जयप्राप्ताश्चस्त्र श्श्रियः । नाभीपंक-[36]
65. [जकमे]व कुरुते ब्रह्मप्रातिष्टा[वि]-[37]

Second Plate: First Side.

66. धिं यत्पाण्यम्बुजमातनोति बहु-
67. धा ब्रह्मप्रतिष्ठां क्षितौ ।[। १६*][38] वीरश्रियस्स-
68. मरसीम्नि विचित्ररूपकृत्तं यदीयकर-
69. वाळमुखे निरीक्ष्य । सर्व्वं वितीर्य्य व-
70. सुभिस्सह राज्यमस्यै वन्याम[39] । [प्र*]यान्ति विम-
71. ता वनितासहायाः ।[। १७*][40] ~ स्वस्ति श्रीम-
72. चन्द्रकुलप्रदीपस्य यशोनिधेः ।
73. भुवनैकांगवीरस्य मधुरापुरवज्रि-
74. णः ।[। १८*] जयन्तमंग[41] ळपुरवराधीशस्य भीम-
75. तः । क्षेमासुरनृसिंहस्य केरळे-
76. न्द्रतमोरवेः ।[। १९*] चोळभूपाल पाथो-
77. धि वडबानलवर्च्चसः । साहित्य सार्व्वभौ-
78. मस्य देवब्राह्मणपालिनः ।[। २०*] समेयुषस्त्रिभु-
79. [व*]नचक्रवर्त्तीति नामकम् । कोनेमैकोण्ड-
80. धीरस्य श्रीगोजटिलवर्म्मणः ।[। २१*][42] अभिरामसु-
81. न्दरेश्वरनाम्नो वरतुंग[43]रामधरणी-

33. Read पङ्क्तिमुञ्चच्छि.
34. Read ०ताङ्घ्रि०.
35. Metre of vv. 13–15, वसन्ततिलकम्.
36. Read नाभीपङ्कजमेकमेव.
37. Read प्रतिष्ठा०.
38. Metre, स्रग्धरा.
39. Read वन्याम्. The secondary *a* of न्या is engraved below this line.
40. Metre, वसन्ततिलकम्.
41. Read ०मङ्गळ.
42. Metre of vv. 11–21, अनुष्टुप्.
43. Read ०तुङ्ग०.

82. न्दोः । श्रीवीरपाण्ड्यदेवक्षितिपस्य स-
83. माहिताभिषेकस्य ।[। २२*] मम वत्सरे द्विती-
84. ये प्रवर्तमाने समेयुषि शकाब्दे । स-
85. दशकपञ्चशताधिकसहस्रसंख्या-
86. ञ्च सर्व्वधार्य्याख्ये ।[। २३*] वर्षे दक्षिण-
87. मयनं गतवति घर्म्मद्युतौ च घर्म्मर्त्तौ ।
88. आषाढाभिधमासे दिवसे त्रिंशत्तमे सि-
89. ते पक्षे ।[। २४*] तिथ्यामपिद्वितियासंज्ञायाञ्चै-
90. व शोभनेयोगे । करणे शुभेशतभिषकृता
91. रेचात्रेयगोत्रसम्भूतः ।[। २५*] महित पराक्रमपा
92. ण्ड्यक्षितिपसुतः(।) पुष्यतारसञ्जातः अभिरा-
93. मसुन्दरेवश्वरवर्म्मा वरतुंङ्ग[43]रामबिरुदाख्यः ।[। २६*]
94. प्रथिताभिषेकनाम्ना क[थितो]हं वीरपाण्ड्य-
95. देव इति । भारद्वाजं गोत्रं सूत्रं यस्या-
96. श्वलायनप्रमहितम् ।[। २७*] श्रीवानिवाळनिवास [श्र]
97. यदुडैयम्भट्टसूनवे तस्मै । गोविन्दभ-

Second Plate: Second Side.

98. ट्टविदुषे गुणनिधये धीत ऋ[क्]प्रप-
99. ञ्चाय ।[। २८*] सहि[44] रण्योदकधारापूर्व्वकमा[द्य]-
100. स्य पोत्रिणः प्रीत्यै । सम्प्रददे शुभहेतोरेकादश[45]-
101. भागसमन्वितं ग्रामम् ।[। २९*][46] रम्यादिनाट्टुत्तैनमार् पुतुक्कोट्ट[ा]-
102. न्तरावनौ । शिलारिपट्टिग्रामस्य ख्यातस्यापर-
103. नामतः[47] ।[। ३०*] वरतुंग[48]रामपुरमित्यस्य वितीर्ण्ण-
104. स्य संविभज्यन्ते । दिक्षु चतस्रस्सीमा
105. पौरस्त्यातु प्रकल्पिता सी-
106. मा ।[। ३१*] वेळम्पन्विषयनल्लमात्तूर-
107. सीम्नोश्च पश्चिमतः । सीमा तु मुरु-
108. कनेरि शेंकुळसीम्नोः कृता त-

44. र is engraved below the line.

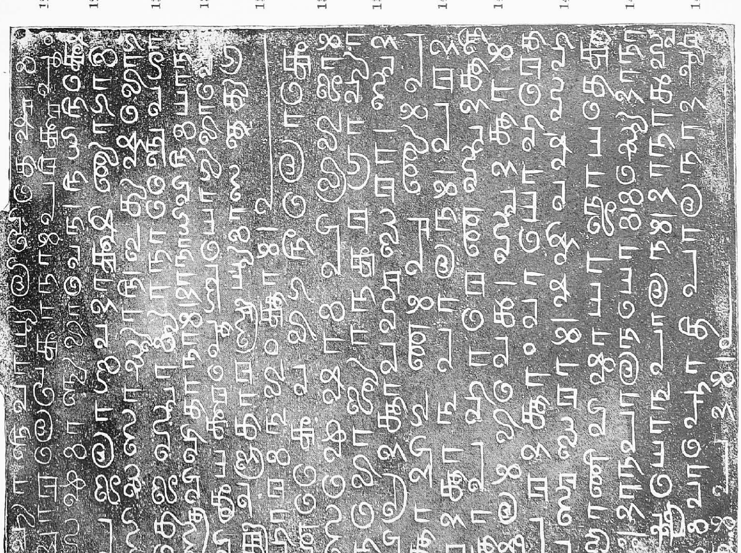
45. श is engraved below the line.

46. Metre of vv. 22–39, आर्या.

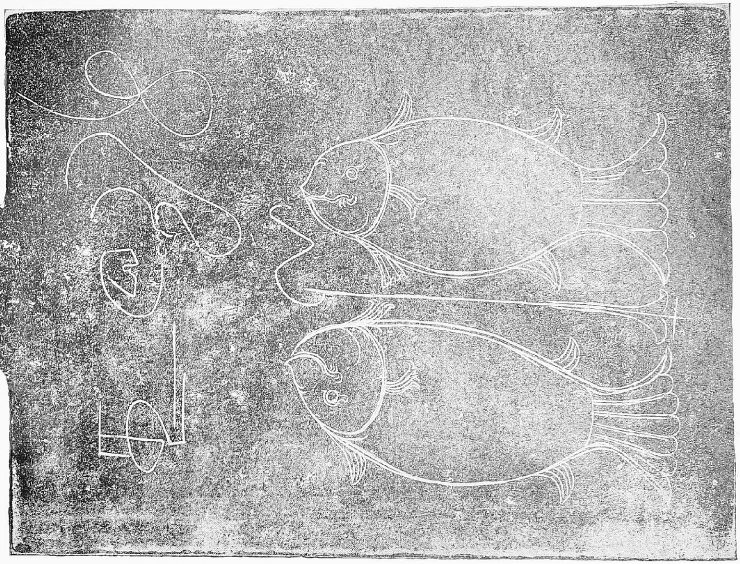
47. ना is engraved above त.

48. Read ॰तुङ्ग॰.

IIIa.



IIIb.



T. A. GOPINATHA RAO

SCALE O.5

HALF-TONE BY M. E. PRESS

109. थोत्तरतः [॥ ३२*] सरसश्च दाक्षिणा-
110. त्या पाश्चात्यामोदक प्रदेशा-
111. च । नरिक्कुटि विषयात् पुरतस्सीमा
112. विहिता तथोत्तरा कथिता ।[। ३३*] सीमा-
113. तु नल्लमात्तूर् प्रदेश सीम्नश्च दक्षि-
114. णतः । इत्थं विभत्त[49] सीमन्देवाद्विज-
115. शास्त्रमातृकाळीनाम् ।[। ३४*] वृत्तीर्व्विहाय-
116. निखिलैः केदारैर्व्वास्तु वास्तु-
117. शेषवनैः । निम्नोन्नतमरुदे-
118. शैर्म्मत्स्य निवासावटै-
119. र्म्मधुस्थानैः ।[। ३५*] मृगकुल-
120. यन्त्रस्थानैस्सहितमिमं स
121. र्व्वसस्य सम्पन्नम् । वैश्य-
122. कुविन्दकुलालकतैलव
123. णिग्रजकजालिकादीनान् ।[। ३६*]
124. करमपि निखिलानन्यान्त्रा[50] जग्र[ा]-

Third Plate: First Side.

125. ह्यान्निवार्य्य लिखितेषु । म-
126. द्वारलेखकानाम् परिक्लृप्तं
127. सर्व्वमान्न्यभावेन ।[। ३७*] निधिनिक्षे-
128. पजलाश्मवदाक्षिण्यागामि
129. सिद्धसाध्यानि । इत्यष्टभोग-
130. तेजस्वाम्यानाञ्चैव शा-
131. स्त्रविहितानाम् ।[। ३८*] दानाधिविनियानां
132. विक्रय क्लृप्तेश्चयोग्यभावे[न] ।
133. आचन्द्रतारसूर्य्यमा सन्तत्यग्र-
134. हारमनुभुंक्ताम्[51] ।[। ३९*] ౭

135. एकैव भगिनीलोके

49. Read विभक्त०.

50. The letters न and the secondary *a* of न्त्रा in ०नन्न्यान्त्रा० are engraved below the line.

51. Read भुङ्क्ताम्.

136. सर्व्वेषामपि भूभुजाम् [।*]
137. नभोज्या न करग्राह्या-
138. विप्रदत्ता वसुन्धरा ।[। ४० *] स्वद-
139. [52]त्ताद्विगुणम् पुण्यम् प-
140. रदत्तानुपालनम् । परद-
141. त्तापहारेण स्वदत्तन्नि
142. ष्फलम् भवेत् ।[। ४१ *] स्वदत्ताम्
143. परदत्तां वा यो हरेत
144. वसुन्धराम् । [53]षष्टिवर्षसह-
145. स्राणि विष्ठायाञ्जायते कृ-
146. मिः ।[। ४२ *] दानपालनयोर्म्मध्ये दाना-
147. च्छ्रेयोनुपालनम् । दानात् स्व-
148. र्ग्गमवाप्नोति पालनादच्यु-
149. तम् पदम् ।[। ४३ *]॥ [54]

Third Plate: Second Side.

150. तुल्यम्

52. Read ०त्ताद्द्वि.
53. Read षष्टिं.
54. Metre of vv. 40–43, अनुष्टुप्.

ABSTRACT OF CONTENTS.

V.1. Adoration to Vighnêśvara.
V.2. Do. Brahma.
V.3. Do. Vishṇu.
V.4. Do. Śarva (Siva).
V.5. Gives the following legendary geneology to the eponym Pâṇḍya :—

Brahma.
|
Atri.
|
Chandra, (Moon).
|
Pâṇḍya.

V.6. The *kula-guru* of this family was Agastya.
V.7. Sundarêśa (the god of Madura) married the daughter of the Pâṇḍya king.
V.8. To these was born Ugra Pâṇḍya. He broke the crown of Indra with his club.

V. 9. Several kings ruled after him the country extending from Lanka to the Himalayas, and performed Aśvamêdha yâgas.

V. 10—11. Parâkrama Pâṇḍya was born in this line and he fought with the king of Kêraḷa at Champakavana by the command of the god of that place. The god Viśvanâtha appeared to him in a dream and blessed this king to build a temple for Him at Dakshiṇa Kâśi.

V. 12. In this family was born Abhirâma Parâkrama Pâṇḍya.

V. 13. His son was Parâkrama Pâṇḍya.

V. 14. His son was Guṇarâma.

Vv. 15—17. Guṇarâma's younger brother was Vîra Pâṇḍya. He is described as having set up several Brahman villages. His praises.

Vv. 18—21. The usual later Pâṇḍya introduction.

Vv. 22—23. The king calls himself by the names Abhirâma Sundarêśvara, Varatuṅgarâma and Vîra Pâṇḍya and informs us that Ś. 1510 was the second year after his coronation.

Vv. 24—30. On the 30th of the month Âshâḍha, Grîshma-ṛitu, Dakshiṇâyana, of the year Sarvadhâri, which was the second *tithi* of the bright fortnight, in the Śatabhisha nakshatra, Śôbhana yôga, and Śubhakaraṇa, the king, who was called Abhirâma Sundarêśvara, who bore the *biruda* Varatuṅgarâma and who was crowned by the name of Abhishêka Vîra Pâṇḍya, born in the Pushya nakshatra and belonging to the Âtrêya gôtra, granted the village of Śilârippaṭṭi, belonging to Adi-nâṭṭu Tiṇaimâr Pudukkôṭṭai, and consisting of eleven shares, in order to please Vishṇu, to Gôvinda Bhaṭṭa, son of Uḍayambhaṭṭa, of the Bhâradvâja gôtra and Âśvalâyana Sûtra, a student of Rig-vêda and a native of Vânivâḷa.

Vv. 31—33. The boundaries of the village granted are :—

On the north, Nallamâttûr.
On the east, Vêlambaṉ-vishayam and Nallamâttûr.
On the south, Muruganêri, Śeṅguḷam and a tank and
On the west, Môdaka-pradêśa and Narikkuḍi-vishayam.

Vv. 34—39. The grant was made free of taxes, with shares to all the important deities and with all the elements of possession and enjoyment.

Vv. 40—43. Imprecatory verses.

NO. XIII. DALAVAY AGRAHARAM PLATES OF ATIVÎRARÂMA PAṆDYA. SAKA SAMVAT 1517.

This grant has been noticed by Mr. R. Sewell in Vol. II of his 'List of Antiquities, Madras'; he says therein that these plates were then in the office of the Collector of Madura and writes about them as follows :—" A grant in three plates by one of the earlier Nâyakas of Madura. It is in shape very much like the Vijayanagara plates but the character is Grantha. Language Sanskrit. The first plate contains a fanciful account of the Pâṇḍyan kings, the last two being 'Abhi-Râma or Atîvîrarâma Pâṇḍya,' and his son Râmâbhi Râma Pâṇḍya. The second and third plates contain the details of the grant. By it, Râma Krishṇappa, " sitting on the Lion-throne of Vallabha Narêndra after 33 years have passed, and after ŚS. 1517" granted the village of Nadikkuḍi to a number of Brâhmaṇs. The year of grant is ŚŚ. 1518. (A.D. 1596). The 33 years may possibly refer to the date of the death of Viśvanâtha Nâyakka (A.D. 1563). At the end of the plate is engraved a boar with a dagger standing on its nose." (List of Ant., Madras, p. 31, No. 211, List of Copper-plate grants).

After relating the legendary history of the Pâṇḍya family, the record gives the geneology of **Ativiràrâma** who was crowned under the name of **Srìvallabha.** This inscription seems to call Ativiràrâma also Abhirâma. His father was Vṛìhìvritìśvarasvâmi, and grandfather Abhirâma Paràkrâma Pàṇḍya. In the 33rd year of the reign of Ativìrarâma Śrìvallabha which correspond-ed with **Ś 1517**, (expressed by the chronogram **Satyamânya**), prince Abhirâma *alias* Ativìra granted at the request of **Râmakṛishnappa Nâyaka** son of Haridâsa, the village of Nadikkuḍi, under the name of Ativìrarâmapura, to a number of Brâhmaṇas. The exact date of the grant was a Monday, corresponding with the twelfth *tithi* in the bright half of the month in which the sun stood in the constellation Simha, in the Varshaṛitu, Dakshiṇâyana, in the year Durmukhi, Ś 1517. At the end of the document it is stated that it belonged to Abhirâma and was written at the command of king Ativìrarâma by Râjanâtha Kavi, son of Svayambhu. Prince Abhirâma *alias* Ativìra is in this inscription said to have been born in the Dhanishṭha nakshatra.

Though the passage where Abhìrâma *alias* Ativìra is introduced appears to suggest that he was the son of Ativìrarâma Śrìvaḷlabha, we know from other records that he was not the son but the cousin of Śrìvallabha : the geneology of the ruling king alone is given and the donor is introduced without any prefatory notice of him. The record is dated, again, in the 33rd year of the reign of Ativìrarâma Śrìvallabha and the village granted is also named after the reigning sovereign ; it is called Ativìrarâmapura and not Ativìrapura after the donor. Lastly the grant was drawn up by the command of Ativìrarâma Pâṇḍya. From all these, it is plain that Abhi-râma *alias* Ativìra whom we know from various other records was the cousin of Ativìrarâma Śrìvallabha made the grant in the reign of the latter. Distinction has therefore to be made between the names Ativìrarâma and Ativìra Pâṇḍyas. Ativìararâma was the surname of Śrìvalla-bha, whereas Ativìra or Vìra Pâṇḍya was the name assumed by Abhìrâma on his coronation ; his surname is Varatuṅgarâma.

The village granted was situated in the Pudukkôṭṭai *sîma*. The boundaries of it were, on the east, Śilârippaṭṭi ; on the south *mōdakā-sîma* ; on the west, the Kaṅgireḍḍi tank, and that of Kâḍanêri and on the north, the way to Nallamâttûr śandai. It was divided into three major divisions which were made into forty-two shares and distributed among Brahmans whose names etc., are given in a table at the end.

The names of places that occur in this inscription are :—Nadikkuḍi, Śilârippaṭṭi, Kâḍanêri Nallamâttûr śandai, Pudukkôṭṭai, Uṇḍupuṭṭûr, Vânivâḷam, Dêharam, Marevaḷḷi, Raṭṭêndalapura, and Darbhala. Of these, Naḍikkuḍi, Pudukkôṭṭai are in the Śrìvilliputtûr Tâlûka of the Tin-nevelly district. Uṇḍpuṭṭûr must be a corruption of Uruppṭṭûr which is assumed as the family name by some Śrìvaishṇavas ; where this Uruppuṭṭûr is, I am not able to find out. I am not able to identify the other places also.

[Text

Text.[1]

First Plate: First Side.

1. शुभमस्तु ।[।*] नमस्तुं[2]गशिरश्चुम्बि चन्द्रचामरचार-
2. वे त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भ-
3. वे[3] ।[। १*] हरेल्लीलावराहस्य[4] दंष्ट्रादण्डस्स पातु वः ।
4. हेमाद्रिकलशा यत्र धात्रीछशत्राश्रियन्दधौ[5] ।[। २*] कलाणया-[6]
5. स्तु तद्धाम प्रत्युहांति[मि*]रापहम्[7] । यत्गजोप्यगजोत्भूतम्[8] प
6. श्चास्येनापि लाळ्यते ।[। ३*] जयति क्षीरजलधेर्ज्जातं सव्य-[9]
7. क्षणं हरेः । आलम्बन श्चकोराणाममरायुष्कर मम-[10]
8. हः ।[। ४*][11] तद्वंशे मलयध्वजः क्षितिपतिः श्रीपाण्ड्यराज्या-
9. धिपो गोत्रोद्धारविशारदः कुवलयापीडाप-
10. हारोद्यतः । सत्यायत्तमति स्समस्तसुमनस्तोमावने-
11. सादर स्सञ्जातस्मृतिभूरुचि स्सविजयः कृष्णावता
12. रो द्दि यः[12] ।[। ५*] योसौ पट्टाभि[षि*]क्तो भुवमपि निखिलाम् पा-[13]
13. लयन् जैत्रयात्रारम्भे सञ्जृम्भमाणोत् भट[14] पटह·
14. रचा चातरोदोन्तराळे । मद्रम् भीत्यापनिद्रम्[15] स-
15. मधिगतमहाशैलश्रृंगं कलिगं सातंकं वंकमं[16]
16. गं सहबलमकरोछ्शौर्य्यभंगानुषंगम्[17] ।[। ६*][18] दूना-
17. शयोसावनपत्यदोषात्भूनाथ[19] आराध्य तपो-
18. भिरीशम् । एनां सुता न्त्रिस्तनिकां स लेभे मीनाक्ष्यु-
19. दारांशभवाममृगाक्षीम्[20] ।[। ७*][21] हस्तस्थवैरिविजयास्य-

---

1. From impressions supplied by Mr. M. Narayanasami Ayyar, B.A., B.L., Madras.
2. Throughout the document *anusvara* is employed wherever the nasals are required. This peculiarity has been noticed in the introduction.
3. The *e* symbol is at the end of the last line and *v* is in this.
4. Read हरेर्ल्लीला०.
5. Read धात्रीच्छत्र०.
6. Read कल्याणायास्तु.
7. Read प्रत्यूह०.
8. Read यद्गजोप्यगजोद्भूतम्.
9. Read सव्येक्षणं.
10. Read ०युष्करम् महः.
11. Verses 1–4 are in the अनुष्टुप् metre.
12. The secondary *e* symbol of रो is in the previous line and the other members at the beginning of this one.
13. The letter *p* is at the end of this and secondary *a* belonging to it, at the beginning of the next line
14. Read ०द्भटपटहरवागत०(?).
15. Read ०निद्रं.
16. Read श्टङ्गं कलिङ्गं सातङ्कंवङ्गमङ्गं.
17. Read ०च्छौर्यभङ्गानुङ्गषम्.
18. Metre of vv. 5–6.
19. Read ०द्भूनाथ०.
20. Read ०भवाम् मृगाक्षीम्.
21. Metre इन्द्रवज्रा.

20. पदेभिषिक्ता [22]त्रिस्तन्यशेषभुविदिग्विजयोपया-
21. ता । कन्दर्प्पवैरिण इयं रजताद्रिश्रृंगे[23] सन्दर्शना-
22. क्ष्यविषयैककुचा सलज्जा ।[। ८*] अनन्तरन्ताम्परांणी-
23. य कान्ताम् समन्दहासाम् मधुराधिवासाम् । हेमास-
24. ने षट्च्चरणे[25] धिरूढ स्सोमावतंसः प्रशशास-
25. भूमिम् ।[। ९*][26]नीराजितांघ्रि[27]रवनीपतिमौलिरत्नैर्म्मो
26. राहितो विरचयन्मधुराधिराज्यम् । श्रीवत्सलक्ष्ममु-
27. खदैवतवन्द्यमानो देवश्चकार चतुरुत्तरषष्टिली-
28. लाः ।[। १०*][28] तस्या न्तस्य ततो जनिष्ट तनुभूरग्रः क्षमापा-[29]
29. लको देवब्रह्मकुलेपि वैरिनिकरे नन्न्वर्त्थ-
30. सार्त्थाभिधः । क्षान्त्या घोरपराक्रमादपिफ-
31. लभ्रान्त्या पतंगा वथा[30] शान्तास्तस्करसञ्चयास्सम-
32. भवन्यस्य प्रतापेनले ।[। ११*][31] अजनिष्ट [32]पदन्वयवारिनिधा-

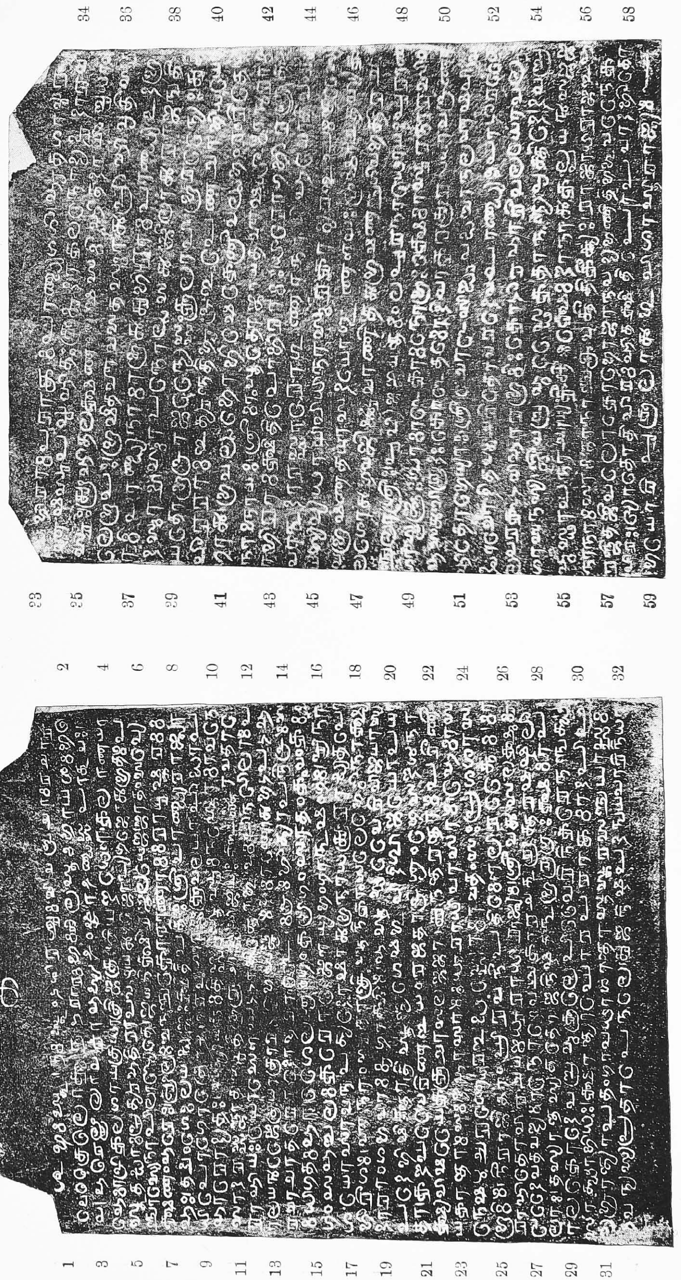
First Plate: Second Side.

33. वभिरामपराक्रम पाण्ड्यशशी । हतशार्व्वर
34. एष सुपर्व्वहितः कुमुदाकलनोद्यदुदारव-
35. सुः ।[। १२*][33] आहितलक्षण एष समीहितदायी बुधाव-
36. ले भूप[34] । भूषित एव स तस्मात् व्रीहिवृत्तिस्वा-[35]
37. मि पाण्ड्यनामाभूत् ।[। १३*] अथिरामपाण्ड्य उदभू-
38. दस्माद्विस्मपनोल्लसतृच्छशीलात्[36] । राजन्वती
39. यतो भूद्राजन्यैस्संकुलापि(।) भूरन्यैः ।[। १४*] अति-
40. वीरराम इत्युन्नतिभृद्रूपेण चाभिधायो-[37]
41. गात् । भूवल्लभोभिषेके श्रीवल्लभ ईरितेन

22. Read त्रिस्तन्य०.
23. Read शृङ्गे.
24. Metre वसन्ततिलकम्.
25. Read षट्चरणे०.
26. Metre उपजातिः.
27. Read ०ताङ्घ्रि०.
28. Metre वसन्यतिलकम्.
29. The first members of पो is in this line and the second in the beginning of the next one.
30. Read पतङ्गायथा.
31. Metre शार्दूलविक्रीडितम्.
32. Read तदन्वय०.
33. Metre, तोटकम्.
34. Read ०लेर्भूपः.
35. The secondary *a* of *sva* is at the beginning of the next line.
36. Read ०ल्लसच्छीलात्.
37. The secondary *a* symbol of *dha* is engraved below the line.

I. a.

I. b.

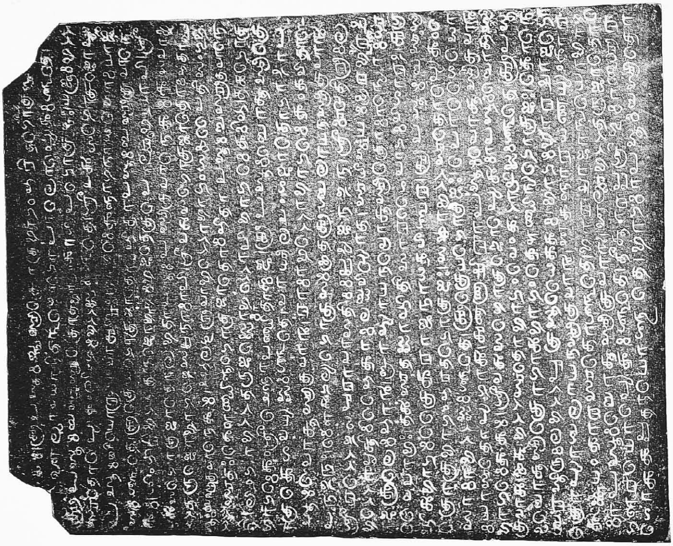


T. A. GOPINATHA RAO

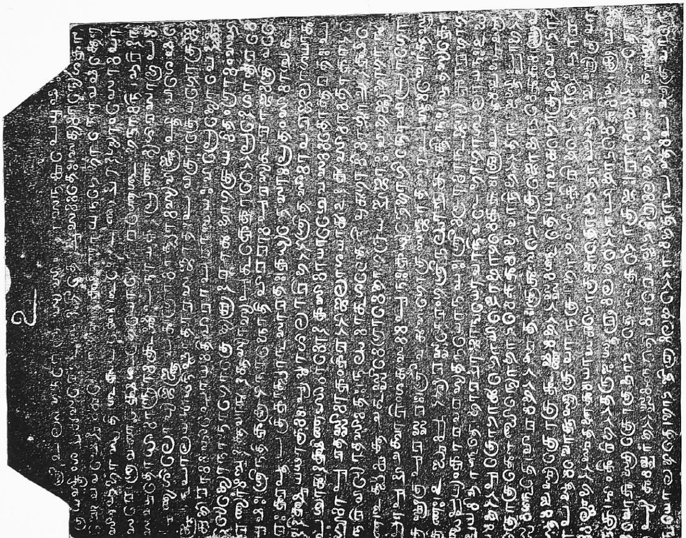
SCALE O.5

HALF-TONE BY M. E. PRESS

II. *b*.



II. *a*.



T. A. GOPINATHA RAO

SCALE O.5

HALF-TONE BY M. E. PRESS

42. नाम्नाय: ।[। १५*][38] श्रीमां [39]स्ततोजायत एष धीमान् रामा-[40]

43. भिरामक्षितिपोभिराम: । धीरो गभीर श्रुत

44. वानुदारस्सारो गुणानामिह योतिवीर: [।] । १६*][41]

45. यस्य व्यथायि[42] विधिना स्मरकाम्यरूप(म्)न्तस्यै-

46. व भूषणतया सदयो [43]गुणौघ: । भूषा च तस्य क-

47. लशोत्भवजिष्णुवाणि[44] तत्भूषणश्च शिवभक्तिरच-

48. ञ्चला श्री: ।[। १७*][45] पुण्यज जयन्तमं[ग*]लपुरनाथो य: पुराण-

49. शास्त्रज्ञ: । वामाळकामनोभू: क्षेमासुरनारसिं-

50. हसत्बिरुद:[46] ।[। १८*] केरळ तमोदिवाकर आरवधावद्रणा-

51. हितो भेर्य्या: ।[। १८, ॥*][47] श्रीचोळसिन्धुवडबानल एष विद्व

52. द्वाचोदितस्वचरितो वरदेवपाण्ड्य: । पाटिरशै-

53. लवरकूटविहारभूमि: कोटीरहारीवलयो[48] वल-

54. शासनस्य ।[। १९, ॥*][49] जीवब्रह्मस्थैकतानन्न्यवृत्तिर्द्देवब्र-

55. ह्मस्थापनाचार्य्य कीर्त्ति: । क्षेमन्दानात् कल्पयन् सज्ज-

56. नानाम् सामन्तानाञ्चक्रवर्त्तीति कीर्त्त्य: ।[। २०, ॥*][50] राजाधिराज इह-

57. रञ्जितजीवलोको भोजानवद्यभणितिर्भुवनैक-

58. वीर: । ख्यातोतिवीरमहिताक्षितिपोपवादभीतो

59. भयो रिपुकुलात्[51] भुविशास्ति राज्यम् ~ [॥२१, ॥*][52]

Second Plate : First Side.

60. श्रीवल्लभनरेन्द्रस्य सिंहासनमुपेयुष:

61. त्रियस्त्रिंशद्वत्सरेषु समतीतेषुसम्मते: ।[। २२ ॥*] सत्यमान्ये शका-

62. ब्दे च वर्षे दुर्म्मुखिनामनि । दक्षिणायनगे भानौ वर्षर्त्तौ[53]

63. सींह[54]भास्वति ।[। २३, ॥*] शुक्लपक्षे शुभे पुण्यद्वादश्यां सोमवा-

---

38. Metre, of vv. 13–15, आर्या.

39. The *anusvara* symbol of मां is engraved below the line.

40. The secondary *a* of मा begins the next line.

41. Metre, इन्द्रवज्रा.

42. Read व्यधायि.

43. The letter णौ is represented by *n* and the second member of the secondary *au*.

44. Read कलशोद्भव जिष्णुवाणी तद्भूषणश्च.

45. Metre, वसन्ततिलकम्.

46. Read ०साद्बिरुद:.

47. Metre, of vv. 18–18½, आर्या.

48. Read कोटीरहारिवलयो.

49. Metre, वसन्ततिलकम्.

50. Metre, शालिनी

51. Read ०कुलाद्भुवि.

52. Metre, वशन्ततिलकम्

53. Read वर्षर्त्तौ.

54. Read सिंह.

64. सरे । श्रवणक्षे[55] शुभे योगे करणे शुभनामनि ।[। २४, ॥*] हरिदा-
65. ससुतो धीमान्त्रामकृष्णपनायकः प्रणम्यशिरसा भूपम्
66. पुण्यशीलो व्यजिज्ञपत् ।[। २५, ॥*] ग्रामार्त्थमस्य विज्ञप्तिं विशेषज्ञो-[56]
67. नुपालयन् । धनिष्ठातारसञ्जातः पवित्रात्रेयगोत्रजः [॥ २६*]
68. अभिराममहीपोयमतिवीरापराह्वयः । विप्रेभ्यो वेदमु-
69. ख्येभ्यो नानागोत्रेभ्य आदरात् ।[। २७, ॥*] भागत्रयमितं ग्रामं सहि-
70. रण्यामबु दत्तवान् दत्तस्यास्य पुतुक्कोट्टै प्रदेशान्तरमे
71. युषः ।[। २८, ॥*] श्रीनतिक्कुटि नाम्नोतिवीररामपुरस्य तु । राजमन्त्रिवरै:[57]
72. कृप्तपत्रिकार्त्थानुसारतः ।[। २९, ॥*] कथ्यन्ते साम्प्रतं सीमाश्चतु-
73. र्दिक्षु यथाक्रमम् ।[। ३०*][58] पूर्व्वाशिलारिभट्टि श्रितसीमावरजलाशयात्
74. पश्चात् । दक्षिणसीमा मोदकसीमायाश्चैव सममतोत्तरतः[59] ।[। ३१*][60] प-
75. श्चिमा पुरतस्सीमाकंकिरट्टिजलाशयात् । उदकसीमा मता काटने-[61]
76. रिविख्यातसीमतः ।[। ३२*] नल्लमातुशन्तै नीवृत्गामि[62]मार्ग्गाच्च दक्षिणे ।[63]
77. इत्र्थमुत्तचतुस्सीमे[64] ग्रामे भागत्रयन्द्विजाः ।[। ३३*] विभज्य भागान्
78. प्रापुद्विचत्वारिंशत्[65] समम् पुनः । कथ्यन्ते भगिनो विप्रा गो-
79. त्रसूत्रपुरस्सरम् ।[। ३४*] श्रीवत्सगोत्रसञ्जातस्यापस्तम्बोत्त[66]सू-
80. त्रिणः । उन्धुप्पुट्टूरास्सितेरंग[67] श्रीनल्लाञ्चक्रवर्त्तिन :।[। ३५*] सुतस्य को
81. ण्डप्पय्यंकार[68]वरस्य तनयोनघः । श्रीमद्रामानुजय्यंकार[69] भाग-
82. द्वयमिहाश्नुते ।[। ३६*] भारद्वाजान्वयो वानिवळभागाश्वलायनः । उड-
83. यम्भट्टपुत्रोगात्[70] गोविन्दो भागमेककम् आपस्तम्बसुसू-
84. त्रोत्र कौण्डिन्यो भागमेककम् । भवानिभट्टतनुजस्तिप्पाभट्ट-
85. स्समश्नुते ।[। ३८*] वीरम्भट्टसुतः । कुत्सगोत्रजो भागमेककम् । आप-
86. स्तम्ब [सु*] सूत्रोत्र कृष्णम्भट्टस्समश्नुते ।[। ३९*][71] यासतृगो[72]त्रभवो गादा[73]

55. Read श्रवणर्क्षे.

56. The first member of ज्ञो is in this line and the rest at the beginning of the next.

57. The secondary *ai* symbols are at the end of this line and *r* at the beginning of the next.

58. Metre of vv. 22½-30, अनुष्टुप्.

59. Read सम्म०.

60. Metre, आर्या.

61. The secondary *e* of ने is in this line, while *n* begins the next line.

62. Read ०ग्रामि०.

63. The secondary *e* of णे is at the end of this and *n* at the beginning of the next line.

64. Read इत्थमुक्त०.

65. Read ०पुर्द्वि०.

66. Read ०बोक्त०.

67. Read रङ्ग०.

68. Read ०कार्.

69. Read ०कार्.

70. Read ०द्गोविन्दो.

71. Metre of vv. 32-39, अनुष्टुप्.

72. Read यासद्गोत्र०.

73. The secondary *a* of दा is at the beginning of the next line.

87. पस्तम्बोत्तसूत्तवानत्र[72] । भागं शिंकिरिभट्टो देहार-

88. म्मल्लुभट्टसुत एकम् ।[। ४०*] यासत्गोत्र[73] जातो महता[74] पस्तम्सूत्रवा-

89. नत्र । शिंकिरिभट्टतनूजस्तिरुमलभट्टोपि भागमेकमिह ।[। ४१*] आपस्त-[75]

90. म्बो[76]त्तसूत्रोत्रभागं कौशिकगोत्रज: । रामाभट्टसुतो-

91. प्येकमब्बाभट्टस्समश्नुते ।[। ४२*][77] मारेवल्लिग तिरुमलभट्टसुत: काश्यपा-

92. न्वयो लभते । भागन्तिरुमलभट्टो मभितापस्तम्बसूत्रवाने[78]-

Second Plate: Second Side.

93. कम् ।[। ४३*] [79] आपस्तमब्ब[सु*]सूत्रोत्र[80] भार्ग, हरित गोत्रज[:*][81]

94. एल्लावधानितनुजो गोपालोप्येकमश्नुते ।[। ४४*]

95. आपस्तम्बसुसूत्रोत्रभागं काश्यपगोत्रज:[81] यज्ञम्भट्ट-

96. सुतोप्येकं लिङ्गम्भट्टस्समश्नुते[82] ।[। ४५*] श्रीवत्सगोत्रजोप्य[।*]-

97. पस्तम्बीयो रुघवा अज:[83] । भागमेकन्नागनाथसोमयाजी-

98 समश्नुते ।[। ४६*][84] आत्रेयगोत्रजातो महितापस्तम्बसूत्रवाने-

99. कम् । शिंगिरिभट्टतनूजो भा[84]गम् भजतेत्र पोल्लुभट्टोपि[85] ।[। ४७] श्री-

100. वत्सगोत्रजातो लभतापस्तम्पसूत्रवाने[86]कम् । कसवाभ-

101. ट्ट तनूजो भागन्देसप्पनामापि ।[। ४८*] श्रीवत्सगोत्रजातो महिताप-

102. स्तम्ब सूत्रवानेकम् । दर्भलगुरुवाभट्टो भागं समुपैति सँगुभ-

103. ट्टसुत: ।[। ४९*] कौण्डिन्न्यगोत्रजातो महितापस्तम्बसूत्रवाने-

104. ति । लिंगा[87] भट्टतनूजस्सोमा भट्टोपि[88] भागमेकमिह ।[। ५०*][89] तत्गोत्र[90] [जो*]-

105. भागमेकं श्रीचिन्नापण्डितात्मज[:*] । आपस्तम्बोत्तसूत्रो[91]-

106. त्र केशवय्य स्समश्नुते ।[। ५१*] वाधूलवंशजातो गादाप-

107. स्तम्पोत्तसूत्रवान्[91] । रामाभट्टो भागमेकं कविकाळ-

---

74. Read ॰बोक्त॰.

75. Metre of vv. 40–41, आर्या.

76. Read ॰बोक्त॰.

77. Metre, अनुष्टुप्.

78. Read महितापस्तम्ब॰.

79. Metre, आर्या.

80. Read आपस्तम्ब॰.

81. ज is written like न्दु.

82. Read लिङ्गम्भट्ट॰.

83. Read राघवात्मज:.

84. The secondary *a* symbol of भा is engraved below the line.

85. The secondary *e* symbol of ट्टो is engraved below the line in front of भ thereby making it appear to belong to भ.

86. Read ॰स्तम्ब॰.

87. Read लिङ्गा॰.

88. मा in सोमा is engraved below the line.

89. Metre of vv. 46–53, आर्या.

90. Read तद्गोत्र॰.

91. Read ॰म्बोक्त॰.

92. Read मांद्गल्य॰.

108. पनन्दनः ।[। ५२*] मौत्गल्यगोत्रसम्भूत आश्वलायनसूत्रवान् [।*]
109. श्रीरङ्गेन्द[ल][93] पुरावासतिम्मप्पद्यजनन्दन[:*] ।[। ५३*][94] श्रीमुखतिरुमल-
110. भट्टो वृत्तिमिहैकामलब्ध विख्यात[:*] ।[। ५३, ॥*][95] सुधी स्वयम्भूरभव[त्] भ[ा*]रद्वा[96]
111. जकुले महान् ।[। ५४*] न्द्राह्यायनप्रोत्त[97] सूत्रोमान्यो मधु-
112. वैवात्रः[98]। तत्सुतस्साहितीसारशैवागमविशारद[:*] ।[। ५५*] अग्र-
113. हीत् भागमत्रैक[99] राजनाथकवीश्वर[:*] आपस्तम्बसुसू-
114. त्रोत्र भागं हरतगोत्रजः[100] ।[। ५३*] सर्व्वाभट्टसुतोप्येकं
115. [101]सोमाभट्टस्समश्नुते । आत्रेयगोत्रजः(।) पोशैसो-
116. मयासुतोप्यगात् ।[। ५७*] अण्णाच्चिरापस्तम्बोत्त[102]सूत्रवान्
117. भागमेककं । श्रीवत्सगोत्रजोप्येत्मापस्तम्बोत्तसू-
118. त्रवात् ।[। ५८*] मुत्तुभट्टसुतो भागं [103]वेंकटाद्रिस्समश्नुते । आपस्त-
119. म्बोत्तसूत्रोगात् भागं[105] कौण्डिन्यगोत्रजः ।[। ५९*] कोने-
120. श्वरस्तिरुमलभ्भट्टपुत्रस्तथैककम् । भागम् भारद्वाजगो-
121. त्रोप्याश्वलायनसूत्रवान् ।[। ६०*] एकन्नारणय्यंकार-[106]
122. कृष्णयंकारसुतोश्नुते[107] । भारद्वाजान्वयोभाग-
123. मापस्तम्बोत्तसूत्रवान्[108] ।[। ६१*] एल्लुभट्टतनुजातो
124. [109]गौरयोप्येकमश्नुते । तीत्तारप्पश्रीगुमाण्डूर
125. शोकक्कप्पतनयोश्नुते ।[। ६२*] भागमापस्तम्बसूत्रो-

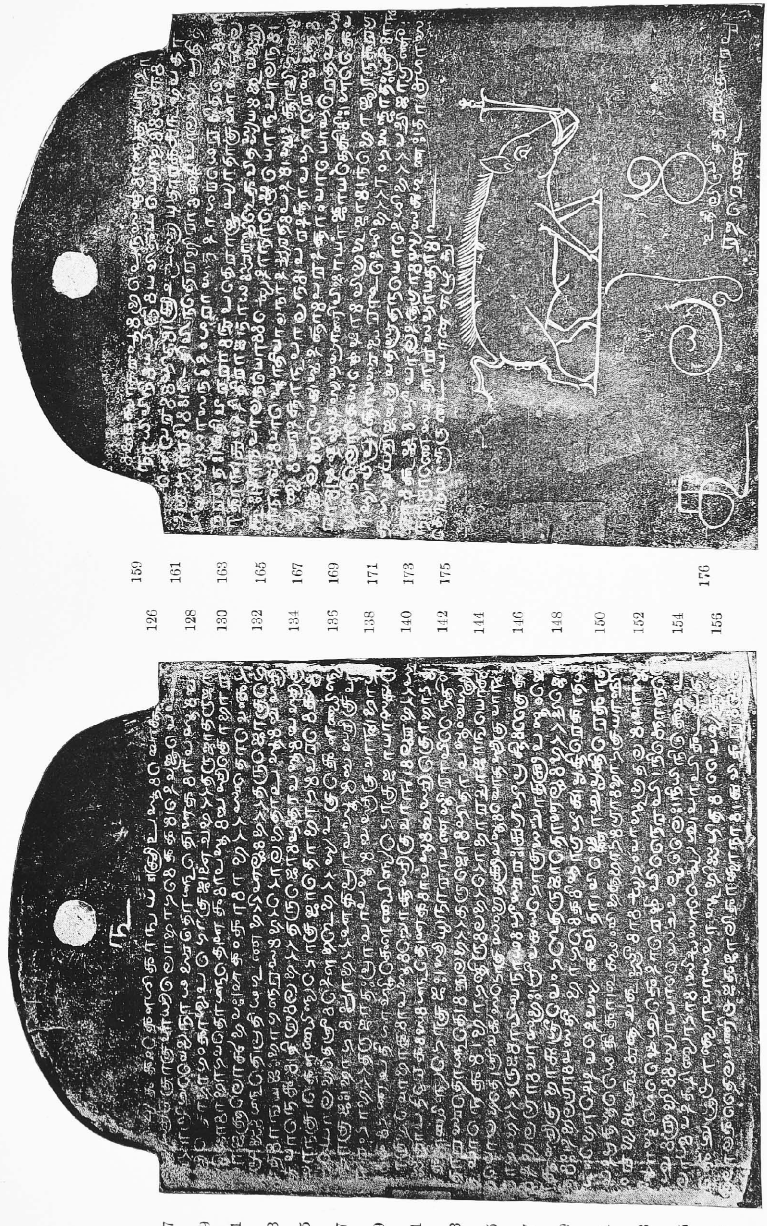
Third Plate: First Side.

126. प्येककं कौशिकान्वयः आपस्तम्बोत्त-[110]
127. सूत्रोत्र वाधूलो भागमेककम् ।[। ६३*] देवज्ञवें-[111]
128. [क]टाद्रिश्च वैद्यनाथसुतोश्नुते । एकमापस्तम्ब-

---

93. The letter *e* is of the Tamil alphabet
94. Metre of vv. 51–53, अनुष्टुप्.
95. Metre, आर्या.
96. Read वद्वार०. The letters वत् are engraved below the line.
97. Read द्राह्यायनप्रोक्त०.
98. The passage here is not clear.
99. Read ०द्भागमत्रैक०.
100. Read हारित०.
101. The first member of सो alone is at the end of this line.
102. Read ०म्बोक्त०.
103. Read ०प्येकमापस्तम्बोक्तसूत्रवान्.
104. Read वेङ्कटाद्रि०.
105. Read ०म्बोक्तसूत्रोगाद्भागं.
106. Read ०कार.
107. Read ०कार.
108. Read ०म्बोक्त
109. The secondary *e* part of the *au* symbol is in this line and the rest are in the next one.
110. Read ०म्बोक्त०.
111. Read वेङ्कटाद्रि०.

Dalavay Agraharam Plates of Ativirarama Pandya (No. III).



III. a.

III. b.

T. A. GOPINATHA RAO

SCALE O·5

HALF-TONE BY M. E. PRESS

129. सूभो भागं काश्यपगोत्रज [:*] ।[। ६६*] एच्चभट्टतनूजात (नूजा)

130. स्सोमाभागवतोश्नुते । एकमापस्तम्बसूत्रो भार-

131. [द्व]ा जकुलोत्भवः[112] ।[। ६७*] एकं कामाभट्टसुतो वेंकट[ा][113]

132. द्रि स्समश्नुते ।[।६७, ॥*][114] प्रतिथगुणभ[115] ट्टि एल्लम्भट्टतनूजोत्र गै[ा]-[116]

133. तमान्वयजः । भागन्नरसम्भट्टतनूजो महितापस्तम्बसू

134. त्रवानेकम् ।[। ६८*] तिरुमलभट्तनूजो महितापस्तम्बसू-

135. त्रवानत्र । कौण्डिन्न्यगोत्रजातो भागम् वरमेकम्-[117]

136. [प्प]यो लभते [॥ ६९*] श्रीमदौबळभट्टस्य पत्र [:*] कौण्डिन्न्य-

137. गे[ा]त्रजः । भागमप्पाभट्ट एक[118] म्रा[पा*]पस्तम्बसूत्रव[ा]-

138. न् [॥ ९०*] रंगा[119] भट्टतनूजातः प्रापापस्तम्बसूत्रवान् । भाग-

139. [मे]कम् गणपतिशास्त्रि कौण्डिन्न्यगोत्रज(ा)[:*] [७१*] यासत्

140. [गो][120]त्रभवो भाकमापस्तम्बोत्तसूत्रवान्[121]। मल्लुभट्टसु-

141. [त]स्सीतापतिरेकमस्समश्नुते[122] ।[। ७२*][123] एकमापस्तम्बसूत्रो भागम् (।)

142. कौण्डिन्न्यगोत्रजः । [124]सूय्यनारायणस्तीराविनैती-

143. [त्] त्तार[125]सुतोश्नुते ।[। ७३*][126] मञ्चलभट्टतनूजो महितापस्तम्बसू[127]

144. [त्र]वानेकम् । भागन्तिरुमलभट्टो भारद्धाजान्वयोत्-[128]

145. [भ]वोलभते ।[। ७४*] श्रीवत्सगोत्रसंभूत आपस्तम्बोत्त[129]सूत्रवान्[।]

146. [न]ागंभट्टतनूजन्मा विश्वनाथमहिसुरः ।[। ७५] अग्रही[130]वृत्तिमत्रैक-

147. [म्] दर्भलग्रामवासभूः । श्रीवत्सगोत्रसञ्जात[131] आपस्तंबे[ा]-[132]

148. त्तसूत्रभात् ।[। ७६*] श्रीवेंगळ[133]तनूजातो एल्लम्भट्टाद्दिजो-

---

112. Read ०द्भवः.

113. Read वेङ्कटा०.

114. Metre of vv. 54–67½, अनुष्टुप्.

115. Read प्रथित.

116. The first two members of the letter गौ are in this line and the third in the next.

117. Read ०मप्पयो.

118. Read एकं.

119. Read रङ्गा०.

120. Read ०द्गोत्र०.

121. Read भागमापस्तम्बोक्त.

122. Read ०पतिरेकं समश्नुते.

123. Metre of vv. 68–72, अनुष्टुप्.

124. Read सूर्य०.

125. Read तत्तिार.

126. Metre गीतिः.

127. Read ०स्तम्ब०.

128. Read ०द्भवो०

129. Read ०स्तम्बोक्त.

130. Read ०हीद्वृत्ति०.

131. Read सञ्जातआपस्तम्बोक्तसूत्र भाक्.

132. The last member of बो is at the beginning of the next line.

133. Read वेङ्गळ०.

149. त्तमः । दर्भ्भलग्रामवसती[134] भागमेकमिहाग्रहीत् ।[। ७७*] वृत्तिरेका तथ[ा][135]

150. [शं]भोर्द्देवदेवस्य कलिता । विष्णोश्च वृत्तिरेकात्र

151. [वे]दवृत्तिस्तथैकिका ।[। ७७*][136] इत्थंत्रिभत्त [137]भागम् [138]गामभागत्रयाञ्चि-

152. ०रम्यम्[139] । [७८ रे*] इत्थमुत्त[140] चतुस्सीमामध्यगं वास्तुभूतलम् ।[।७९*][141] वास्तु-

153. [भि] र्व्वास्तुशेषैश्च केदारैर्व्विपिनै[142] रपि । निम्नोन्न[तै]-[143]

154. श्च मरुभिर्म्मस्यावासैश्च[144]पल्वलैः ।[। ८०*][145] निधिनिक्षेप-

155. [ज]लाश्मवदाक्षिण्यागाम[146] (।) सिद्धसाध्येश्च । वापिकू[147]पतटा-

156. कैश्चश्शूद्रान्त्यावासवास्तुभिस्सहितम् ।[। ८१*] वैश्यकुविन्द-

157. कुलालकतैलवणिद्र[148]जकजालिकान्त्यानाम् । अविखरमखिल[149]

Third Plate: Second Side.

158. ममुकत्वा [कु]तम्[150] भूपेन सर्व्वमान्न्यतया ।[। ८२*]दा-

159. नाधिविनिमय (विनिमय) विकयय्योग्य[151]मिमं ग्राम-

160. शेखरम् महितम् । आचम्द्रसूय्यतारक[152] अनुभवता-

161. दग्रहारमिमम् । कृतिविनतेर[153]भिरामाक्षि[ति*]पालस्य प्रतीति-

162. शीलस्य । शासनमिदं शरासनदाशरथेरमितहेमदा-

163. नरतेः ।[। ८४*] अतिवीररामनृपतेराज्ञप्यातात्र शासनलो-

164. कान्[154] । अवददिति राजनाथस्सुरभिळकवितस्स्ययम्[155]भुवस्सू-

165. नुः ।[। ८५*][156] दानपालनयोर्म्मध्ये दानाच्छ्रेयोनुपालनम् ।

166. दानास्व[158]र्गमवाप्नोति पालनादच्चुतम् पदम् ।[। ८६*] स्वदत्ताद्विगुणम्

167. पुण्यम् वरदत्तानुपालनम् । परदत्तापहारे[ण*] स्वदत्त(म्)-

134. Read वसातिर्भाग०.

135. The secondary *a* of था is at the beginning of the next line.

136. Metre, अनुष्टुप्.

137. Read वीभक्त.

138. Read ग्रामं.

139. Read रम्यम्. Metre, गीतिः

140. Read इत्थमुक्तं.

141. Metre, अनुष्टुप्.

142. Read केदारैर्वि०.

143. The first two members of तै—the two secondary *e* symbols are at the end of this line.

144. Read मत्स्या०.

145. Metre, अनुष्टुप्.

146. Read ०ण्यागामि

147. Read वापी.

148. Read वणिग्रज०.

149. Read अपिकरमखिलंमुक्त्वा.

150. कु looks like कर.

151. Read विक्रययोग्य.

152. Read ०सूर्यतारकमनु०.

153. Read कृतवि०.

154. Read ०प्त्या ताम्राशासनश्लोकान्. The first two members of लो of लोकान् are in this line, and the secondary *a* of the same in the next line.

155. Read ०तस्स्व०.

156. Metre of vv. 81–85, गीतिः.

157. Read च्छ्रेयो०.

158. Read ०र्स्वर्ग०.

168. न्निष्फलम् भवेत् ।[। ८७*] स्वदत्ताम् परदत्तां वा यो हरेत व[सु*][न्धु][159]

169. राम् ! षष्ट्व्वर्षस्यह[160]स्राणि वि[ष्ट]ायाञ्जायते क्रिमिः[161] ।[।८८*] एकैव-

170. भगिनी लोके सर्व्वेषामपि भूभुजाम् । नभोज्या न करग्रा-[162]

171. ह्या विप्रदत्ता वसुन्धरा [।। ८९*] ௳ देशिभट्टांग[163] सञ्जातः (।) श्रीमान्

172. कसवयद्विज[।ः] बभूव तस्व[164] तनयो देशिभट्टपद्विजाग्रणी[ः*] ।[। ९०*]

173. रामकृष्णमहीपालदत्तग्रामस्य सतुगुणः[165] । ताम्रशास-

174. ननिर्म्माणे स चकार सहायताम् ।[। ९१*][166]௳

175. कोडुमळूरुडैयान् ए௫त्तु௳[167]

176. तुल्यम्

177. इति लिखितम्[168] रथकार पु-

177. रन्दरेण ௳

ABSTRACT OF CONTENTS,

V. 1. Adoration to Śambhu.

V. 2. Do. Varâhamûrtti.

V. 3. Do. Vighnêśvara (Gajânana).

V. 4. Describes the birth of Chandra, (the moon).

Vv. 5—6. In the lunar race was born Malayadhvaja, an *avâtar* of Kṛishṇa. Praises of his valour.

V. 7. Having had no children he prayed to Îśvara for a child and, by His grace, a daughter was born to him. The child who was called Minâkshi had three breasts.

V. 7. In the place of Malayadhvaja, she was crowned as queen.

Vv. 8—9. She started out on the conquest of the countries on the four cardinal points of the earth (*digvijaya*). When she approached the Rajatâdri, one of her breasts disappeared. She was married there to Śiva and began to rule her kingdom with Him, seated on a seat with six legs.

V. 10 Praises of Śiva who is said to have indulged in sixty four sports (*lîlâs*).

V. 11. Their son was Ugra. His praises.

---

159. Read वसुन्धरा

160. Read षष्टिं वर्षसहस्र०.

161. Read क्रमिः

162. The secondary *a* of ग्रा is at the beginning of the next line.

163. Read भट्टाङ्ग०.

164. Read वस्य.

165. Read ०द्गुणः.

166. Metre of vv. 81–85, गीतिः.

167. Written in Tamil characters.

168. Read लिखित.

Vv. 12—17. In this line was born Abhirâma Parâkrama Pâṇḍya. His son was Vrihivṛitîśvara Pâṇḍyasvâmi. To him was born Abhirâma Pâṇḍya. He was otherwise known as Ativîrarâma and Śrîvallabha. (1) His praises. He was very learned in the Tamiḻ Language and was a Śiva-bhakta.

Vv. 18—21. The usual later Pâṇḍya introduction.

Vv. 22½—29. In the Śaka year 1517, expressed by the chrogram *satyamânya*, which corresponded with the 33rd year after the accession of Śrîvallabha,—on a Monday which was the Puṇya Dvâdaśi of the bright half of the month Śrâvana (Siṁha), Varsha-ṛitu, Dakshiṇâyana of the cyclic year Durmukhi ; on the Śravana-nakshatra, Śubha-yôga and Śubha-karaṇa, the king Abhirâma *alias* Ativîra, born on the Dhanishṭa nakshatra, granted, at the request of Râmakṛishṇappa Nâyaka, son of Haridâsa, the village of Nadikkuḍi into three parts, under the name of Ativîrarâmapuram. The village thus granted was in Pudukkôṭṭai *sîma*.

V. 29. The king's officers drew up the documents (in connection with the grant).

Vv. 30-32. The boundaries of the village are :—

On the east, Śilârippaṭṭi.

On the south, Môdaka-*sîma*.

On the west, Kaṅgi-reḍḍi tank, and

On the north, Kâḍanêri *sîma* and the way leading to Nallamâttu-śandai.

V. 33 The village was divided into 42 shares and distributed among Brâhmaṇs of various gôtras, a list of these is given below :—

V. 78. List of donees.

Vv. 79-83. The privileges accompanying the grant are detailed,

V. 84. States that this is the *śâsana* of Abhirâma,

V. 85. The *śâsana* was composed by the order of Ativîrarâma by Râjanâthakavi, son of Svayambhû.

Vv. 86-89. Usual imprecatory verses.

(1) Śrîvallabha alias Ativîrarâma Pâṇḍya seems to have had the name Abhirâma, a fact which is nowhere else mentioned.

[Table.

V. 90. Dêśibhaṭṭa's son, Kêśavaya; his son Dêśibhaṭṭa: this man helped in the matter of drawing up of this document.

The record was engraved on copper-plates by Purandara, the maker of chariots (*rathakâra*).

No.	Name of the donee.	His father's name.	Gôtra	Sûtra.	Shares
1	Râmânuja Ayyaṅgâr of Uṇḍupuṭṭûr.	Koṇḍappayyaṅgâr who was the son of Raṅga Nallâṇchakravartti..	Śrîvatsa ...	Âpastamba	2
2	Gôvinda of Vânivâḷam ...	Uḍayam Bhaṭṭa ...	Bhâradvâja ...	Âśvalayana	1
3	Tippâ Bhaṭṭa	Bhavâni Bhaṭṭa ...	Kauṇḍinya ...	Âpastamba	1
4	Kṛishṇam Bhaṭṭa ...	Vîram Bhaṭṭa ...	Kṛitsa	Do.	1
5	Śinkiri Bhaṭṭa of Dêhâram	Mallu Bhaṭṭa ...	...	Do.	1
6	Tirumala Bhaṭṭa ...	Śiṅgiri Bhaṭṭa ...	...	Do.	1
7	Abbâ Bhaṭṭa	Râmâ Bhaṭṭa ...	Kauśika	Do.	1
8	Tirumala Bhaṭṭa of Mâravalli.	Tirumala Bhaṭṭa ...	Kâśyapa	Do.	1
9	Gôpâla	Ellâvadhâni ...	Harita	Do.	1
10	Lingam Bhaṭṭa	Yajñam Bhaṭṭa ...	Kâśyapa	Do.	1
11	Nâganâthasômayâji ...	Râghava (?) ...	Śrîvatsa	Do.	1
12	Pollum Bhaṭṭa	Śiṅgiri Bhaṭṭa ...	Âtreya	Do.	1
13	Dêsappa Bhaṭṭa ...	Kasavâ Bhaṭṭa ...	Śrîvatsa	Do.	1
14	Guruvâ Bhaṭṭa of Darbhaḷa.	Sangu Bhaṭṭa ...	Do. ...	Do.	1
15	Sôma Bhaṭṭa	Liṅgâ Bhaṭṭa ...	Kauṇḍinya ...	Âpastamba	1
16	Kêśavayya	Chennâ Paṇḍita ...	Do. ...	Do.	1
17	Râmâ Bhaṭṭa	Kavi Kâḷappa ...	Vâdhûla	Gâdâpastamba	1
18	Śrîmukha Tirumala Bhaṭṭa of Raṭṭêndalapuram.	Timmappa ...	Maudgalya ...	Âśvalâyana.	1
19	Râjanâtha Kavîśvara ...	Svayambhu ...	Bhâradvâja ...	Drâhyâyana.	1
20	Śômâ Bhaṭṭa ...	Śarvvâ Bhaṭṭa ...	Harita	Âpastamba	1
	Total No. of Shares ...				21

No.	Name of the done.	His father's name.	Gôtra	Śûtra.	Shares
	Brought forward				21
21	Aṇṇâchchi Bhaṭṭa ...	Pôśai Sômayâji ...	Âtrêya	Do.	1
22	Vênkaṭâdri Bhaṭṭa ...	Muttu Bhaṭṭa ...	Śrîvatsa ...	Do.	1
23	Kônêśvara Bhaṭṭa ...	Tirumala Bhaṭṭa ...	Kauṇḍinya ...	Do.	1
24	Nârâyaṇa Ayyaṅgâr ...	Kṛishṇa Ayyaṅgâr ...	Bhâradvâja ...	Aśvalâyana.	1
25	Gauraya Bhaṭṭa ...	Ellu Bhaṭṭa ...	Do. ...	Âpastamba	1
26	Tittârappa Bhaṭṭa ...	Sokkappa Bhaṭṭa ...	Kauśika ...	Do.	1
27	Vêṅkaṭâdri Jôsya ...	Vaidyanâtha ...	Vâdhûla	Do.	1
28	Sômâ Bhâgavata ...	Echa Bhaṭṭa ...	Kâśyapa	Do.	1
29	Vêṅkaṭâdri	Kâmâ Bhaṭṭa ...	Bhâradvâja ...	Do.	1
30	Narasimha Bhaṭṭa ...	Ellam Bhaṭṭa ...	Gautama ...	Do.	1
31	Appayya Bhaṭṭa... ...	Tirumala Bhaṭṭa ...	Kauṇḍinya ...	Do.	1
32	Appâ Bhaṭṭa	Aubaḷa Bhaṭṭa ...	Do. ...	Do.	1
33	Gaṇapati Śâstri... ...	Raṅga Bhaṭṭa ...	Do. ...	Âpastamba	1
34	Sitâpati Bhaṭṭa	Mallu Bhaṭṭa ...	Do. ...	Do.	1
35	Sûryanârayaṇa Bhaṭṭa ...	Tîrâviṇaitîrttâr ...	Do. ...	Do.	1
36	Tirûmala Bhaṭṭa ...	Mañchala Bhaṭṭa ...	Bhâradvâja ...	Do.	1
37	Viśvanâtha Bhaṭṭa of Darbhaḷa.	Nâgam Bhaṭṭa ...	Śrîvatsa ...	Do.	1
38	Ellam Bhaṭṭa of Darbhaḷa	Veṅgaḷa Bhaṭṭa ...	Do. ...	...	1
39	The god Śiva ...	...	...	Do.	1
40	The god Vishṇu... ...	...	...	...	1
41	The Vêdas ...	...	...	...	1
	Total No. of shares ...				42

NO. XIV. THE TENKASI MAHAMANDAPA INSCRIPTION OF VARAGUNA SRIVALLABHA.

This Sanskṛit inscription is engraved upon the north wall of the mahâmaṇḍapa of the Viśvanâthasvâmin temple at Teṉkâśi. It consists of three verses in three different metres and is written in Grantha alphabet. It records that a Pâṇḍya king named **Varaguṇa Śrivallabha** also known by the name of **Kulaśekhara** (*v.*2.), performed a *yâga* and on that occasion he consecrated a Vighnêśvara whom, the king named Yajñêśa Vighnêśvara, in commemoration of the performance of this *yâga*. Because he got a *yâga* performed,—according to the Dharma-śâstras, it is permitted to a kshatriya to request brahmaṇas to perform *yagas* in his name, and which Varaguṇa Śrivallabha, claiming to be a kshatriya, got performed,—he styles himself a Dikshita, a title borne by those that have performed *yâgas*. We see the kings who succeeded this prince also adopting this title for themselves, a common trait with the later inglorious persons who always indulge in the past glories of their ancestors. The year of the inscription is given by the chronogram **sugamaka, 1537** of the Śaka era.

Text.[1]

1. श्रीमत्[2]चित्रन[दी] तटेवरगुणश्रीवल्लभक्ष्मापतिर्य्यज्वा[3] स्थापयति स्म देवयजने यज्ञेशवि-
2. घ्नेश्वरम् । प्रादात् तत् पुरतोभिषेकपुरामित्याव[ा] सत्म[4] श्रीयामृत्युभ्य[5]श्शकवत्सरे सुगमके तत्रा-
3. ग्रहारोत्तमम् ।[। १*][6] प्रख्यातपाण्ड्यकुलशेखरदेवयज्वा यज्ञेश्वराभिध गणाधिपतेः प्रतिष्ठाम् ।
4. कृत्वाभिषेकपुरमस्य पुरोग्रहारम् प्रादात् स्वदेवयजने निजयाजकेभ्यः[7] ।[। २*] अभिषेकपुरेदेवा-
   [न्यज]-
5. न्तो य[ा*] जका[ः*] स्वयम् [।*] दक्षिणस्यामश्नुवते काश्यां कैदारसम्[8] पदम् ॰[॥ ३*][9]

Translation

Verse 1. In the Śaka year 1537 (denoted by) the chronogram *sugamaka*, the sacrificer, king Varaguṇa Śrivallabha, set up on the bank of the (river) Chitranadi (an image of Vighnêśvara (called) Yajñêśa during a sacrifice (i.e., in commemoration of a sacrifice performed by him), and there presented to the sacrificial priests an excellent *agrahâra* named Abhishêkapura, (situated) in front of it (the deity, which as it were was) the residence of wealth.

Vv. 2-3. Having consecrated during the sacrifice, a Gaṇêśa named Yajñêśvara, the sacrificer, the famous Pâṇḍya Kulaśekbaradêva, gave to his priests the *agrahâra* (named) Abhishêkapura (built) in front of the deity. The sacrificial priests, who were themselves performing sacrifices, are enjoying the yield of the paddy fields in the (*agrahâra* of) Abhishêkapura at Kâśi (Teṉkâśi).

1. From impressions prepared by me.
2. Read श्रीमाच्चित्र॰.
3. Read ॰पतिर्यज्वा.
4. Read सद्म॰.
5. Read मृत्विगभ्यश्शक॰.
6. Metre, शार्दूलविक्रीडितम्.
7. .Metre, वसन्ततिलकम्.
8. Read संपदम्.
9. Metre. अनुष्टुप्.

NO. XV. SAMBUR-VADAGARAI INSCRIPTION OF VARAGUNA SRIVALLABHA.

The subjoined inscription is engraved on the south wall of the *mahâmaṇḍapa* of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagari. The language as also the alphabet of the inscription is Tamiḻ and the record is well preserved. It states that the king Perumâḷ **Sivala-Mâṟaṉ** *alias* **Varagunarâma Pandya Kulaśekhara Somâjiyâr**, granted a sum of money for burning a perpetual lamp in the temple of Mûlasthânêśvara, in the name of Kâlêri-aṇaiñjâṉ Paṇḍâram. The inscription is dated the Śaka year 1538, which is said to have corresponded with the **third year** of the reign of the king. The Teṉkâśi record of this king is dated, as we have already seen in the Śaka year 1537; from the Śâmbûr-Vaḍagarai inscription edited below, we learn that the first year of the reign of this king must be Ś 1535 and therefore the *yâga* which Varaguṇarâma Kulaśêkhara Pâṇḍya celebrated must have been in the second year of the reign of the king.

Text (1)

1. சகாத்தம் ௲ரு௱௩௰அ[அ]ன் செல்லாநின்ற ஸ்ரீ [பெருமாள்] (2) சீவல மாறன் வரகுண-[ரா]மனான பாண்டிய குலசேகர சோமாசியாற்கு ஆண்டு மூன்றாவது நள-

2. ஷூ தை மீ உ௰கவ சுவாமியார் திருமூலநாதர் கோவில் சீகாரியந் தா[னீ]கர் கண-க்கற்கு வரக்காட்டின காரியம் சித்தாத்தங்கரை கறவை கா-

3. ணம் கீள[பற்று] (3) மாயமானகுறிச்சி ஆயரில் மாவுண்டன் புள்ளியில் காலேரி அணைஞ்சான் பண்டாரம் பே[ரா]ல் மாகாணி அரைக்க[ாணி]-

4. க்குகார் [பணம்] ௬ பாசானமு [பணம்] ௬ ஆகப்பணமு ப்பன்னிரண்டுமு சுவாமிக்கு நெய்விளக்குக்குக் கட்டளையிட்டோமு அப்படியே-

5. ஆசந்திராற்கஞ் சந்ததிப்பிறவேசமே சுவாமியுடைய குடியாக க்கட்டளையிட்-டோமப்படியே கைய்யாண்டு கொ-

6. ள்ள[வும்] இப்படிக்குத் திருவுளப்படி [||*] [illegible]

Translation.

ll. 1-2. When the Śaka year 1538, (which corresponded with) the third year (of the reign) of the king Pâṇḍya Kulaśêkharadêva Śômâjiyâr *alias* Śivala-Varaguṇarâma, had expired; the 21st of the month of Tai in the year Naḷa, (instruction for the following) business was sent to the Śrîkâryakâra, the Śthânikas and the accountants of the temple of the god Tirumûlanât;—ha

ll. 2-4. In the name of Kâlêri Aṇaiñjâṉ Paṇḍâram of Mâvuṇḍaṉpuḷḷi, one of the cowherds belonging to Mâṇakuṟichchi, the eastern portion of the *kaṟavai-kâṇam* lands on the bank of the Chittâṟu (river), from the *mâgâṇi araikkâṇi* (extent of land), we ordered that for the *kâr* harvest 6 *paṇams* and for the *paśânam* harvest 6 *paṇams*, thus making an aggregate of twelve *paṇams*, be paid for (burning) a ghee lamp (before) the god.

ll. 4-6. Thus we ordered that it shall remain the property of the god from generation to generation as long as the moon and the sun last. So let it be taken possession of (with this purpose in view). Thus by the royal will (this order was issued). Be it well.

---

(1) From inked impressions.

(2) An abbreviated form is employed to denote this word.

(3) Read கீழ்ப்புறமாய்.

No. XVI. AND XVII. THE TIRUKUTTALAM PLATES OF SIVALA VARAGUNA-RAMA *ALIAS* PANDYA KULASEKHARADEVA DIKSHITAR. Ś. 1670.

The accompanying two inscriptions are engraved on two copper-plates belonging to the temple of Kuttâlanâthasvâmin at Tirukuttalam. They are both written in faulty Tamil, but are well preserved. They are said to be of the reign of a king, who is called the **Pâṇḍya Kulaśekharadeva Dikshita** *alias* **Śivala Varâgunarâma**, who bears all the *birudas* of the later Pâṇḍyas. Since he comes about a hundred and thirty-five years after his name-sake, the performer of a *yâga*, he cannot be identical with him. But since the king of the present inscriptions bears his name, we might perhaps take him to be his grandson. Nothing more about this prince is known. He is the last known Pâṇḍya king and unless further discoveries disclose more of them, we might assume him to be the last.

The records employ a large number of contractions in expressions, which become often difficult to make out.

The Karnâṭaka army that is spoken of in the first record might, I am inclined to believe, refer to the army—(the Hindu section of it), of the Nabob of the Karnatic, for by this time the whole of southern Presidency had come under the rule of the Nabob of the Karnatic.

The second inscription is identical with the first in every thing except the donors. A *sâyarakashai kaṭṭaḷai* is established also by the Piḷḷaimârs and the Mudalimârs and the conditions of payments by individuals are also identical with those of the first plate. So, this record is left untranslated.

Text

1. ௨ சாலிவாகன சகார்த்தம் (2) ௲௬௱௭௰ன் மேல்ச்செ-
2. ல்லாநின்ற கொல்லம் சுகத்திறிபவனேகவீர (3) சந்திர-
3. குலப்பிறதீப (4) மதுராமகேந்திர சேந்தமங்கலப்புர-
4. ாவலதீசுர (5) செயமாசூர (6) நாரசிங்க கோளதமோதி-
5. வாகர சோளசிந்து வடவாநல சஙகீத சாயுத்தியச-
6. ாறுவபூவ (7) தெய்வ(8)ப்பிராமணதாபனுசாரிய கோசடி-
7. லவன்மரான திறிபுவன சக்கிறவற்த்தி (9) கோனே[ரி]ன்மை-
8. கொண்டான் ஸ்ரீ பெருமாள் அளகம் (10) பெருமாள் யிற-
9. ந்த (11) காலமெடுத்த சிவலவரகுண ராம[ப]ாண்டிய குலசேக-
10. ரதேவதீட்சதருக்கு ஆண்டு ஆவது கொல்லம் [௯]௱௨௰-
11. ௵ல் பவ௵ல் கார்தீ (12) ௴ (வ) ௨௰௬ ௨ ஆதித்தவாரமும் உத்திர-
12. நட்செத்தி[ர]மும் (13) நவமியும் ஆயுட்க்கிரண நாமயோ-
13. கமும் கெசகரனமும் (14) சுபயோக சுபகரணமும் பெ-
14. ற்ற புன்னிய (15) [தி]னத்தில் சுவாமி குத்தாலனுத (16) சுவா-

(1) From the original and the impressions.
(2) Read சகாப்தம்
(3) Read ஸ்ரீ வத திரிபுவனேகவீர
(4) Read ௦பிரதீப
(5) Read ௦புரவராதீசுவர
(6) Read க்ஷேமாசுர௦
(7) Read சார்வபௌம
(8) Read தேவ
(9) Read சக்கிரவர்த்தி
(10) Read அழகன்௦
(11) Read இறந்த௦
(12) Read கார்த்திகை
(13) Read நட்சத்திரமும்
(14) Read கஜகரணமும்
(15) Read புண்ணியம்
(16) Read குற்றாலநாத௦

15. மி கோவில்ச் சாயலட்சைக் (17) கட்டளைக்கு இராச[ா]க்க-
16. ள் கற்கனுடகமத்த உபயராஜுவமும் (18) குடி [ப]டைசெய்-
17. தொளிலாளியழுங் (19) கட்டளை வைத்துக்கொடுத்த-
18. து வருசம் (20) ஒன்றுக்குப் பல்லக்குக்காறருக்குப்ப-
19. த்து பணமும் குதிரை சுறுட்டிக்காரருக்கு மூன்-
20. றுபணமும் ராஜுவத்துக்கு ஒரு பணமுமத்தக்குடி-
21. படைக்கு ஒரு பணம் வீதம் இந்தப்படிக்குக்குடுத்து
22. நடத்தி வருவோமாகவும் உ இந்தப்படிக்கு உபய-
23. ராஜுவத்தார்த்தற்மத்தைப் (21) பரிபாலனம் பண்-
24. ணின பேர் தெய்வப்பிரதிட்டை பண்ணின புண்ணி-
25. யத்தில் அடைவாராகவும் [|| *] இதற்கு அகிதம்பண்ணி-
26. ன பேர் மாதா பிதாவுக்குங்குருவுக்கும் அகிதம்
27. பண்ணின தோஷத்திலேயும் கெங்கைக் (22) கரையிலே
28. கோகத்தி பிரமத்திச் சிறிகத்தி (23) பண்ணின தோ-
29. ஷத்திலேயும் போவாராகவும் உ இப்படிக்குத்தா-
30. ன சாதனமாக குத்தாலனுத (16) சுவாமி சாயலட்-
31. சைக் (17) கட்டளைக்கு உபயராஜுவத்தார் பட்டை-
32. யம் எளுதி (24) குடுத்தோம் [|| *] இந்தத்தற்மத்துக்க[ா]-
33. ரியம் திருவாடுதுறை (25) மடத்துப் பாரிசஞ்செய்-
34. திருப்பதால்த் தற்மம் (21) பரிபாலனமாக நடத்[து]-
35. விச்சுக் கொள்வாராகவும் உ குத்தாலனு[தசு]- (16)
36. வாமி துணை உ

ABRIDGED TRANSLATION

ll. 1—2. The year 1675 of the Śâlivâhana Śaka era had expired ;

ll. 2—8. The usual later Pâṇḍya introduction here follows.

ll. 8—22. In the Kollam year 930 Bhava on the auspicious day, the 26th of (the month) Kârttigai, Sunday Uttara nakshatra the ninth *tithi* and Âyush-karaṇa, in the reign of Perumâḷ Aḻagaṉ Perumâḷ the Pâṇḍya king Kulaśêkharadêva Dikshitar *alias* Śivala Varaguṇarâma, who brought back the past (glory) ; the two armies, the one of the king of Karnâṭaka and those of the others, the farmers and other labourers established *a kaṭṭaḷai* (a course of pûja and offerings) to be daily performed in the evenings : (for which) we agreed to pay annually each at the rate of ten *paṇams* for one who employs a palanquin : for horsemen, three *paṇams* ; for foot soldiers, one *paṇam* ; and for all others a *paṇam*. Thus we agreed to pay and conduct the kaṭṭaḷai.

ll. 22—29. Those that protect this charity would obtain virtue, while those that wish evil to it shall incur sins.

ll. 29—32. Thus we executed this bond of charity for the evening services of the god Kuttâlanâthasvâmin.

ll. 32—36. As this charity has been placed under the management of the Tiruvâḍuturai *maṭha*, it shall take care of the charity. May the grace of the god Kuttâlanâthasvâmin (be with us).

---

(17) Read சாயரட்சை

(18) Read° ராஜுவமும்.

(19) Read தொழிலாளிகளும்.

(20) Read வருஷம்.

(21) Reed தர்மதம்

(22) Read கங்கை.

(23) Read கோஹத்தி, பிரம்மஹத்தி, ஸ்திரீஹத்தி,

(24) Read எழுதி.°

(25) Read திருவாவடுதுறை.•

NO. XVIII.

Text (1)

FIRST SIDE.

1. ௳ சாலிவாகன சகார்த்தம் (2) ௲௬௱எ௰௫ன் மேல்ச்செல்-
2. லாநின்ற கொல்லம் சுகத்திறிபவனேக (3) வீர சந்திரகுலப்பி-
3. றதீப (4) மதுராமகேந்திர சேந்தமங்கலப்புராவலதீசுர (5) செ-
4. ய மாசூர (6) நாரசிங்க [கோளதமோ] திவாகர சொளசிந்துவட-
5. வாநல சங்கீத சாயுத்திய சாறுவபவ (7) தெய்வப்பிரமாண [த]-
6. ாபஞசாரிய கோசடிலவன்மரான திறிபுவனச் சக்கிறவற்த் (8)
7. தி கோனரி [ன்*] மைகொண்டான் ஸ்ரீ பெருமாள் அளகம் (9) பெ-
8. ருமாள் யிறந்த (10) காலமெடுத்த சீவலவரகுணராமபாண்டி-
9. ய குலசேகர தேவதீட்சதருக்கு ஆண்டு ஆவது கொல்லம் ௬-
10. ௱௨௰௫ பவ௵ கார்த்தி (11) ௴ (௳) ௨௰௬ ௳ ஆதித்தவாரமும் உத்தி-
11. ரநட்செத்தி [ர*]மும் (12)நவமியும் ஆயுட்க்கிரணநாம யோகமும்
12. கெசகரணமும் (13) சுபயோக சுபகரணமும் பெற்ற புண்ணிய- (14)
13. [தி]னத்தில் சுவாமி குத்தாலனுத (15) சுவாமி கோவில்ச் சாய-
14. லட்சைக் (16) கட்டளைக்குக் காராள த்திலகுலகமான க்கங்-
15. காகுலத்தரசான பிள்ளைமார் கட்டளையாக வச்சுக்-
16. குடுத்தது [|*] பல்லாக்குக்காறர் [ஒன்று]க்கு [பணம்] (18) க மும் குதிரை-
17. சுறுட்டிக்காறர் [பணம்] (18) ரு மும் தொளில்ச்செய்து வருகிற பேர்
18. க யிந்தப்படிக்கு [சுவாமி] (19) குத்தாலனுத சுவாமி சாயலட்சைக்- (16)
19. கட்டளைக்குக்குடுத்து நடத்தி வருவோமாகவும் [||*] யிந்த (20) [ப்]ப-
20. டிக்குப் பிள்ளைமார்த்தற்மத்தைப் பரிபாலனம் பண்ணின-
21. பேர் தெய்வப்பிறதிட்டைபண்ணின புண்ணியத்தில் அடை-
22. வாராகவும் [||*] இதற்கு அகிதம் பண்ணின பேர் மாதா பித-
23. ாவுக்குங் குருவுக்கும் அகிதம் பண்ணினதோஷத்திலே-
24. யும் கெங்கைக் (21) கரையிலே கோகத்தி பிரமித்தித்திறிக-
25. த்தி (22) பண்ணின தோஷத்திலேயும் போவாராகவும் ௳
26. இப்படிக்குத்தான சாதனமாக குத்தாலனுத (15) சுவாமிச-
27. ாயலட்சைக் (16) கட்டளைக்கு பிள்ளைமார்பட்டையம் எ-

---

(1) From the original and inked impressions.

(2) Read **சகாப்தம்.**

(3) Read ஸவவித **திரிபுவனேக.°**

(4) Read பிரதீப.°

(5) Read ° **புரவராதீசுவர**

(6) Read **க்ஷேமாசுர°**

(7) Read **சார்வபௌம தேவ°**

(8) Read **சக்கிரவர்த்தி.**

(9) Read *அழகம்°.*

(10) Read **இறந்த.**

(11) Read **கார்த்திகை°.**

(12) Read **நட்சத்திர.°**

(13) Read **கஜ.°**

(14) Read **புண்ணிய.°**

(15) Read **குற்றாலநாத.°**

(16) Read **சாடீரக்ஷை.**

(17) Read **குலதிலகமான.**

(18) Here, a symbol to express '*panam*' is employed.

(19) A contracted form for *svāmi* is used.

(20) Read **இந்த.**

(21) Read **கங்கை.°**

(22) Read **கோஹத்தி, பிரம்மஹத்தி, ஸ்திரீஹத்தி**

28. ளுதி (23) குடுத்தோம் [|| *] யிந்தத் (20) தற்மத்துக் (24) காரியம் காளாஞ்-
29. சிப்பண்டாரம் யேர்த்துகொண்டு சந்திராதித்தர் உள்-
30. ளவரைக்கும் த்தற்மத்துக் (24) காரியம் பரிபாலனம் செயுது (25)
31. வருவாராகவும் உ இப்படிக்கு க்குத்தாலனுதை (15) [சுவாமி] (19) துணை உ

SECOND SIDE.

32. இந்தப்ப[டி]க்கு முதலிமார் பிள்ளைமார் தற்மத்தை (24) நடத்திவரு-
33. வோ(ம்)மாகவும் உ
34. உ இந்தத்தற்மந் (24) திருவாடுதுறை மடத்துப்பாரிசஞ்-
35. செய்திருப்பதால் த்த[ற்]மம் (24) பரிபாலனமாக நடத்தி-
36. விச்சுக்கொள்வாராகவும் உ குளல்வாய் மொளி-
37. யம்மன் (26) துணை உ இந்த சாயலட்சைக் (16) கட்டளை-
38. த்தற்மம் (24) பிள்ளை[மார்]க்கு சபாபதி துணை உ

(23) Read எழுதி.°
(24) Read தர்ம.°
(25) Read செய்து.
(26) Read குழல்வாய் மொழியம்மன்.

(To be continued)

PRINTED AT THE M. E. PRESS, MADRAS.

Travancore Archaeological Series

No. VII

Trivandram Museum Stone Inscription of Maranjadaiyan

TRIVANDRAM MUSEUM STONE INSCRIPTION OF MARANJADAIYAN.

While editing his article on the 'Eight Vaṭṭeḻuttu Inscriptions of the Chôḷa Kings, published in 1898, Prof. E. Hultzsch has observed (1) that "Prof. Buhler in his Indian Palaeography (p. 72, f, of the German Edition) and Mr. Venkayya in his paper on the Kôṭṭayam plates of Vîrarâghava (above Vol. IV., p. 293) have lately urged the necessity of publishing Vaṭṭeḻuttu inscriptions, the dates of which can be fixed with certainty. Hence I take this opportunity for issuing mechanical copies of eight Chôḷa Inscriptions. None of these is in a condition of complete preservation; but I trust that even in their necessarily imperfect state the accompanying *fac-similes* will prove useful for tracing the development of the Vaṭṭeḻuttu-alphabet." Since then only four more *fac-similes* of Vaṭṭeḻuttu inscriptions have been published; (2) nor are these of well preserved records. The complaint, that we have not got a sufficient number of plates of Vaṭṭeḻuttu inscriptions published, has been re-iterated by Mr. Venkayya in his Annual Report for the year 1906-7. Says he; "It is unsafe to base any definite conclusions solely on the Vaṭṭeḻuttu portion, because a sufficient number of inscriptions in that alphabet have not yet been published with photo-lithographic plates for comparison." (3) This paper is the first of a series intended to supply this want of Vaṭṭeḻuttu inscriptions with plates.

The sub-joined inscription is engraved on a black, hard stone on the back of which is sculptured in bas-relief a hero, with a bow in one hand standing facing the proper right. It is meant to represent Raṇakîrtti, in whose name and memory the stone was set up. The epigraph was discovered by the late Prof. Sundaram Pillai, M. A., of the Travancore Educational Service near Âramboḷi, one of the frontier stations of the Travancore State. Recognising its antiquity and historical importance, he got the stone bearing it removed to the Trivandram Museum, where it is now set up on the southern side of the western or the main gate, exposed to wind and weather. The inscription in consequence is now somewhat worn out. I now edit it from the impressions prepared by my copyists.

The inscription under consideration is written on a neatly dressed surface which measures a foot by two and a quarter feet. It has been previously ruled and between every two lines the letters are engraved. There are on the whole eighteen lines but the last does not show any writing. The whole inscription is bounded on its four sides by four deep cut lines. The record is tolerably well preserved. Its alphabet is Vaṭṭeḻuttu of the same vertical type as that employed in the Tirupparaṅguṉṟam inscription and the Madras Museum grant of Mâṟañjaḍaiyaṉ. The peculiar shape of the letters *n,t,n,r* and *ṉ*, which have their lower portions horizontal, is worth noting. In the later inscriptions the ends of the lower portions of these letters are curled upwards and inwards, lending them a roundish appearance (from which the alphabet derived its present name Vaṭṭeḻuttu, meaning the round characters.). The letter *ṉâ* retains the older shape, roughly a semicircle with its opening turned below. The letter *y* is almost similar in form to the later *y*. The secondary *â* in this record is also slightly different from the later symbol. The secondary *i* always tends to be on the top rather on the side of the consonants as in the later alphabet. This is a characteristic feature of the older forms both in the Tamil and Vaṭṭeḻuttu alphabets and affords us a test of the comparative antiquity of the record in which it occurs.

---

(1) Ep. Ind., Vol. IV., p. 41.

(2) "Three memorial stones" by Dr. Hultzsch, Ep. Ind., Vol. VII., pp. 22-25; and the Ambâsamudram inscription of Varaguṇa Paṇḍya by Mr. Venkayya, Ibid., Vol. IX., pp. 84—94.

(3) An. Rep. on Ep. for 1906—7, p. 67.

2015—1

The letter *ṉo* occurring in *l*.8, in the compound *vîṭṭiṉ-oṟṟai* has the older form, which resembles roughly the Arabic numeral 2. The secondary *û* sign in *mû* and *vû*, occuring in the words Perumûr and Koḻuvûr in *ll*. 13 and 12 respectively, is added vertically below instead of, as usual, at the bottom of the right side of the consonants *m* and *v*. The language of the inscription is old Tamiḻ and is defective in construction.

The inscription belongs to the 27th year of the reign of the Pâṇḍya king **Mâṟañjaḍaiyan** and records that in the battle of Viḻiñam the Pâṇḍya forces left the Chêra army in confusion outside Viḻiñam and retired to the fort of Karaikkôṭṭai. The Chêra army, later on rallying round, pursued the enemy and set themselves to destroy the fort of Karaikkôṭṭai. In this attempt they inflicted some loss on the Pâṇḍya forces and Raṇakîrtti, a faithful servant of the Pâṇḍya king, fighting bravely, and killing several of the opponents, fell struck by the arrow of a man named Tâḍaṉ Perum-tiṉai of Perumûr.

The Śiṉṉamaṉûr plates of Râjasiṁha II discovered by Mr. G. Venkoba Rao [4] and the Aṉaimalai inscriptions discovered by myself and published by Mr. Venkoba Rao [5] form the starting point in the genealogy and chronology of the Pâṇḍyas. The former is said to yield the following pedigree for the early Pâṇḍyas :—[6]

1. Jayantavarman.

|

Mâṟavarman, Parâṅkuśan, Arikêsarin, Asamasaman, Alaṅghyavikraman, Akâlakâlan, conquerer of the Pallava at the battle of Śaṅkaramaṅgai

|

3. Jaṭila, Parântaka I.

|

4. Râjasiṁha I.

|

5. Varaguṇa Mahârâja I.

|

6. Mâṟavarmaṉ, Śrîvallabha, Êkavîra, conqueror of Mâyâ Pâṇḍya, the Kêraḷa, the Siṁhaḷa, the Pallava and the Vallabha kings.

|

7. Varaguṇavarman II.

8. Parântaka II, Vîranârayaṇa, Śaḍaiyan. Fought at Kharagiri and seized Ugra. Married Vâṇavaṉ-mahâdêvi-.

|

9. Râjasiṁha II, Abhimânamêru Mandaraṛ-gaurava, Mâṟavarman.

The information contained in this inscription is slightly different from that obtained from the other Śiṉṉamaṉûr grant, as also from that of the Vêḷvikuḍi record. Until the texts of these most valuable documents are made available to the public, nothing could be said definitely about the accuracy of the genealogy.

(4) Ibid, for 1907—8, p. 62.

(5) Ep. Ind., Vol. VIII., p. 317.

(6) I classify the Pâṇḍyas into three divisions, the Early, the Medieval and the Later Pâṇḍyas. The first class includes those as far as Râjasimha II and a few others ; the second class comprises the large number of Sundara Pâṇḍyas, Kulasêkhara Pâṇḍyas. Vikrama Pâṇḍyas etc. ; and the last consists of those who seem to have removed their capital to Tinnevelly and were crowned in the Viśvanâthasvâmin temple at Teṉkâśi and were ruling as vassals under the Vijayanagara kings.

If the table given above is examined closely, it becomes apparent that the Pâṇḍyas alternately bore the names **Mâṟavarman** and **Jatilavarman** (Śaḍaiyaṉ), just in the same way the Chôḷa king called themselves alternately Râjakêsari and Parakêsari. Thus the kings Nos. 2, 6 and 9 in the table are called Mâṟavarmans while Nos. 3 and 8 are ealled Jaṭila, Śaḍaiyaṉ or Neḍuñjaḍaiyaṉ. From this we might conclude that Nos. 1 and 5 should have been also known as Śaḍaiyaṉs and No. 4, a Mâṟavarman. I might go a step farther and state that the father of Jayantavarman (No.1) and his (No.1.) great grand-father must also be Mâṟavarmans or Neḍumâṟaṉs. Let me now proceed to investigate the history of some of these king as gathered from inscriptions and literature, in so far as the latter does not militate against epigraphical results.

According to the Tiruttoṇḍa-ttogai a decade of verses giving a list of the sixty-three Śaiva devotees of the Tamiḻ land sung by one of them, Sundaramûrtti Nâyanâr, and according to the Periyapurâṇam of Śêkkiḻâr, which deals with, in detail, the lives of these saints, the Pâṇḍya contemporary of the great saint, Tirujñânasambandar, was a Neḍumâṟaṉ or Niṉṟa-śîr-Neḍumâṟaṉ (7) (Neḍumâṟaṉ of lasting glory). This Niṉṟa-śîr-Neḍumâṟaṉ was also one of the sixty-three Śaiva devotees and had married Maṅgaiyarkkaraśi,) the daughter of the Chôla king. (8) His minister, Kulachchiṟaiyâr, a native of Maṉamêṟkuḍi (9) was also another of the sixty-three. The age of Tirujñânasambandar has been fixed as the middle of the 7th century A. D. (10) From the Âṉaimalai inscription of Mâṟañjaḍaiyaṉ *alias* Parântaka (No. 3 of the above table) we learn that he belonged to the latter half of the 8th century. (11) Calculating at the usual rate of thirty years for each generation, we find that the contemporay, of Tirujñânasambandar must be the great grand-father of Jayantavarman. (12) As a deduction from my generalisation I called him a Neḍumâṟaṉ or Mâṟavarman and this was precisely the name he bore according to the Tiruttoṇḍattogai and the Periyapurâṇam.

(7) See Periyapurâṇam, The Life of Niṉṟa-śîr-Neḍumâṟaṉ, pp. 375-76, (Madras Edition).

(8) Ibid, The Life of Tirujñânasambandamûrtti Nâyaṉâr, verses 603-658.

(9) Ibid, Th Life of Kulachchiṟaiyâr, p. 244, verse 1.

(10) Ep. Ind., Vol. III., p. 278.

(11) Ibid., Vol. VIII., p. 318.

(12) Jaṭila (No. 3) must have come to the throne some time after A. D. 760 the alleged period in which the battles at Śaṅkaramaṅgai, Nelvêli etc., were fought between the Dramiḻas and Udayachandra, the general of Nandivarman Pallavamalla. One of the Dramiḻa kings who took part in these battles was, as would be seen in a subsequent portion of this paper, Jaṭila's father, Parâṅkuśa. So, he (Parâṅkuśa) must have lived till at least about A. D. 760 and possibly some time after that. Anyhow, A. D. 770 forms a limit for his existence; for, we know this year belonged to the reign of his son Jaṭila. We might take 770 or thereabouts to be the beginning of his reign. Hence, leaving Jaṭila, whose reign had begun in A. D. 770, I have deducted from 770 five times thirty years, for the five generations beginning with Parâṅkuśa up to the great grand-father of Jayantavarman; that is, 770—150=620 A. D. This gives approximately the beginning of the reign of the fifth ancestor of Jaṭila; so then, the middle of the reign of the fifth ancestor of Jaṭila would be the middle of the 7th century. This was established by another line of reasoning to be the age in which Tirujñânasambandar flourished, and visited the Pâṇḍya and converted him from the Jaina to the Śaiva faith. The synchronism between the Pâṇḍyas and the Pallavas would then be as follows :—

Pâṇḍyas	*Pallavas*
Mâṟavarman (I)	Narasimhavarman (I)
|	|
Jaṭilavarman	Paramêśvaravarman (I)
|	|
Mâṟavarman (II)	Narasimhavarman (II)
|	|
Jayantavarman	Paramêśvaravarman (II)
|	|
Parâṅkuśa	Nandivarman Pallavamalla

Of these I identify the Mâṟavarman, whom I have provisionally called the first, as the contemporary of the Śaiva saint, Tirujñânasambandar and the Niṉṟa-śîr-Neḍumaṟaṉ of the Periyapuraṇam

Of the kings who succeeded Mâṟavarman, the contemporary of Tirujñânasambandar, down to Jayantavarman we know at present nothing definite and so let us pass on to the reign of **Parânkuśa** *alias* **Arikeśari**, the son of Jayantavarman. I have elsewhere shown that he is the hero of a poem, three hundred and odd verses of which are quoted in the commentary of the classic Tamiḻ work, the Iṟaiyaṉâr-agapporuḷ. He is described therein as the victor in a battle that was fought by him at Śaṅkaramaṅgai with the Pallava. He fought with the Chêra at Viḻiñam, Kôṭṭâṟu, Pûlandai, Śêvûr, Naṟaiyâṟu, and Kaḍayal. With some unmentioned opponents he fought the battles of Śennilam, Aṟṟukkuḍi, Pâḻi, Mâttûr, Nelvêli, Vallam, Maṇaṟṟi, Kaḷattûr, Neḍuṅguḷam and Kuḷandai. He went by the various names Parâṅkuśaṉ, Arikêsari, Raṇôdayan, Vijayacharitan, Śatrudurandaran, Vichâritan, Varôdayan and Mânadan[13]. The king mentioned in this poem must be No. 2 of the table; for, both of them have fought a battle at Śaṅkaramaṅgai and borne the names Arikêsari and Parâṅkuśa.

For considerations which will be explained later on, we can take the Mâṟañjaḍaiyaṉ of our record as identical with No. 3 of the table and the same as the king mentioned in the Aṇaimalai inscription. The latter record is dated, as we know, in the year A. D. 770. Hence his father who is reported to have won a victory at Śaṅkaramaṅgai over the Pallava must, as Mr. Venkayya rightly surmised, be the contemporary of Nandivarman Pallavamalla, whose general Udayachandra is also said to have defeated the Dramiḻas at Śaṅkaragrâma (Sanskritised form of Śaṅkaramaṅgai). ([14]) The Tamiḻ work already referred to mentions a battle fought at Nelvêli by Neḍumâṟaṉ; the same place was, according to the Udayêndram plates of Nandivarman Pallavamalla, also the scene of an action between the Pallava and the Dramiḻas. ([15]) From these facts we might rightly conclude that Arikêsari Mâṟavarman *alias* Parâṅkuśa was identical with the Neḍumâṟaṉ of Iṟaiyaṉâr-agapporuḷ. If this conclusion is correct, the age of Nilakaṇḍaṉâr, the compiler of the commentary of Nakkîrar on the Iṟaiyaṉâragapporuḷ, must have been after the first half of the 8th century. ([16])

Referring to the Tirupparaṉguṉṟam inscription of Mâṟañjaḍaiyaṉ, Mr. Venkayya wrote that "It now seems to me that the former (the Tirupparaṉkuṉṟam record) might be posterior to the latter, (the Madras Museum Plates). At any rate the identification of Mâṟañjaḍaiyaṉ must be based upon better evidence than the mere identity of the second portion of the two names." ([17]) I confess I do not quite grasp the reason adduced by him in favour of his view. It appears to me that there is no difficulty in accepting the identity of the king mentioned in all the three inscriptions, the Madras Museum plates, the Tirupparaṉkuṉṟam and the Trivandram Museum stone inscriptions, with the king of the same name found in the Âṇaimalai record. For, the name Mâṟañjaḍaiyaṉ implies that Śaḍaiyaṉ or Jaṭilavarman was the son of Mâṟaṉ ([18].) Hence, the latter half of the name Mâṟañjaḍaiyaṉ is the proper name of the king, and as it is, the identity of this portion of the name is most important. Sometimes the simple name Śaḍaiyaṉ is amplified into Neḍuñjaḍaiyaṉ either because of the exigencies of metre or for diction, as in the Madras Museum plates etc. The same record states that Jaṭila or Neḍuñjaḍaiyaṉ bore also the name Parântaka, the name by which he is called in the Âṇaimalai inscription.

([13]) Ind. Ant., Vol. XXXVII, pp. 193-8.

([14]) An. Rep. on Ep. for 1907, p. 108.

([15]) S. I. I., Vol. II., p. 364.

([16]) See Śendamiḻ, Vol. VI., p. 59.

([17]) An. Rep. on Ep. for 1907, pp. 62-66.

([18]) Compare the name with the following that occur in inscriptions :—Parântakaṉ-Kundavvai, Krishṇaṉ-Ramaṉ, Paḻiyili-Śiṟiyanaṅgai, Nakkaṅ-Koṟṟi etc.

([19]) Ep. Ind., Vol. IX., p, 86, f. n. 13.

Again, there is a close resemblance in the Vaṭṭeḻuttu letters employed in these various documents which lends all probability to the notion that all these records belong to the reign of Jaṭila or Parântaka. For the reasons given above the opinion of Mr. Venkayya seems doubtful.

He thinks that the Trivandram Museum inscription may be a record of the king Varaguṇa Pâṇḍya, though, he says, this is not absolutely certain (19). As usual he does not give any reasons for his assumptions, nor does he state whether it is the first or the second Varaguṇa Pâṇḍya of the table who is taken by him as identical with the king mentioned in the Trivandram inscription. I should think that the surmise of Mr. Venkayya is not correct as the alphabet employed in the Trivandram document belongs to a much earlier period than that of the time of Varaguṇa Pâṇḍya, the first or the second. I believe that Mâṟañjaḍaiyaṉ of our record is the same as Parântaka of the Âṉaimalai inscription and hence lived about the second half of the 8th century.

Having determined the age of **Mâṟañjaḍaiyaṉ**, let me summarise the history of his reign. The Uttara-mantri of this king in the year 770 A.D., was Mâṟaṅkâri (Sans. Mârasûnu, Kâri the son of Mâṟaṉ) *alias* Mûvêndamaṅgala-pperaraiyaṉ, a native of Karavandapuram and belonged to the clan of *vaidyas*. (20) In his Madras Museum plates Mâṟañjaḍaiyaṉ calls himself a *parama-vaishṇava* and in conformity with the faith of his master and perhaps his own also, this Uttara-mantri began the excavation of the Narasiṁha shrine in the Âṉaimalai hill. (21) His brother Mâṟaṉ-Eyiṉaṉ (22) *alias* Pâṇḍi-maṅgala-viśaiyaraiyaṉ, who succeeded him to the place of Uttara-mantri after his death, completed the shrine. (23) In the 6th year of the reign of the king, his mahâsâmanta was Śâttan-Gaṇavadi *alias* Pâṇḍi-amirdamaṅgala-varaiyaṉ. (24) Before the 17th year of his reign he had fought the battles of Viṉṉam, Veḷḷûr and Śeḻiyakkuḍi with some unknown foes. He defeated Adigaṉ in the battles of Âyiravêli, Ayirûr, and Pugaḻiyûr and drove the Pallava

(20) The Âṉaimalai Inscription, Ep. Ind., Vol. VIII.

(21) It is curious to note that a shrine for Narasiṁha, the Brâhmaṇ Lion God, was excavated in the Âṉaimalai hill (the Jaina Elephant hill).. Perhaps it was intended to symbolise that the lion of Brâhmaṇism put down the elephant, the Jainism.

(22) I owe this reading to Mr. G. Venkoba Rao.

(23) In his paper on the Âṉaimalai inscriptions, Mr. Venkoba Rao, reading the word *nîrattaḻi* as *nirttaḻi* corrects it further into *nîrtteḻi* and translates it as 'sprinkle water', 'consecrate' and compares the expression with the Sanskrit *prôkshaṇam*. The passage distinctly reads *nirattaḻi* ; there is no *puḷḷi* over the letter *r*. As it is, the word is a compound of *nirattal* and *aḻittal* ; *nirattu* means bring to order, completion or perfection and *aḻittal*, to bestow or confer upon. Hence the compound means 'to bestow upon (the public) after causing it to be completed'.

The second of the two Âṉaimalai records is taken by Mr. Venkoba Rao as a supplement to the first; Mâṟaṅgâri, occurring in it, has been taken by him to be identical with Madhurakavi *alias* Mârasûnu of the first inscription. While admitting that Mâṟaṅgâri excavated the cave and set up the image of the god in it and bestowed upon Brâhmaṇas immensely rich *agrahâras*, Mr. Venkoba Rao asserts that he died without consecrating it. The distribution of lands among the Brâhmaṇas etc., takes place always during the consecration ceremony and there is no need for him to have gone out of the way and say that the consecration was not yet over when the first record was engraved. The consecration was in fact performed but some minor works including the construction of the *mukha maṇḍapa* were left incomplete by Mâṟaṅkâri and these were finished by his brother Mâṟaṉ-Eyiṉaṉ, as soon as he became the Uttara-mantri.

Again I cannot understand why, in an inscription which uses Sanskrit words such as *anujans*, *varggârôhaṇam* etc., freely, the Tamiḻ word conveying in a way the sense of the Sanskrit word *prôkshaṇam* or *samprôkshaṇam* should have been employed. If the writer had the idea of consecration in his mind, I have no doubt, he would have used the word *prôkshaṇam* or some thing more expressive, in Sanskrit itself. I regret I am obliged to entirely differ from Mr. Venkoba Rao in this matter.

(24) Tiruppparaṅguṉṟam Inscription of Mâṟañjaḍaiyaṉ. Ind. Ant. Vol. XXII. p. 69.

(25) This is the modern Pêrûr in the Coimbatore District. It is distinctly called Kâñchivây-pPêrûr in the Periyapuraṇam ; "Kongir-Kâñjîvay-pPêrûr kuṟugiṉâr" (He, Sundaramurtti, approached Kañjivay-pPêrûr in the Koṅgu country). See Êyarkôṉkalikkâma Nayaṉar puraṇam, verse 88.

and Chêra who came to his aid to the quarters from which they came. He then proceeded against the Koṅgu country, captured its king alive and sent him to Madura, his capital, as a prisoner of war. Entering victoriously KâñchivâypPêrûr ([25]) he was pleased to erect there a large temple for Vishṇu. Neḍuñjaḍaiyaṉ then turned his attention towards his southern neighbours. He invaded the Vêṇâḍu whose king he despatched to the other world. The stronghold of the Chêras, Viḻiñam, was next destroyed. The king afterwards set about strengthening his frontier fort of Karavandapuram; he built strong and high walls of fortification and surrounded it with deep moats. In the same record he is styled Paṇḍitavatsalaṉ, Virapurôghaṉ, Vikramapâragaṉ, Parântakaṉ, Parama-vaishṇavaṉ and Neḍuñjaḍaiyaṉ. His mahâsâmanta in the 17th year of his reign was Dhirataraṉ Mûrtti-Eyiṉaṉ *alias* Viramaṅgalapperaraiyaṉ and the commander of the elephant brigade (*mataṅgajâdhyaksha*) was Śaṅgaṉ-Siridaraṉ *alias* Pâṇḍi-Iḷaṅgômaṅgalapperaraiyaṉ of Koḻuvûr.([26])

Mâṟañjaḍaiyaṉ once again invaded the Chêra country, defeated and left the Chêra army in confusion outside Viḻiñam and retired to Karaikkôṭṭai. There, he was besieged by the Chêra army which caused some loss to his forces.([27])

The name of the queen of Mâṟañjaḍaiyaṉ appears to be Nakkaṅ-Koṟṟi (Koṟṟi, the daughter of Nakkaṉ). ([28])

The following are the names of places that occur in this document: Viḻiñam, Karaikkôṭṭai, Koḻuvûr and Perumûr, Viḻiñam is at present a popular fishing village in S. Travancore. Koḻuvûr appears to be in the Pâṇḍya country and is mentioned in a number of inscriptions copied in the Madura and Tinnevelly Districts. I am not able to identify Karaikkôṭṭai and Perumûr.

Text ([1])

1. ஸ்ரீ கோமாறஞ்சடையற் [கு இ]-
2. ருபத்தேழாமாண்டு [||*] சேரமா-
3. ஞர் படை விழுஞத்து ([2]) புறத்து
4. விட்டுழக்கக் கரைக்கோட்டை அழி-
5. ப்பான்வர பெருமானடிகளுள-
6. [ன்பு] மிக்கூள ([3]) இரணகீர்த்தி [யு]-
7. ம் அமர்க்கழியும் உள்வீ-
8. ட்டிஞெற்றைச் சேவகர் கோட்-
9. டை அழியாமை ([4]) காத்தெறி-

([26]) The Madras Museum Plates.

([27]) Trivandram Museum Inscription.

([28]) Mr. Venkayya takes Nakkaṅ-Koṟṟi as the wife of Śâttaṉ-Gaṇavadi. My reasons for differing from him are; one, as soon as the date is given in the regnal year of the king, the inscription introduces Śâttaṉ-Gaṇavadi with the expletive particle *maṟṟu*: Nakkaṅ-Koṟṟi is also similarly introduced. Two, the king is referred to, in the first instance, that is, when Śâttaṉ-Gaṇavadi is spoken of, as *avaṟku*, an honorific plural form of the third personal pronoun *avaṉukku*, whereas Śâttaṉ-Gaṇavadi is referred to only in the singular number, as in *sâmantan*, *vaijyan* and *araiyaṉ*. In the second instance, that is, while Nakkaṅ-Koṟṟi's name is mentioned, the same *avaṟku* is used thereby referring the king. If she had been the wife of the *sâmanta*, to be consistent with the other portions of the inscription, she should have been described as *avaṉukku dharmma-panniyâgiya Nakkaṅ-Koṟṟi*.

([1]) This inscription together with an eye copy has been published in the Travancore State Manual. I republish it from inked impressions prepared by my copyists.

([2]) Read விழிஞத்து. ([3]) Read மிக்குளம்

([4]) Read அழியாமே.

Trivandram Museum Inscription of Maranjadaiyan

T. A. GOPINATHA RAO. SCALE 0. 3 HALF-TONE BLOCK BY M. E. PRESS.

10. ந்து பலரும் பட்ட இ-
11. டத்து இரணகீர்த்தி உள்-
12. வீட்டுச்சேவகன் கொழுவூ-
13. ர்கூற்றத்துப் பெருமூர்-
14. த்தாதம் பெருந்திணை [அ]-
15. த்திரத்தாற் பலரொடு [ங்]-
16. குத்திப்பட்டான் (5) இ[ரு].
17. பது-கமாளி........

Translation.

In the twenty seventh year of (the reign of) the prosperous king Mâṟañjaḍaiyaṉ ; while the army of the Śêramâṉar that was left in confusion (6) outside Viḻuñam, came for the purpose of destroying (the fort of Karaikkôṭṭai, Iraṇakîrtti (Ranakîrtti) one of the very loving servants of the Perumâṉ (7) (the Pâṇḍya king, Mâṟañjaḍaiyaṉ) fought in defence of the fort together with the *oṟṟai-chchêvagar* of *uḷvîḍu* (8) against the army of the Chêra which was contending (9) to destroy it, and after stabbing several, died where several others had fallen, by the arrow of the oṟṟai-chchêvagan of uḷviḍu, Tâdan-Perundiṇai (10) of Perûmûr in the Koḻuvûr-kûṟṟam . . . .

(5) I am not able to make out the sense of what follows.

(6) *Uḷattal* means getting confused or distressed in mind. Cf. **கண்ணிலான் பெற்றிழந்தாலெனை உழந்தான் காலவேலான்,** The wielder of the spear that resembles Kâla (Yama), felt distressed like that blind man who lost his sight (immediately) after he got it (by a miracle). Kamba Râmâyaṇam, Bâlakâṇḍam.

(7) Supreme lords are generally referred to as the Perumâṇaḍigaḷ or Perumâṉ. We have the prominent instance of this usage among the Western Gaṅgas, who add *perumânaḍi* to their names as almost a part of it : e.g., Eraha-vemmaḍi, Râjamalia Perumâṇaḍigaḷ, Nîtimârgga Perumâṇaḍigaḷ, etc. Madirai-koṇḍa Kô-pparakêsari varman is similarly styled Perumâṇaḍigaḷ in the Kîḻ-Muṭṭugûr inscription (Ep.Ind.Vol.) ; but Dr. Hultzsch, the editor of the paper on that inscription, suspects if it cannot refer to a Western Gaṅga king. It appears that this suffix is no characteristic of the Gaṅgas only. In the Kiḻ-Muṭṭugûr inscription it refers to Parântaka. He is called by the same appellation Perumâṇaḍigaḷ and also Emberumân in his Uttaramallûr inscriptions. (Nos. I and 2 of the Madras Epigraphist's collection for 1898.).

(8) Compare *malaiyâṇa oṟṟai-chchêvagar* occurring in an inscription of Tirukkôyilûr published by Dr. Hultzsch in Ep. Ind. Vol. VII. p. 141. There the compound has been interpreted as 'the unrivalled warriors of Malayâḷam'. It would surely have that meaning if *oru* instead of *oṟṟai* had been used : for example, *oru tâṉ-âgi*, being oneself unrivalled by others ; *oru suḍar*, 'the unrivalled light', (the sun) ; *oru sêvagaṉ*, 'the unrivalled warrior' etc. *Oṟṟâi* always signifies single, one only as opposed to many ; e.g., *oṟṟaikkâsu*, 'a single cash', *oṟṟai-kkâl Ori*, 'the singlé-legged Ori' etc. Oṟṟai-chchêvagar might possibly be related to the word *oṟṟu* meaning a spy : the term *oṟṟai-chchêvagar* might then be taken to mean the soldiers who are employed as spies.

(9) *Amar-kaḷidal* is a compound made of *amar* and *kaḷidal* meaning *battle* and *finishing* respectively. The literal meaning of the compound therefore is finishing the battle.

(10) Perundiṇai appears to be the name of an office, and is here applied to the holder of it.

PRINTED AT THE M. E. PRESS, MADRAS.

Travancore Archaeological Series

No. VIII

Six Chola Inscriptions at Kanya-Kumari.

SIX CHOLA INSCRIPTIONS AT KANYA-KUMARI.

Five out of the six inscriptions edited below were copied from the **Guhânâthasvâmin** temple at **Kanyâkumâri**. They are all written in Tamiḻ language and alphabet and are generally in a good state of preservation. The old name of the temple was, according to its inscriptions, Râjarâjêśvaram, evidently called after Râjarâja, the Great, of the Chôḷa dynasty. Kanyâ-kumâri is, in some inscriptions, called **Kaḻikkuḍi** and is said to have been situated in the Puṟattâya-nâḍu, a sub-division of the Uttama-śôḻa-vaḷa-nâḍu, in the Râjarâja-ppâṇḍi-nâḍu (or *maṇḍalam*).

The Guhânâthasvâmin temple is at present situated at a distance of about half a furlong from the Brâhman village of Kanyâkumâri, and is in a bad state of repair. Round the *adytum* there is a dark circuit, (now filled with bats and snakes), which seems to have given the temple its present name.

No. I.

The subjoined inscription is engraved on the south base of the *arddah-maṇḍapa* of the Guhânâthasvâmin temple. The end of the last four lines are built in but the purport of the record is easily made out without it.

It belongs to the twenty-fourth year of the reign of **Parakesarivarman Râjendra-choḷadeva**, who took the 'eastern country, the Ganges and Kaḍâram'. It records that **Śoḻa-kula-valli**, the woman who cooked the meals for the king and who belonged to Pâlaiyûr Tiṭṭai in the Puliyûr-nâḍu, a sub-division of Arumoḻidêvavaḷa-nâḍu, made a gift of fifty sheep for a perpetual lamp. They seem to have been taken charge of by a person who bound himself to supply daily one *uḻakku* of ghee as measured by the temple measure called Pavittira-mâṇikkam, for burning the lamp.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [||*] பூர்வ்வதேசமும் கங்கையுங் கடாரமுங்கொண்டருளின கோ- (2)
2. ப்பரகேசரிபன்மராயின உடையார் ஸ்ரீ ராஜேந்திரசோழ தேவர்க்-
3. குயாண்டு இருபத்து நாலாவது [|*] ராஜராஜப்பாண்டி நாட்டு உத்த-
4. ம சோழவளநாட்டுப் புறத்தாயநாட்டு குமரி ராஜராஜ [ஈ]ஸ்வர-
5. ம் உடையார்க்கு உடையார் ஸ்ரீ ராஜேந்திர சோழதேவர்க்கு திருவமுது அடும்
6. பெண்டாட்டி அருமொழிதேவவளநாட்டுப் புலியூர்நா[ட்] டுப் பாலையூர் தி-
7. ட்டை சோழகுலவல்லி வைச்ச திருநுந்தாவிளக்கு ஒன்றுக்கு வைச்ச சா-
8. வா மூவாப்பேராடு ஐம்பது [||*] இவ்வாடு ஐம்பதுங்கொண்டு இத்தேவர்
9. நாழி பவித்திர . . . .
10. த்த நெய் உ[ழ] . . . .
11. ட்டுவதாகக் . . . .
12. வன வியாள் ெ . . . . (4)

---

(1) From inked impressions prepared by any copyists. (No. 13 of 1085 M. E).

(2) The letters *ppa* are engraved next to *kô*, but seems to have been rejected, as the next line begins once again with the same letters *ppa*.

(3) The letter *î* is engraved above the line.

(4) The last four lines have their ends built in.

Translation.

ll. 1—3. Hail ! Prosperity ! (In) the twenty-fourth year of (the reign of) **Parakesarivarman** *alias* Uḍaiyâr **Śri Râjendracholadeva**, who took 'the eastern country, the Ganges and Kaḍâram'.

ll. 3—8. Śôḷa-kula-valli, of Pâlaiyûr Tiṭṭai in the Puliyûrnâḍu of the Arumoḷidêva-vaḷa-nâḍu, the woman who cooked the food for Uḍaiyâr Śri Râjêndraśôḷadêva, set up a perpetual lamp, (to be burnt before) the god, Râjarâjêsvara, of Kumari, (which is situated) in the Puṟat-tâya-nâḍu, (a sub-division) of the Uttama-śôḷa-vaḷa-nâḍu, in the Râjarâja-ppâṇḍi-nâḍu ; (to maintain this lamp) she gave fifty large sheep, which neither die nor become old.

ll. 8—12. Having received these fifty sheep . . . . . . naviyâḷaṉ (bound himself) to supply a *uḻakku* of ghee (as measured by the) *nâḻi* called the Pavittira (mâṇikkam).

No. II.

This record is engraved on the north base of the central shrine of the Guhânâthasvâmin temple. It is dated the thirtieth year of the reign of **Râjakesarivarman Râjâdhirâjadeva**, who took the 'head of Vîra Pâṇḍya, Îḻam and the *śâlai* of the Chêra'. It records that the supply of salt that was being received from the saltpans of Maṉaṟkuḍi for the **Śrivallabha-pperuñjâlai** *alias* the **Râjarâjâ-pperuñjâlai**, situated in the village of Kaḷikkuḍi, had for some time been discontinued. This charity was revived by the king at the request of **Arikulakesari** *alias* **Pavittiramânikka-ttonga-pperaraiyaṉ** of Tiṭṭai, who was holding some sort of office under the queen, **Ulagamuḻuduḍaiya-pirâttiyâr**. The royal order was addressed to the officers who supervised and taxed the salt-pans in the Râjarâja-tteṉṉâḍu, belonging to the Râjarâja-ppâṇḍi-nâḍu. In the olden days it was the custom of the Maṉaṟkuḍi salt-pans to set apart a *nâḻi* of salt for each *kalam* of it that came in or went out of the pans, as *uṟai* for the use of the Śrîvallabha-pperuñjâlai. The king ordered that this custom should be once more adopted.

The term *uṟai* is even now commonly used in the Trichinopoly and Tanjore Districts. When grain or other things are measured, for every stated quantity, say sixty *marakkâls* as it now is in the Trichinopoly district, a handful of the article measured is kept, as a mark, in a small heap. The number of such heaps give the number of sixty *marakkâls* measured. That quantity of the grain etc. that is kept as an index of measure, is called the *uṟai*. The measurer, when he measures, cries aloud the number of *marakkâls* he is measuring and when he finishes the fifty-ninth cries out '*aṟubadukku uṟai*', meaning a *uṟai* for (this) sixty. In the case of the salt to be used as *uṟai* for each *kalam*, it was not a handful but a *nâḻi* that was ordered to be set apart.

Evidently the *śâlai* or the boarding house was originally established by (perhaps a Pâṇḍya king by the name of) Śrîvallabha. After conquering the Pâṇḍya country, Râjarâja seems to have, as is usual with him, changed the name into Râjarâja-pperuñjâlai. But old names generally never die out by the mandate of any king; therefore the old and the new names have often to be coupled for at least a short time till the people get accustomed to the new name. Thus, Taḷaikkâḍ, the capital of the Gaṅgas, was renamed Râjarâjapuram, when, Râjarâja stormed and took it. But it had to be called Taḷaikkâḍ *alias* Râjarâjapuram. In some instances the old names died out giving place to the new and often the new perished without affecting, in any manner, the old one, as for instance Taḷaikkâḍ, which even to this day retains this name.

The village of Maṉaṟkkuḍi, which is a very important salt producing centre of the Travancore State even at the present day, is situated in the Agastîśvaram Tâlûka of the Padmanâbhapuram Division. In the inscription, it is called Mahipâla-kula-kâla-ppêraḷam, (the great salt

district of Mahipâlakula-kâla). We know that of the several kings vanquished by Râjêndrachôḷadêva I., Mahipâla was one. The name therefore has been given to it after this surname, Mahipâla-kula-kâla, of Râjêndrachôḷadêva.

From the fact that the salt officers are mentioned to belong to the Râjarâja-ttennâḍu, we can infer that there was a regular Salt Department with officers in all the salt producing districts, just as we have at the present day.

The names of the places that occur in the inscription are Kaḻikkuḍi, Maṇaṟkuḍi and Tiṭṭai. In No. IV edited below it is stated that Kaḻikkuḍi was the other name of Kanyâ-kumâri. Maṇaṟkuḍ we have already identified. Tiṭṭai is in the Tanjore district.

Text (1)

1. ஸ்ரீ [||*] வீரபாண்டியன் தலை[யு]ம் சேரலன் சாலையும் இலங்கையும் தண்டாற் கொண்ட [கோ]விரா(ெ)ஜகேசரி-
2. பற்மரான உடையார் ஸ்ரீ ராஜாதிராஜதேவர்க்கு யாண்டு முப்பதாவது ராஜராஜப்பாண்டிநாட்டு உத்தமசோழவளநாட்டு புறத்-
3. தாயநாட்டுக் கழிக்குடி ஸ்ரீ வல்லவப்பெருஞ்சாலைய[ா]ன ராஜராஜ பெருஞ்சாலைக்கு நாஞ்சினாட்டு மணற்குடியான மஹி-
4. பா[ள] (2) குலகாலப்பேரழத்து கை(ய்)உறை கொள்ளுமுப்பு முட்டிகிடஷமையில் ராஜாதிராஜதேவர்க்கு உலகுடையபிராட்டியா-
5. ர் திருப்பள்ளித் தொங்கலுடையான் திட்டையரிகுலகேசரியான பவித்திரமாணிக்கத்தொங்கப்பே[ர*]ரையன் விண்ணப்பஞ் செய்துகொடுவந்த திரு-
6. முகப்படி [||*] கோனேர் இன்மை கொண்டான் ராஜராஜப்பாண்டிநாட்டு ராஜராஜத்தென்னாட்டு உப்பளங்கழுக்கு (3) கூறு செய்வார் கழுக்கு (3) கண்காணி செய்வார் கழுக்கும் (3) குமரி ஸ்ரீ-
7. வல்லவப்பெருஞ்சாலையான ராஜராஜப்பெருஞ்சாலைக்கு உத்தமசோழவளநாட்டு நாஞ்சினாட்டு மணற்குடியான மயில்வாள (2) குலகாலப்பேரளத்து உப்புமு-
8. தலிலும் செலவிலும் கலத்துவாய் நாழிகெய்புறைகொண்டு இச்சாலைக்கு முன்புநிவந்தம் செலு [த்]திவந்தமையில்லிப்போது உப்பு உறை பிடித்து.
9. கொள்ள [வி ?] டுகவென்று கேட்டோம் [||*] முன்பு இப்பரி[சு] செய்-
10. து வரு[ம்] ...கில் உறை உப்பு மு[த]லிலும் செலவிலும் கல-
11. த்துவ[ாய்] நா [ழி] உறை உப்பு ராஜராஜன் பெருஞ்சாலை ச-
12. . . வச[ம] . . டட[கு]டுக்க [எ]ன்று திருமந்திரஓலை செம்பியன் தென்-
13. . னநாட்[டு]க்கோனர் எழுத்தினால் திருமுகம் பிரசாதஞ்செய்த[ரு]ளி வச்ச திருமுகப்படி.

Translation.

ll. 1—2. Hail! Prosperity! (In) the thirtieth year of the (reign of) the king **Râjakesari-varman** *alias* Uḍaiyâr Śri **Râjâdhirâjadeva**, who took, with the help of his army, the head of Vîra Pâṇḍya, the *sâlai* of the Chêralaṉ and Ceylon.

ll. 2—6. (This is) the royal order obtained on the petition of Tiṭṭai Arikulakêsari (that is, of Tiṭṭai) *alias* Pavittiramâṇikka-ttoṅga-ppêraraiyaṉ, who was (or held the office of) the

(1) From inked impressions.

(3) Read சளுக்கு (2) Read மஹிபால . . . . . பேரளத்து

tiruppaḷḷittoṅgal under **Ulaguḍaiyapirâttiyâr**, the queen of Râjâdhirâjadêva, regarding the *kai-uṛai* of salt (the supply of) which was received from the great salt district of Maṉaṛkuḍi in the Nâñjinâḍu, for the Śrîvallabha-pperuñ-jâlai *alias* Râjarâja-pperuñ-jâlai at Kaḻikkuḍi situated in the Puṛattâyanâḍu, a sub-division of the Uttamaśôḻa-vaḷa-nâḍu, belonging to the Râjarâja-ppâṇḍi-nâḍu.

ll. 6—9. (This order is addressed) to those (officers) who assign taxes and those who supervise the salt pans in the Râjarâja-tteṉ-ṉâḍu of the Râjarâja-ppâṇḍi-nâḍu of the unrivalled among kings.

" We heard that you do not permit the Śrîvallabha-pperuñjâlai *alias* Râjarâja-pperuñ-jâlai, to take, in the old customary manner, the *uṛai* salt at the rate of a *nâḻi* per *kalam* of salt, that is added to (the stock) or spent (from it), in the salt district of Maṉaṛkuḍi *alias* Mayilvâḷa-kula-kâla-ppêraḷam in the Nâñjinâḍu, (a sub-division) of the Uttamaśôla-vaḷa-nâḍu.

" You shall (henceforth) give, as of old, through the (*śaṭṭars*) of the Râjarâja-pperuñ-jâlai, the *uṛai* salt at the rate of a *nâḻi* per *kalam* added to or spent from the stores."

(This is engraved here) in accordance with the royal order written down in the writing of the (officer called) *irumandira-ôlai*, Śembiyaṉ Teṉ . . . . ṉâṭṭa Kôṉar.

No. III.

On the north wall of the first *prââra* of the Kanyâkumâri temple is engraved the accompanying large inscription of the reign of **Râjendradeva.** It is not in a very good state of preservation. However, it is not difficult to make out the whole of the important portions of it. The record is dated the fourth year of the reign of the king **Parakesarivarman Râjendradeva.** At the time of the grant the king was seated on the cot called the Kâḍuveṭṭi in the palace, Kêraḷaṉ-mâḷigai, in the capital city of Gaṅgaikoṇḍaśôḻapuram. The king commanded that from the fourth year the taxes on the various articles mentioned, which were collected from the *dêvadânam* villages of the goddess Kanyâkumâri, of the Râjarâjêśvaram and of the Râjarâja-pperuñjâlai and which seem to have been utilised for the public purposes of the villages, be set apart as follows :—(1), the taxes from the *dèvadânam* villages of Kanyâkumâri to be utilised for the celebration of a festival on the day of the *janma-nakshatra* (natal star) of his queen **Kiḻâṉaḍigaḷ** ; (2), those from the villages of Râjarâjêśvara, for the expenses of the temple ; (3), those collected from the villages of the Râjarâja-pperuñjâlai, for its expenses.

In the historical introduction at the beginning of the inscription the king is said to have taken the Raṭṭappâḍi seven and a half lakhs, defeated Âhavamalla at Koppam on the banks of the Pèrâṛu, took his elephants, horses, women and treasures and performed the *Vîrâbhishêka.*

Kanyâkumâri is herein called Gaṅgaikoṇḍachôḷapuram, evidently after Râjêndrachôḷadêva I. It is remarkable that this document has a very large number of names of officers of the various branches of the revenue administration. A number of taxes is also mentioned ; of these some are intelligible and others are not.

Text. (1)

1. ஸ்வஸ்தி ஸ்ரீ[||*] கோநேர் இன்மைகொண்டான்
2. யாண்டு நாலு நாள் நூற்றெறம்பத்து நாலினால் இரட்டபாடி ஏழைரை இலக்கமுங்கொ-
ண்டு பேராற்றங்கரைக் கொப்பத்து ஆஹவமல்லனை அஞ்சுவித்து ஆனையுங்-
3. குதிரையும் பெ[ப]ண்டிர் பண்டாரமுங்கொண்டு விஜய அஷேகஞ்செய்து வீரஸிம்ஹாஸ
னத்து வீற்றிருந்தருளின கோப்பரகேசரிபன்மரான உடையார் ஸ்ரீராஜேந்திரதேவர்
கங்கைகொண்[ட]-

(1) From inked impressions.

4. சோழபுரத்து . . . . கேரளன் மாளிகையில் வெ[வ] . . . வெ . . பானத்-
துக்காடுவெட்டியில் எழுந்தருளி இருந்து ராஜராஜப்பாண்டிநாட்டு உத்தம சோழவள-
நாட்டுப் புறத்தாயநாட்டுக் குமரியான க[ங்]-

5. . . [கொ]ண்ட சோழபுறத்துக் கன்னிய[ா] படாரியார் தேவதான [மான ஊர்கள்
க]டவ ஊர்க்கழஞ்சு குமரக்கச்சாணமு மீன்பா(ா)ட்டமும் உ[ள்ளி]ட்ட கீ-

6. . . . . . கட்டமும் மோரமும் இலைவாணியப்பா[ட்ட]மும் திங்கள்க்காசும் காலள[வு]
. . பாடிகாவல்கூலியூம் (1) கால்கூலியும் கோல்கூலியும் ஆட்டுப்பாட்டமும் பேர்-
முதலாயமும் தரகுகூலியும் உ-

7. . . . அந்தராயங்கள் கரைக்குடலாய் வருகின்றபடி யாண்டு நாலாவது முதல் தவிர்ந்து
நம்பெண்டுகளில்க். கிழானடி பிறந்த அத்தத்தினால் இத்தேவர்க்கு திங்கள் விழா
எழுந்தருள வை-

8. . . . . . ண்டும் நிவந்தங்களுக்கு இறுப்பதாகவும் [||*] இவ்வூர் ராஜராஜ ஈஶ்வரமு
டையார் தேவதானமான ஊர்கள் கடவ ஊர்க்கழஞ்சு குமரகச்சாணமுமீன் பாட்டமும்
தறி இறை தட்டாரப்பாட்டம் உள்ளிட்ட கீழிறைப்பா-

Continued on the north wall.

9. . . . . . யாரமும் இலைவாணியப்பாட்டமும் காலளவுபாட்டமும் பாடிகாவற்கூலியும்
ஆட்டுப்பாட்டமும் பேர் முதலாயமும்... கூலியும் உள்ளிட்ட அந்தராயங்கள் கைாக்குட-
லாய் வருகின்ற[படி] யாண்டு நாலாவது மு[தல் த]விர்ந்து இத்தேவர்க்கு வேண்-

10. டுநிவந்தங்களுக்கு இறுப்பதாகவும் [||*] இவ்வூர் ராஜ ராஜன்சாலைக்கு சாலாபோகமான
ஊர்கள் கடவ ஊர்க்கழஞ்சு குமரக[ச்]சாணமும் மீன்பாட்டமும் மோரமும் இலைவாணி-
யப் பாட்டமும் காலளவுபாட்டமும்

11. பாடிகாவற்கூலியும் ஆட்டுப்பாட்டமும் பேர்முதலாயமும் தரகுகூலியும் உள்ளிட்ட
அந்தராயங்கள் கரைக்குடலாய் வருகின்றபடி யாண்டு நாலாவதுமுதல் தவிர்ந்து இச்சா-
லைக்கு வேண்டு[ந்நி] வந்தங்களுக்கு இறுப்பதாகவும் [||*] ஆக இப்படியாண்டு நாலாவ-

12. துமுதல் இறையிலியாக வரியிலிடத்திருவாய் மொழிந்தருளினார் என்று **திருமந்திரவோலை**
ஜயங்கொண்டசோழ மகதராஜன் எழுத்தினாலும் திருமந்திரவோலை நாயகம் உத்தம
சோழகோனும் ராஜராஜப்ரஹ்மமாராயனும் காலிங்கராஜனும் தொண்டைமானும்

13. திரிபுனவல்லப வன்னாடையானும் மூவேந்தர் சோழக்கந்திருவப்பெ[ரி]யானும் **ஒப்-
பிட்டுப்புகுந்த** (2) **கேழ்விவரியிலிட்டுகோள்க** வென்று வில்லவராஜரும் காடுவெட்டிகளும்
ஏவ இவர்கள் ஏவினபடியே(ய்) **உடன்கூட்டத்து அதிகாரிகள்** ராஜராஜமழவராஜரும்
ராஜராஜ-

14. ச்சோழப்ரஹ்மமாராயரும் ஜயங்கொண்டசோழவிழுப்பரையரும் அதிராஜேந்திர மூவே-
ந்த வேளாரும் ராஜராஜ அணுக்கப்பல்லவரயரும் திருச்சிற்றம்பல மூவேந்த வேளாரும்
ராஜகேசரி மூவேந்த வேளாரும் உத்தம சோழத்திருவிந்தளூர்நாட்டு மூவேந்தவேளா
ரும் மஹிபாலைய் (3) விழுப்பரையரும்

15. அழகியசோழ மூவேந்த வேளாரும் ஜனநாதநல்லூருடையார் காளி ஆதித்தகோன் ரா-
ஜேந்தி . . . மூவேந்த வேளாரும் பரசிவமங்கலமுடைய ராமனச[னி] ஒலோகபுத்-

(1) Read கூலியும்.

(2) Read கேள்வி

(3) Read மஹிபாலம்

திரனான நிருபேந்திரசோழ மூவேந்த வேளாரும் சிவ[ன]டியுடையார் பற்பனுபன் பள்ளிகொண்டானாராயண வ(?) நாராயண மூவேந்த வேளாரும் ஸஹ-

16. பல்லவரையரும்[நடுவ]ாக்கும் கொற்றமங்கலத்து பற்பநாபசே[ர]பரசய . . தாலூர் சக்கரபாணி ஸஹ ாற்ப்[ப]ட்டரும் **விடையில் அதிகாரிகள்** சொழ மூவேந்த வே[ளாரும்] மும்முடி சோழப்பல்லவரையரும் ஜயங்கொண்ட சோழ சேநாமுகமூவேந்த வேளாரும் உத்தமசோழமூவேந்த வேளாரும் மனுகுல-

17. மூவேந்த வேளாரும் உய்யகொண்டசோழ மூவேந்த வேளாரும் நித்த விநோத மூவே-ந்த வேளாரும் க்ஷத்திரசிகாமணி (1) மூவேந்த வேளாரும் கங்கைகொண்டசோழ மூவே-ந்த வேளாரும் உதை[ய மா]த்தாண்ட மூவேந்த வேளாரும் கங்கைகொண்ட சோழப்ப-ல்லவரையரும் பார்த்திவேந்த (2)மூவேந்தவேளாரும் [ந]ரபாலதொங்க மூவேந்த வேளா ரும் ராஜராஜ அணுத்திரப்பல்லவரை[ர]-

18. யரும் அறிஞ்சிகை விழுப்பரையரும் அபிமானமேரு மூவேந்த வெளாரும் மதுராந்தக விழுப்பரையரும் சிங்களாந்த (3)மூவேந்த வேளாரும் விக்கிரமசோழ மூவேந்த வேளா ரும் வளவன் மூவேந்த வேளாரும் வீரசோழ மூவேந்த வேளாரும் சுந்தரசோழப்பல்-லவரையரும் அதுலபராக்கிர[ம*] மூ-

19. வேந்த வேளாரும் அழகியசோழ மூவேந்த வேளாரும் பார்த்திவே ந்த்ர விழுப்பரையரும் வில்லவந்மூவேந்த [வே*]ளாரும் வீரபாண்டிய மூவேந்த வேளாரும் வழுதிகுலாந்தக [மூ]வேந்த வேளாரும் ராஜாதித்த மூவேந்த வேளாரும் தெலுங்ககுலகால மூவேந்த-வேளாரும் ஜயங்கொண்ட சோ[ழ*] மூவேந்த வேளாரும் கிடாரங்கொண்ட சோழ மூவே-

20. ந்தவேளாரும் ஸ்ரீகாந்த மூவேந்த வேளாரும் மீனவந் மூவேந்த வேளாரும் ஒலோக விஜ் ஜாதிர மூவேந்த வேளாரும் ராஜேந்த்ர (4)திருந் ஞர் நாட்டு மூவேந்த வேளாரும். . . உத்தரமதெரியாரும் நிறைமதிசோழ [மூவே]ந்த வேளாரும் வளவகேசரி மூவேந்த வேளாரும் நடுவிருக்கும் ஸாஹணை [சு]திராத்திரயாஜியாரும் கே[ரள]மங்-

21. கலத்துப்பட்டச்சோமயாஜியாரும் பசலை பெரியநம்பி[யும்]மஹாஹிதாங்கியாரும் வ[வ] **உள்வ்வரி திணைக்களத்துக்கண்காணி** குமரவிஜாதர மூவேந்த வேளானும் கோதண்ட-ராம மூவேந்த வேளானும் அதிசய சோழ மூவேந்த வேளானு மூவேந்தி. சேர-மூவேந்த வேளானும் ஜயங்கொண்ட சோழலோக வே-

22. ளானும் **புரவரிதிணைக்களம்** அரிந்தவன் மூவேந்த வேளானும் விக்கிரம சோழபாண்டிய மூவேந்த வேளானும் வளவசுந்தர மூவேந்த வேளானும் குவலையதிவாகர மூவேந்தவே-ளானும் தேவமங்கலமுடையானும் [சூ]ரதொங்க மூவேந்த வேளானும் வீரநாராயண மூவேந்த வேளானும் **வரிப்போத்தகம்** விடற்கருடையானும் சிற்றம்பல உடையா-

23. னும் சுந்தரசோழ நல்லூருடையானும் **முகவெட்டி** மணற்குடையானும்(5). . . த்த

---

(1) Read க்ஷத்திரியம் (2) Read பார்த்திவேந்திரம் (3) Read சிங்களாந்தக.ம்

(4) Could be it திருவிந்தளூர்?

(5) Compare புதுக்குடையான், occurring in No. 40 of the South Indian Inscriptions, Vol. I, p. 66, as also the foot-note on this name. புதுக்குடையான் does not mean, one who owns a new umbrella and therefore one who has been raised to royal dignity, but it is a corruption of புதுக்குடியுடையான். Compare the names மணற்குடையான் (= மணற்குடியுடையான்), வடுகச்குடையான் (= வடுகக்குடியுடையான்), பருத்திக்குடையான் (= பருத்திக்குடியுடையான்) etc.

ங்குடையானும் ஆர்றெகிழானும் சோழமாதேவி உடையானும் வல்லமுடையானும்-வடுகக்குடையானும் மி[ழையூ]ர் உடையானும் **வரிப்போத்தகக்கணக்குச்** சங்கத்தி-மங்கல முடையானும் பருத்திக்குடையானும் மூா . . -

24. கந்த நல்லூருடையானும் **வரியிலீடு** பாவெ உடையானும் கீரமங்கலமுடையானும் நாவல்லூருடையானும் [**ஆட்**]**சிபாட்டமும் கரொப்பேரால் கடமையும்** [கடமை] . . . விக்கிரம சூளாமணி மூவேந்த வேளானும் நெற்குப்பை உடையானும் கிழாற-வாருடையானும்

25. **வரியிலிடுவித்த புரவு வரிதிணைக்களநாயகம்** ஏவ சுந்தர மூவேந்த வேளானும் ஆட்சிபாட்-டமும் கரொப்பேரால் கடமை . . . எழுதும் விக்கிரம சூளாமணி [மூவேந்த வே-ளானும் . . . . . . [ந]ாசகம் [வி]டங்கனர் உடையானும் **வரியிலிடுகிற** மங்கல-முடையானும்

26. பட்டோலை எழுதினுங் ராஜேந்திர சோழமண்டலத்து **புரவு வரிதிணைக்களத்துவரியில்-லிடு.** . . . .

27. விழுப்பரெயனும் இருந்து யாண்டு நாலாவது ள ருயஎனு[ல்]வரியிலிட்ட இவ்விந்த . .

28. ஞ்செய்வரியிலிடுவித்தான் ராஜராஜப்பாண்டியநாட்டு முடி(கொண்ட) கொண்ட சோழ வளநாட்டு கீழ் . . . .

29. ம[ரி] நாட்டு காமங் அமரபுயங்கநாந ராஜாராஜவெள்ளப்ப நாடாழ்வாங் [|| *] மடுக்கும் புனல் த......[ண்]பொருணைத்துரை........................

30. குங்கதிரப்பன.....................

ABRIDGED TRANSLATION

ll. 1—8. Hail ! Prosperity ! The one hundred and fifty-fourth day of the fourth year of the matchless king. While the king **Parakesarivarman Râjendradeva**,--who took the seven and a half lakhs of the Raṭṭapâḍi ; who frightened Âhavamalla at Koppam on the bank of the Pêrâṛu (Kṛishṇa) river, took away his elephants, horses, women and treasure ; and performed the *vîjayâbhishêa* and was pleased to ascend the throne,—was pleased to be seated on the (cot called the) *kâḍuveṭṭi* on the *sôpâna* (known as) ...... in the (palace named) Kêraḷaṉ-mâḷigai at Gaṅgaikoṇḍa-sôḷapuram ; it was commanded by the king that the taxes *ûr-kaḷañju, kumara-kachchâṇam, mîṉ-pâṭṭam* etc., among the lower ...... ; *moram, ilai-vâṇiya-pâṭṭam, iṅgal-âśu, kâl-aḷavu, kôl-aḷavu, âṭṭu-pâṭṭam, pêr-mudal-âyam, taragu-kûli*, etc......... *andarâyams*, which are due from the villages, which form the *dêvadâna* villages belonging to the goddess Kanyâ-piḍâriyâr of Kumari *alias* Gangaikoṇḍa-sôḷapuram situated in the Puṟattâyanâḍu of the Uttamasôḷavaḷanâḍu (a sub-division) of the Râjarâja-ppâṇḍi nâḍu, and which was utilised for these villages, should from the fourth year be taken and given to this goddess for meeting the expenses of celebrating a festival every month on the Hasta nakshatra, the natal star of **Kiḷânaḍigaḷ** one of the queens (of Râjêndradêva).

ll. 8—10. The above enumerated taxes (¹) collected from the *dêvadâna* villages of the god of Râjarâjêśvaram of this place, should be paid from the fourth year to this god for whatever expenditure the temple might require them (the taxes).

ll. 10—11. The above mentioned taxes (²) collected from the *sâlâbhôgam* villages belonging to the Râjarâjaṉ-sâlai of this town should be paid to this *sâlai*, from the fourth year, for its expenses.

(1) This is the symbol for நாள்

(2) All these taxes are repeated in the inscription in these two instances also.

ll. 11—28. That these commands which were graciously given by the king was communicated in the writing of Jayaṅgoṇḍaśôḻa-Magadarâjaṉ, the *tirumandira-ôlai* and which was ordered by Villavaraiyar and Kâḍuveṭṭi to be entered into the register signed by Uttamaśôḻa-kôṉ, Râjarâja-brahmamârâyaṉ, Kâliṅgarâjaṉ, Toṇḍaimâṉ, Tribhuvana Vallavanâḍuḍaiyâr, Mûvêndarśôḻa-kkandiruva-ppêraraiyar, the *tirumandira-ôlainâyakams.*

The order was accordingly entered into the books by a number of officers, (whose names are given at length in the text and which are omitted here), who came under the various designations *udaṉ-kûṭṭattu-adigârigaḷ, viḍaiyil-adigârigaḷ, uḷ-vari-tiṇaikkaḷattu-kaṉ-kâṇi, puṟa-vari-tiṇaikkaḷam, varippottagam, mukaveṭṭi, varippottaga-kaṇakku, variyilîḍu* and *puṟa-vari-tiṇaikkaḷam*

ll. 28—29. There is a verse at the end, which is very much damaged ; it seems to be a precis of the preceding record.

No. IV.

The following inscription engraved on the west base of the central shrine of the Guhânâtha-svâmin temple belongs to the reign of **Râjakesarivarman Râjarâja** and is dated in the 31st year of his reign. It records that the servants of the temple sold the land adjacent to the temple to a body of persons called the 'nâṟpatteṇṇâyiravar' for the purpose of establishing a watershed ; the watershed was named Jayaṅgoṇḍaśôḻaṉ-tannîr-ppandal, after the surname of Râjâdhirâja.

The boundaries of the land sold are : on the north, the south wall of the temple which encloses the shrine of Ayyappaṉ Vêdiya Śâstâ in the south-east corner of the temple ; on the east, the road which leads from Kumari to the Chakra-tîrtha, the east bank of the Uttamaśôḻa-ppêrêri ; and to the west, side in general ; on the south, the Uttamaśôḻa-ppêrêri. The extent of the land, that was sold, measured ten *kôls* on the north that is, east to west, and twelve *kôls* on the east, that is north to south. The conditions of the sale are that the purchasers must erect a *pandal* for the watershed, fence the ground and plant in it fruit-bearing trees.

The king mentioned in this record seems to be Râjarâja II. If this identification is correct, the date of the inscription will be about A. D. 1167.

The names of places etc., mentioned in this document are the shrine of Ayyappaṉ Vêdiya Śâstâ, Uttamaśôḻa-ppêrêri, Kumari and Chakratîrtham. There is a small dilapidated structure a little distance from the temple but in the south-east corner of it. This might most probably be the Śâstâ shrine that is referred to in the inscription. Within a mile and half from Kanyâ-kumâri is the fisherman hamlet of Kôvaḷam. Near it is a large natural tank, which served for several years past as the source of water required for irrigation purposes ; now that the Tôvâḷai channel has been brought into that part of the tâlûka, the tank has fallen in disuse. This tank might be the Uttamaśôḻa-ppêrêri of the inscription. From the fact that it is named after Uttamasôḻa, one of the surnames of Râjêndrachôḻadêva I., it must be as old, if not older than, the time of this king. Kumari is the quarter where the Kanyâ-Bhagavati's temple is situated. Chakratîrtha is the substantially built tank which one meets on the way as one enters the village of Kanyâkumâri.

Text (1)

1. ....பெரும்புகட் கோவிராஜகேஸரிவந்மரான உடைய[ார்] ஸ்ரீ ராஜராஜ தேவர்க்கு யா-
ண்டு ௩௰க ஆவது [||*] ஈராஜராஜப்பாண்டிநாட்டு உத்தம சோழவளநாட்டுப் புறத்தாய
நாட்டுக் குமரிக்கழிக்குடி ஈராஜராஜ ஈ-

(1) From inked impression.

2. ஸ்வ ரமுடையார் தேவர் கந்மிகளோம் நாற்பத்[தெ]ண்ணாயிரவர்க்கு விற்றுக்குடுத்த நில மாவது [|*] இத்தேவர் கோயிலின் தென்கிழ்பக்கத்தெழுந்தருளி இருக்கும் ஐய்யப்பன் வேதியச்சாத்தன் கோயி-

3. லின் தெற்கில் திருச்சுற்றாலைக்குத் தெற்கும் உத்தமசோழப் பேரேரிக்கு வடக்குப் பதி- ன்கோலகலமுங் குமரி நின்றுஞ் சக்கரதீர்த்தத்துக்கு உத்தமசோழப் பேரேரி[யி]ன் கீழ்கரைக்கு மேற்கு உள்ளிடப்போந்-

4. த பெருவழிக்கு மேற்கும் பன்நிருகோல் நீளமும் ஆக இப்பெருநான்கெல்லைக்க (2) நடுவு ஜெயங்கொண்ட சோழனென்று தண்ணீர்ப்பந்தலும் எடுத்து

5. காவணமும் இட்டு இன்னான்கெல்லையினுள்ளுஞ் சுற்றுமடைத்து மற்றும் பயன்படுமர- மும் வைத்துக்கொள்வாராக எம்மிலிசைந்த விலைபொரு[ெ]ளல்லாங் கைப்பிலேயறக்- கொண்டு விற்றுக்குடுத்தோ-

6. ம் ராஜராஜ ஈஸ்வர முடையார் தேவர்கந்மிகளோம் நாற்பத்தெண்ணாயிரவர்க்கு [||*] இவர்கள் சொல்ல எழுதினேன் இத்தேவர் கணக்கு அரயந் [க]ந்தந் எழுத்து

Translation.

. . . . The 31st year of the (reign of the) king **Râjakesarivarman** *alias* **Râjarâjadeva**, of great fame. The land sold by us, the authorities of the temple of the god of Râjarâjêśvaram, situated in Kumari-kKaḻikkuḍi of the Puṟattâyanâḍu belonging to the Uttamaśôḷa-vaḷanâḍu, (a sub-division) of the Râjarâja-ppâṇḍi-nâḍu, to the Nâṟpattеṇṇâyiravar ; it is situated to the south of the circuiting wall near the Ayyappaṉ Vêdiya Sâstâṉ shrine situated on the south east of this temple ; to the north of the great lake, Uttama-śôḷa-ppêrêri,—thus a breadth of ten poles (*taḍis*) ; to the west of the main road from Kumari to Śakkiratîrtham which goes close to the west of the eastern bank of the Uttama-śôḷa-ppêrêri, thus a length of twelve poles (*taḍis*).

It is agreed between us, the temple authorities and the Nâṟpattеṇṇâyiravar, that the latter should establish a watershed under the name of Jayaṅgoṇḍa-śôḷaṉ, within these four great boundaries, erect *pandals*, fence the land within the four boundaries, and plant fruit-bearing trees ; (on these conditions), we the authorities of the temple of Râjarâjêśvara, having received to the full the amount of the price-money fixed by us, handed over (the land) to the Nâṟpattеṇṇâyiravar. Araiyaṉ Kandaṉ, the accountant of this temple wrote (this agreement) to the dictation of these (parties) ; (this is my) signature.

No. V.

This inscription consists of a single verse in Tamiḻ stating that **Ayyanambi** *alias* **Mangalakkâlavaṉ**, the minister of the Chôḷa king established a watershed at Teṉ-Kumari, that is Kumari in the south. It is engraved on the west base of the central shrine of the Guhânâthasvâmin temple. This watershed was perhaps the one that was intended to be established according to the sale-deed contained in No. IV above.

Text. (1)

1. ஸ்வதி ஸ்ரீ (2) [|| *] [ெ]தண்டிரைநீர்த் தென்குமரி மானகர்த்தணீர்ப்பந்தல் எண்டி- செயும் ஏத்த வினிதமைத்தான் [வி]ண்டிவரும்

2. ஐந்தெரியலான் அய்யனம்பி அடல்வளவன் மந்திரி தென்மங்கலக்காலமன் (3) ஸ்வதி ஸ்ரீ (2)

(1) From inked impressions.

(2) Read ஸ்வஸ்தி ஸ்ரீ.

(3) Metre, வெண்பா.

Translation.

Hail ! Prosperity ! **Ayyanambi** *alias* **Teṉ-Mangalakkâlamaṉ**, the wearer of the beautiful garland of full blown flowers, the minister of the powerful Chôḷa (king), established well, a watershed, which is praised in all the eight directions, in the great city of the south Kumari, (which is surrounded by) the waves of the clear water (of the sea). Hail ! Prosperity !

No. VI.

This one also consists of a single verse in Tamiḻ recording that **Ayyaṉ Mangalakkâlavaṉ** arranged for an income of 10 *nâḻis* of paddy a day, at Maṇaṟkuḍi for the maintenance of the watershed. It is very likely that he gave a piece of land which yielded paddy sufficient enough to supply the watershed daily with 10 *nâḻis* of paddy. It is also engraved on the west base of the central shrine of the Guhânâthasvâmin temple.

Text (1)

1. ஸ்வ்தி ஸ்ரீ (2) [|| *] மானமிக்க வேல் ஐப்பன் மங்கலக்கால[ம]ந் குமரித்தானமைத்[த] பந்தலிற்றணீரட்ட தேநரைத்த மயத்தங்குசெ-
2. [ர]லே மணற்க்குடியிலே வைத்தா நித்தம் பதிநாழி நெல் (3) ஸ்வ்தி ஸ்ரீ (2)

Translation.

Hail ! Prosperity ! **Aiyyaṉ Mangalakkâlamaṉ**, the (wielder of the) noble spear, kept (that is, made arrangement for the supply of) ten *nâḻis* of paddy per day, at Maṇaṟkuḍi, which is (full of) beautiful gardens dripping with honey, for the (maintenance) of the watershed he established at Kumari. Hail ! Prosperity !

(1) From inked impressions

(2) Read ஸ்வஸ்தி ஸ்ரீ.

(3) Metre, வெண்பா.

(2) Read ०கெல்லைக்கு

Travancore Archaeological Series

No. IX

Three Sanskrit Inscriptions of Adityavarman *alias* Sarvanganatha.

No. X

Three Inscriptions of Vira Ravi Ravivarman.

No. XI

The Fort at Pallippuram, or, the Oldest European Building in India.

No. IX

THREE SANSKRIT INSCRIPTIONS OF ADITYAVARMAN *ALIAS* SARVANGANATHA.

Of the three inscriptions edited below, one (No. 2) was first edited by Mr. Sundaram Pillai (¹) and afterwards by Dr. Kielhorn (²). It is engraved on the north wall of the Kṛishṇa-svâmin shrine in the Padmanâbhasvâmin temple at Trivandram, in the Grantha characters. It records that the king **Sarvânganâtha** constructed at the town of Syânandûra the shrine of Kṛishṇa, the *gô-śâlâ*, a *maṇḍapa* and the *dipikâ-gṛiham*, in the Śaka year 1296, expressed by the chronogram '*chôḷapriya*'. Dr. Kielhorn believes that the exact date of the record must have fallen between the 10th October 1374, and the 26th March 1375, A. D.

My only excuse for republishing it in this paper is to bring all the available records of the king Sarvâṅganâtha in one paper ; I have therefore giv en the text and extracted the excellent translation of Dr. Kielhorn.

The second inscription is engraved on the north an d east bases of the *maṇḍapa* in front of the Kṛishṇasvâmin temple at Vaḍaśêri, one of the suburbs of the town of Nâgarkôyil. It is also written in the Grantha characters and the la nguage is Sanskṛit. The preservation of the record is tolerably good. The inscription consists of thr ee verses in different metres and praises of the king, whose real name is known from this to be **Adityavarman**. How he deserved the *biruda* of Sarvâṅganâtha is explained in the inscription which states that he was well versed in Grammar, was a proficient in the science and art of composition and music, was learned in the Smṛitis, *Arttha Sâstra*, *Purâṇas*, *Âtma-Śâstra* (i. e. Vêdânta) and *Tarka*. From the fact that this inscription contains nothing more than the praises of the king and is found in a Kṛishṇa-svâmin temple, it looks probable that Âdityavarman Sarvâṅganâtha might be the builder of this temple.

The third inscription is engraved on the south base of the Kṛishṇasvâmin shrine in the Padmanâbhasvâmin temple at Trivandram. Like the other two documents, this one is also written in the Grantha characters and in the Sanskṛit language. It records the construction of the shrine of Kṛishṇasvâmin, the *gô-śâlâ*, and the *maṇḍapa* in front of the shrine of Kṛishṇa by the king **Adityavarman** *alias* **Sarvânganâtha.**

From these records we learn that the real name of the king was Âdityavarman and that the name Sarvâṅganâtha was but a *biruda* expressive of the literary acquirements of the king. The period he lived in was the last quarter of the fourtee nth century of the Christian era.

Text (³)

No. I.

1. स्वस्ति श्री[ः] [॥*] सिंहस्थे च बृहस्प-
2. तौ समकरोदब्दे च चोळप्रिये
3. गोशालाश्च सुदीपिकागृहमहो

(¹) In his ' Early Sovereigns of Travancore, p.

(²) *Ep. Ind.*, Vol. IV, p. 203.

(³) From inked impressions of the inscriptions.

4. कृष्णालयम्मण्डपम् । भक्त्या चैव य-

5. शोर्त्थमप्यतितरान्धर्म्मार्त्थमप्यादरात्

6. स्यानन्दूरपुरे सुकीर्त्तिसहितस्सर्व्वा-

7. गनाथो नृपः ॥

No. II.

1. स्वास्ति श्री[ः] शब्दज्ञोस्म्यथ लक्ष्यलक्षणगुरुस्साहित्यसंगीतयो[ः*] स्मृत्यर्त्थ[ात्म (?) पुराणशास्त्रनि-
गमान्जाने] प्रमाणान्यपि । षट्त्रिंशत्स्वपि-

2. हेतिषु श्रमगुणैश्शोभे कुलानां कुलान्यभ्यासे युधि भूपतींश्च विजये सर्व्वांगनाथोस्म्यतः [॥ १*]
साहित्ये निपुणाः के-

3. चित् केचित् शास्त्रे च कोविदाः । केचित् गीते कृताभ्यासाः केचित् शस्त्रे कृतश्रमाः ।[। २*]
आदित्यवर्म्मन् भवतस्साम्यमि-

4. च्छन्ति ते कथं । पारंगतेन विद्यानामेकां विद्यां समाश्रिताः ।[। ३*] नवजलदसमाभः ़कन्ज [नेत्रे
कृतङ्कः ?] पतितचिकुरसं-

5. घं वारयन्नंगुलीभिः । व्रजयुवतिसमूहं

6. सस्मितं प्रेक्षमाणो वसतु हृदि-

7. सदा मे बालकृष्णस्य भावः ।[। ४*] स्मरामयसनाथाश्वत .कृष्णस्य ल. स्तेन गृहा............

No. III.

1. स्वस्ति श्री[ः*] ।[।*] श्रीगोष्ठकृष्णालयमण्डपानां गवाञ्च कृष्णस्य च भूसुराणाम् । निवेशनार्त्थं
कृतवान्नवत्वमादित्यवर्म्मा परवीरवीरः ।[। १*] अहो दृष्टा च गोशाला ह्य-

2. हो दृष्टश्च मण्डपम् । अहो कृष्णालयन्दृष्टमहो वक्ष्यामि किं सखे ।[। २*] आदित्यवर्म्मणा राज्ञा
कृतमेतत्त्रयञ्जनाः । पश्यन्तु सस्पृहन्नित्यम् भजध्वं कृष्णमाद-

3. रात् ।[। ३*] मण्डिते मण्डपे चित्रं कृष्णस्य पुरतः कृतम् । प्रेक्षकाणाञ्च नेत्राणामासीन्मण्डनमञ्ज-
सा ।[। ४*] मण्डितम्मण्डपञ्चित्रं कृष्णस्य पुरतः कृतम् । पश्यन्तु म-

4. ण्डलं कृत्वा जना नेत्र मण्डनम् ।[। ५*].

Translation

No. I. (1)

When Jupiter stood in (the sign) Simha, in the year (denoted by the chronogram) Chôḷa-priya (*i.e.* 1296), the prince Sarvâṅganâtha possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverently built at the town of Syânandûra a cow-house, a house of beautiful lamps, (and) Ah ! an abode of Krishṇa, an open hall.

(1) Dr. Kielhorn's translation.

No. II.

V. 1. Hail! Prosperity! I am versed in grammar; I am master of the science and art of composition and music; I know the *Smṛitis*, economics, the science of self, the *Purâṇas*, the *Sâstras*, and the *Vèdas*, as also the dialectics. I shine by the various kinds of exercises in respect of the thirty-six weapons. I practise the groups of the arts. I also conquer kings in war. Therefore am I Sarvâṅganâtha (i. e., master of all *Vèda-aṅgas*).

V. 2. Some are experts in composition (*sâhitya*), others are learned in the *śâstras*, some are well practiced in music, others are skilled in the art of missiles. How could they, who are devoted each only to one particular branch of knowledge (*vidyâ*), aspire to equality with, you Âdityavarman, who art a past master in all the branches of knowledge?

V. 3. Let the thought of Bâlakṛishṇa, whose splendour is like that of the fresh (rain laden) cloud, whose lotus eye is marked (with collirium) and who removing his flowing locks by his fingers, smilingly gazes on the group of young shepherdesses, ever dwell within my heart.

No. III.

Verse 1. The valorous Adityavarman built newly the cattle-shed, the shrine of Kṛishṇa and the maṇḍapa for the use of cows, (the good) Kṛishṇa and the Brahmans respectively.

V. 2. Ah! the cattle-shed was seen; ah! the maṇḍapa was seen; ah! the Kṛishṇa's temple was seen; O! friend! what shall I say!!

V. 3. Let people see with eagerness these three which were constructed by king Adityavarman. Worship Kṛishṇa daily with devotion.

V. 4. The carving of the decorated maṇḍapa before Kṛishṇa was as it were like an ornament to the eyes of the spectators.

V. 5. Let the people make a round and see the decorated maṇḍapa constructed before Kṛishṇa, which is an ornament to the eyes of the on-lookers.

No. X

THREE INSCRIPTIONS OF VIRA RAVI RAVIVARMAN.

The following three inscriptions belong to the reign of Vîra Ravi Ravivarman of the Tiruppâppûr Svarûpam. They are written in the Tamiḻ language and alphabet and are in more or less good state of preservation.

The first two records belong to the Adikêśava-pperumâḷ temple at Tiruvâṭṭâṟu, a place of great antiquity. In the classic anthology of verses sung by poets in praise of several ancient sovereigns of the Tamiḻ land, called the Puṟanâṉûṟu, it is stated that Vâṭṭâṟu was under the chieftainship of one Eḻiṉi-Âdaṉ, who is praised for his munificence and liberality. His panegyrist, Mâṅguḍi-kiḻâr, describes the town as *வளநீர்வாட்டாறு*, (Puṟanâṉûṟu, v. 496). Again, it is one of the places in Malainâḍu praised by the Vaishṇava saint Nammâḻvâr. He calls it Vâṭṭâṟu situated on the bank of a river. The temple is at present situated on a high platform which appears to have existed from very ancient times, for, Nammâḻvâr describes this temple in the following terms :—

மலை மாடத்தரவணைமேல் வாட்டாற்றான் &c.

and

வரைகுழுவு மணிமாட வாட்டாற்றான் &c.

The image in the central shrine is said in the hymns of Nammâḻvâr to be lying on the serpent bed, which also is its present posture. Though at present the name of the place is pronounced as Tiruvaṭṭâṟu, it is clear from the quotations given above from the Puṟanâṉûṟu and the verses of Nammâḻvâr that the name must be pronounced as Tiruvâṭṭâṟu.

All these inscriptions belong to a comparatively modern period ; they range from **Ko. 778-782**, (A. D. 1603—1607). The first is dated the Kali year 4704, corresponding with the Kollam year 779. On a Saturday, the 26th of the month of Âṉi which coincided with the Saptami *tithi* of the bright fortnight, in the Hasta nakshatra and Mîna râśi, the king **Vira Ravi Ravivarman**, began to effect repairs and add fresh structures to the temple of Adikêśavapperumâḷ and the four *tirumâḷigaippatties*, the kitchen, the water-room (?), the paving of the innermost places with stones, the *oṟṟaikkal manḍapa*, the *dvârapâlas* the pillar of lights, and the roofing of the hall (in which) the *balikkal* stands were constructed. **Adityavarman**, the first younger brother of the king, built the flooring of the four inner *prâkâras* with stone, while the next younger brother, **Râmavarman**, ordered for the two metal *dvârapâlas* to be cast. The king's consorts, **Iṟaiyumakkuttiyammai**, and **Iḷaiya Iṟaiyumakkuttiyammai**, built the water-room and the adjacent *pattis*. The western *patti* is said to have been constructed at the expense of three ladies of whom the first is described as '*nambirâṭṭiyâr*'. The term as occurring in the inscriptions of the east coast means 'our queen' and is always employed by the kings or his subjects to denote the queen. It does not seem to possess this significance in the present instance, as the consorts of kings are described, elsewhere in this inscription, otherwise. Hence we have to surmise that the person referred to as '*nambirâṭṭiyâr*' might either be the sister or the mother of the king. The second lady is **Nâchchiyâr-ammai**, the consort of Âdityavarman and the third, **Keśavapperumâḷ-ammai**, the consort of Râmavarman.

The ceremonies in connection with the consecration were performed by Kiriṭṭaṉ (Kṛishṇa) Jâtavêdan of the Paḍiññârakkaṭṭil house at Kaṟpagamaṅgalam. Kaṇḍan Śirî kumaran, who was managing the temple lands could not attend the ceremony ; therefore Udayaṉaṉ Dêvaṟ of Pûndôṭṭam was made to act in his stead. The temple accountant at that time was Îśvaran Âdichchan and the accountant general or the auditing officer (*mêleḻuttu*) was Kiṭṭiṉaṉ Kiṭṭiṉaṉ

(Kṛishṇan). The architects were Uḍaiyâṉ-kuṭṭi-Âdichcham Âśâri, Îchchakkuṭṭi Chintâmaṇi Âśâri, Kâttavan Sarvaṅga Âśâri and Nayinâkkuṭṭi Nilakaṇḍa Âśâri. Of these the first was the chief architect.

The second inscription records the date of the construction of the *oṟṟaikkal maṇḍpa*. The third which belongs to the Śiva temple at Kêraḷapuram and records that the King Vira Ravi Ravivarman repaired the central shrine, &c., of this temple.

From the first inscription we learn that in the Kollam year 779 there reigned in South Travancore a prince named Vîra Ravi Ravivarman and that he had two brothers named Âdityavarman and Râmavarman. All these belonged to the Tiruppâppûr Svarûpam and the Kiḻappêrûr *illam*. The two other inscriptions edited below state that these three princes were the sons of Umaiyammai, born in the Rôhiṇi *nakshatra*. They also state that the king Vira Ravi Ravivarman was a votary of Padmanâbha (the god at Trivandram), that he gave the sixteen great gifts, beginning with Tulâpurusha. At present it is impossible to say when the king ascended the throne and how long he reigned. We have to wait for further discoveries for these points to be elucidated. In his "History of Travancore" Mr. Śaṅguṇṇi Mênôn admits that the history of Travancore about this period is not clearly known. But, he adds, that about the year Ko. 779 a Vîra Ravivarman was ruling. This year is said to be the last of the reign of this king; but the third inscription edited below is dated Ko. 782. Evidently Mr. Śaṅguṇṇi Mênôn seems to have been misled by some unreliable materials. The following table might be constructed from the facts gathered from these inscriptions:—

Umaiyammai, born
in the Rôhiṇi *nakshatra*.

Vîra Ravi Ravivarman born in the Jyêshṭha *nakshatra*.	Adityavarman. Nâchchiyâr-ammai.	Râmavarman. Âdikêśavapperumâḷ-ammai.

1. Iṟaiyumakkuṭṭi-ammai.
2. Iḷaiya do.

Text

1. ஹரி [: ||*] ஸ்வஸ்திஸ்ரீ கலியப்த ஸம்வத்ஸரம் ௪௲௭௱௪ செல்லாநின்ற வ்ருஸ்சிகவ்யாழ யநுவ்யாஷத்தின் மேல் செல்லாநின்ற கொல்லம் ௭௱௭௰௯ஆறு ஆனி மீ˚ ௨௰௬ சென்ற சனி-யாட்சையும் அத்தமும் பூர்வபக்ஷத்து ஸப்தமியும் அன்று மீனம் இராசிகொண்டு திரு-வாட்டாற்று பள்ளிகொண்டருளின்ற பெருமாள் ஆதிகேசவப்பெருமாள் க்ஷேத்திரத்தில் நாலுதிருமாளிகைப்பத்தியும் திருமடப்பள்ளியும் நீரறையும் அகத்து தளவிசையும் ஒருகல் மண்டபமும் கூா[ர] ஸூன்மாரும் விளக்கு மாடமும் வெலிக்கல்ப்பிரையும் கூட கல்கார-மாய்ப்-

2. பணியும் செய்விச்சு பள்ளிகொண்டு அருளின்ற பெருமாள்க்கு திருமேனியில் புழுகும் சாத்திவிச்சு மேற்படி கொல்லம் ௭௱அ௰ஆறு தனுச்சனி மகரவியாழம் செல்லா-நின்ற வைகாசி மீ˚ம் ௰௬ உ திங்களாச்சையும் பூசமும் பூர்வபக்ஷத்து பஞ்சமியும் ஸௌமயோகவும் அன்று கற்கடகம் இராசிகொண்டு கீழப்பேரூர் இல்லத்தில் திருப்பாப்பூர் தொரூபத்தில் ஸ்ரீவீரரவி இர்விவற்ம்மராய குலசேகரப்பெருமாள் செய்வித்த திருப்பணி [||*] மேற்படி அனியனுடைய ஆதித்தவற்ம்மா இருந்நருளியெடத்தின் பண்டாரத்தில் செய்-வித்த அகச்சுற்றில் நாலுபிறமும் தளவிசை போடிச்சித [||*] மேற்படி அனியன் இராம-வற்ம்மா இருந்நருளியெடத்தின் பண்டாரத்தில் கூா[ர]ஸூத்ராரை-

3. வாப்பிச்சித [||*] இதின் இளங்கோயில்கொண்டு கலசமாடின படிஞாறக்கெட்டில் கற்பகமங்கலத்து கிரிட்டன் சாதவேதன் [||*] இளங்கோயில் கொள்ளின்றப்போழ் மூத்தகூற்றில் திருவிடையாட்டம் திறப்பு கையாண்ட பெருங்ஙாவூர் கண்டன் சிரீகுமரன் வாரா[த]கொண்டு இளையகூற்றில் நெய்யறமனிச்சமாய பூந்தோட்டத்து உதையனன் தேவன் கையேற்[றி] இளங்கோயில் கொள்ளிச்சித [||*] நீரறையும் அடுத்தபத்தி இரண்டும் குலசேகரப்பெருமாள் இருந்நருளி-

4. யெடத்தின் பண்டாரத்தில் தேவியார் இரையுமக்குட்டி அம்மையும் இளைய இரையுமக்குட்டி அம்மையும் செய்விச்சித [||*] மேற்படிக்கு மேக்குபத்தி ஒன்றும் நம்பிராட்டியார் பண்டாரத்தில் செய்விச்சித [||*] மேற்படிக்கு மேக்குபத்தி ஒன்றும் ஆதித்தவற்மமா இருந்நருளியெடத்தின் பண்டாரத்தில் தேவியார் நாச்சியார் அம்மை செய்விச்சித [||*] மேற்படி மேக்கு பத்தி ஒன்றும் இராமவற்ம்மா இருந்நருளியெடத்தின் பண்டாரத்தில் தேவியார் கேசவப்பெருமாள் அம்மை செய்விச்சித [||*] சீபண்டா-

5. ரக்கணக்கு ஈச்சுவரன் ஆதிச்சன் [||*] மேலெழுத்து கணக்குகிட்டிணன் கிட்டிணன் [||*] மூத்த ஆசாரி திருவாட்டாற்று உடையான்குட்டி ஆதிச்சமாசாரி [||*] ஈச்சக்குட்டி சிந்தாமணி ஆசாரி [||*] காத்தவன் சறுவாங்க ஆசாரி [||*] நயினக்குட்டி திருநீலகண்டர் ஆசாரி வ [||*].

ABSTRACT OF CONTENTS.

ll. 1—2. Harih! Hail! Prosperity! After the Kali year 4704 had expired, when Saturn stood in the constellation Vriśchika and Jupiter in Dhanu, in the Kollam year 779, on Saturday, the 26th of the month of Âṇi, which was the seventh *tithi* of the dark fortnight, Hasta *nakshatra* and Mîna *râśi*, the following structures in the temple of Âdikêśava-pperumâḷ, who is pleased to lie in Tiruvâṭṭâṟu, were built of stone: the four *tirumâḷigai-ppattis*, the kitchen, the water-room, the flooring of the inner portions, the single stone *maṇḍapa*, the *dvârapâlas*, the structure for lights and the room of the *balikkal*; and on Monday, the 16th of the month of Vaigâśi, which corresponded with the fifth *tithi* of the bright fortnight, Gaṇḍa *yôga*, and Karkaṭaka *râśi*, in the Kollam year 780, when Saturn was in Dhanu and Jupiter in Makara, the image of the god Âdikêśava was bathed in (a preparation of oil mixed with civet etc.) These were done by (or in the reign of) Vira Ravi Ravivarman *alias* Kulaśêkhara-pperumâḷ of the Kiḻappêrûr Illam and Tiruppâppûr Svarûpam.

l. 2. Âdityavarman, the younger brother of the above (Vira Ravi Ravivarman), built the floor of stone of the four sides of the inner *prâkâra*. His younger brother, Râmavarman, got the *dvârapâlas* cast (in metal).

l. 3. When the *bâlâlaya* (¹) was consecrated, the priest that officiated was Kiriṭṭaṉ Jâtavêdaṉ of Paḍiññârê-kaṭṭil in Kaṟpagamaṅgalam. On this occasion, Kaṇḍaṉ Śiri Kumaran of Peruṅṅâvûr, belonging to the elder branch of the family that was in charge of the management of the temple lands was not (able to be) present; in his stead, Udayanaṉ Dêvaṉ of Pûndôṭṭam who was in charge of the ghee room (?), was made to act (for the absentee during the ceremony).

ll. 3—4. Iraiyumakkuṭṭi Ammai and Iḷaya-Iraiyumakkuṭṭi Ammai, the consorts of the king Kulaśêkhara-pperumâḷ built the water-room and the next two *pattis*. The *paṭṭi* west of the

(¹) The word *iḷaṅgoyil* occurs in one of the inscriptions of Tirumala; this term has been taken by Mr. Venkayya to mean the temple [of Subrahmanya, that it does not refer to a Subrahmanya temple would become patent from this instance; it means the *bâlâlaya* that is generally constructed to lodge the images before pulling down temples for repairs.

above mentioned ones was built by the Nambirâiṭṭiyâr. The *paṭṭi* west of the above, was built by Nâchchiyâr Ammaį, the consort of the prince Âdityavarman; the *paṭṭi* next to this was constructed by Âdikêśava-pperumâḷ Ammai, the consort of Râmavarman.

1. 5. The temple accountant (then) was Îchchuvaraṉ Âdichchaṉ; the auditor (or chief accountant) was Kiṭṭiṉaṉ; Kiṭṭiṉaṉ the chief architect, Uḍaiyâṉkuṭṭi Âdichchamâśâri, (and the other architects) Îchchakuṭṭi Chintâmaṇiâśâri, Kâttavaṉ Saruvâṅga Aśâri and Nayiṉâkuṭṭi Tirunîlakaṇḍar Aśâri.

No. II.

The subjoined inscription is engraved on the north and west bases of the *ottaikkal, maṇḍapam* in the Âdikêśavapperumâḷ temple. The preservation of the record is not good. It is written in a mixture of Grantha and Tamiḻ alphabets and the language is Tamiḻ. It is dated in the Kali year 4704 corresponding with the Kollam 778. It records that Vîra Ravi Ravivarman born in the Jyêshṭha nakshatra, to Umaiyammai born in the Rôhiṇi nakshatra, began to repair the temple on a Monday, the 7th of the month Chittirai . . . . in the Rôhiṇi nakshatra Saumya yôga and Kanni râśi. The general repairs to the temple were effected and the *oṟṟaikkal maṇḍapa* was built by the king. Vîra Ravi Ravivarman is described as a devotee of the god Padmanâbha (of Trivandram); he gave the sixteen great gifts such as Tulâpurusha etc. He is, as usual with the kings of this family, styled Kulaśêkharapperumâḷ. We have already seen that he belonged to the Tiruppâppûr *Svarûpam* and to the Kiḻappêrûr *illam.*

Text (1)

1. ஹரி: [||*] ஸ்வஸ்திஸ்ரீ [||*] கலியாப்தஸ்வருஷம் சதுராசல் மேல் செல்லாநின்ற வ்ருஷ்சிகவியாழம் துலாச்சனி கொல்லம் ௭௱௭௰௮ சித்திரை மீ ௭ உ திங்களாட்சையும் ரோஹிணியும்........[ஸௌ]ம்ய யோகமும் அன்று கன்னிராசிகொண்டு பெருமாள் ஆதிகேசவப்பெருமாள் கோயிலில்

2. இ[ன்று] கோயில்கொண்டு பணி செய்வித்து முன்மண்டபத்தில் ஒற்றைக்கல்லும் இடுவித்த ஸ்ரீ கிழப்பேரூர் இல்லத்தில் திருப்பாப்பூர் ஸ்வரூபத்தில் திருவானந்த புரத்தில் எழுந்தருளி [இருந்தருளி]........ரோஹிணிதிருநாள் பி........[ம] அம்மை என்று திருநாமம் உடைய அம்மை பண்டாரத்தில் திருவயிறுவா [இத்து] அருளின

3. த்ருக்கேட்டைத்திருநாள் பிறந்த........வாக பத்மநாபஸ்வாமி பாதாரவிந்த[ஸ]வகனாய் துலாபுருஷாதி ஷோடச மஹாதானதானமாய் ஸகல வித்யாவாசஸ்பதியாய் ஸகல ஜனரக்ஷா பராயண[மாய்]........ற்க........இருந்தருளின ஸ்ரீவீரரவி இரவிவன்மரான ஸ்ரீ குலசேகரப்பெருமாள் செய்வித்த திருப்பணி [||*]-

ABSTRACT OF CONTENTS.

Harih! Hail! Prosperity! Vira Ravi Ravivarman *alias* Kulaśêkhara-pperumâḷ,—who belonged to the Kiḻappêrûr Illam and the Tiruppâppûr svarûpam, who was born to . . . . mai Ammai who was residing at Tiruvânandapuram who was born in the Rôhiṇi *nakshatra*, whose natal star was Tirukêṭṭai (Jyêshṭha), who was the adorer of the feet of the god Padmanâbha, who had made the sixteen great gifts beginning with *tulâpurusha*, who was learned in all sciences and arts and who was ever bent upon offering protection to his subjects—built the front maṇḍapa in the Âdikêśava-pperumâḷ temple and fixed the single slab of stone as its floor, on Monday the 7th of the month of Chittirai, in the Rôhiṇi *nakshatra*, Saumya *yôga* and Kanni *râśi*, in the Kali year 4704, Kollam 778, when Jupiter stood in the constellation, Vriśchika and Saturn in Tulâ.

KERALAPURAM INSCRIPTION OF VIRA RAVI RAVIVARMAN.

The subjoined inscription is engraved on the west base of central shrine of the Śiva temple at Kêralapuram near Padmanâbhapuram. The language and alphabet of the record is Tamil and the preservation is good. It informs us that the king Vîra Ravi Ravivarman of the Kiḻappêrûr Illam and the Tiruppâppûr Svarûpam reconstructed the central shrine and other buildings in the temple in the year 782 of the Kollam era. Herein also the king is said to have made the sixteen great gifts, to be master of all sciences and arts, to be a votary of the god Padmanâbha, etc.

Text (1)

1. ஹரி: [||*] ஶ்ரீபத்மநாபாய [||*] ஸ்வஸ்தி ஶ்ரீ [|*] ராவிஸ்தா பஹுதைந்யஷோஹ கலி சக்ர-
ஸாப்த ஸம்வத்ஸரம் செல்லாநின்ற கீநவ்யாழம் பதினொன்னி கொல்லம் ௭௱௮௰௨ ௵ சித்திரை
[மீ] (2) கூ உ வெள்ளியாட்சையும் சோதியும் சுவாவக்ஷத்தில் ப்ரதமையும் ஸித்தியோகமும்
அன்று கர்க்கடகம் ராஶி கொண்டு

2. செங்கழுநீர்வழநாட்டு (2a) முத்தளகுறிச்சியில் நயினர் ஶ்ரீவீரகொதைவர்மாத்து
ஸஹதேவஸ (3) கோயில் கீழப்பேரூர் இல்லத்தில் திருப்பாப்பூர் ஸ்வரூபத்தில் திருவானந்த-
புரத்தில் எழுந்தருளி இருந்தருளின ரோஹிணி திருநாள்பிறந்த உமைஅம்மை

3. என்று திருநாமபேருடைய அம்மை பண்டாரத்தில திருவகிறுவாழ்ந்து அரு-
ளின (4) த்ருக்கெட்டை (5) திருநாள்பிறந்த அனவரத வேதநாஹ வாதாவித்வஷைவிதானஸாய்
தானயாவனமானஷாதி ஷோடஸ மஹாதானதாதாவானஸாய் ஸகலவித்யாவானப்ரதானஸா[ய்] ஸமர்-
ஜநாக்ஷாயமானநாமானஸாய் ஸமஸ்தரிவானவநும்—

4. தஜோஹைதஸமுயுர்நானஸாய் இருந்தருளின ஶ்ரீவீரரவி இரவிவன்மரான ஶ்ரீ குல-
சேகரப்பெருமாள் நாலுஅம்பலமும் திருமடப்பள்ளியும் ஜஷஹஸ்ணவமஸாழ கல்காரமாய் பணி-
செய்வித்து ௭௱௮௰௨ ௵ அற்பசி [மீ] (6) உ௰ [உ] வியாழவாட்சையும் அநிஷமும்
வாஒவர்வக்ஷத்தில்

5. .. திகையும் விரிச்சிகம் இராசிகொண்டு ஸம்கோசிச்சு ஶ்ரீ [வி*] மாநம் உப[ா]ந-
முதல் ஸ்தூ[வி] (7) வரை [பி]றிச்சுசெய்து செங்கல்பணியு முகித்து மேற்படி ௵ சித்திரை
[மீ] (2) கூ உ திருப்பணியும் முகித்து கலஶம் ஆடி அருளினது [||*] ஹரி: [||*] ஶ்ரீபத்மநாபாய
[||*]

---

(1) From inked impressions.

(2) Symbol for the word *mâdam* (month).

(2-a) Read செங்கழுநீர்வளநாட்டு.

(3) Read தேவர

(4) Read திருவயிறு வாய்த்தருளின.

(5) Read திருக்கெட்டை

(6) Read வேதநாஹம்

(7) The letter *pi* is corrected from *ha*.

ABSTRACT OF CONTENTS.

Harih! Be it well! Hail! Prosperity! Vîra Ravi Ravivarman *alias* Kulaśêkharadêva,—who was born of (1) Umaiyammai born in the Rôhiṇi *nakshatra* and residing at Tiruvânadapuram who was himself born in the Tirukkêṭṭai nakshatra, who was incessantly worshipping the feet of the god Padmanabha, who had made the sixteen great gifts beginning with *tulâpurusha*, who was learned in all the sciences and arts, who was protecting all his subjects and who was a sun to the hosts of his foes,—built of stone the *nâlu ambalam*, the kitchen and the Rishabha *maṇḍapa* in the temple of the god Mahâdêva of Vîrakêraḷâśvaram in Muttaḷakkuṟichchi in the Śeṅgaḻunîr-vaḷanâḍu.

In the Kollam year 782, on Thursday, the 22nd of the month of Aṟpaśi, the . . . *tithi* of the bright fortnight, Anusha *nakshatra*, and Vṛiśchika *râśi*, the *śrîvimâna* (the central shrine), beginning from the base (*upâna*), to the top (*stûpi*), was reconstructed on a smaller scale, the brick work was finished and the *kumbhâbhishêka* ceremony was performed on Friday, the Jyôti nakshatra, on the 6th of the month of Chittirai corresponding with the first *tithi* of the dark fortnight, Siddhi *yôga*, and Karkaṭaka *râśi*, when Jupiter stood in the constellation Mînam and Saturn in Dhanu, in the Kali year 4708 of which the day is expressed by the choronogram **ravistudhanyaisseha,** which corresponded with the Kollam year 782.

---

(1) Mr. Venkayya has separated the compound 'திருவயிறு வாய்க்கவுடைய பிராட்டியார்' found in several inscriptions which describe the mother of Uttamaśôḻadêva, into திருவயிறு வாய்க்க and உடைய பிராட்டி-யார். By itself the first part means practically nothing and the second has introduced a fictitious queen உடைய பிராட்டியார் in South Indian History. The mistake is perpetuated in his Annual Reports year after year by his successor, Mr, Krishna Sastri, who also believes that the name of the mother of Uttamaśôḻa was உடைய பிராட்டியார். Such an expression as வயிறு வாய்க்கவுடைய occurs in many places in Tamil literature, as for example, Râma is called, கௌசலைதன் மணி வயிறுவாய்த்தவனே, by Kulaśêkhara-pperumâḷ in his Perumâḷ Tirumôḻi.

No. XI

THE FORT AT PALLIPPURAM, OR, THE OLDEST EUROPEAN BUILDING IN INDIA. (1)

On the 18th of May, 1498, Vasco de Gama sighted India and anchored before Calicut on the 20th. By the good offices of a Moor named Bontaybo, who knew both the Portuguese and the Malayalam languages he was able to hold an interview with the Zamorin in which arrangements for opening trade with Malabar were effected. But the Moors who had long monopolised the lucrative business in pepper and the other produces of Malabar were alarmed by the transactions of the Zamorin with the Portuguese and hastened to poison the mind of the king against the foreigners, whom they portrayed as mere pirates who were misrepresenting themselves to him as the ambassadors of a reigning sovereign of Europe. Thereupon the Zamorin grew a bit lukewarm in his treatment of the Portuguese. De Gama therefore left the shores of Calicut about the end of August 1499. (2)

A fresh expedition was sent out to Calicut under the command of Pedro Alvarez Cabral on the 15th March, 1500 and on the 13th September, after a perilous voyage, the fleet arrived off the coast of Calicut. This time the Zamorin concluded a treaty of peace and friendship with the Portuguese and Admiral Cabral opened a factory at Calicut. But perceiving that the Zamorin who was supplying the Moors with pepper and spices largely did not provide him with sufficient quantities of these commodities of Malabar. Cabral grew impatient and attacked a fully laden Moorish ship and took the cargo after killing the whole crew. Thereupon the Moors on the coast remonstrated, which only irritated more the Portuguese who ruthlessly attacked Calicut and killed 600 men. This unfortunate event obliged Cabral to leave Calicut and sail south. He reached Cochin on the 20th December, 1500. The Râjâ of this country received the strangers with great politeness and offered him all facilities to trade with his people and also provided the Portuguese with a factory. Hearing of all these transactions the Zamorin rigged up a fleet carrying 1,500 soldiers and sent it to Cochin to fight the Portuguese out. When the fleet arrived, the Râjâ of Cochin intimated its approach to Cabral and offered the latter, if needed, his assistance to attack it. Cabral immediately gave chase to the forces of the Zamorin but the fleet sailed away without coming to any engagement with the Portuguese. Cabral set sail to Portugal directly without returning to Cochin. It was thus that the Portuguese first visited Cochin.

On March 3, 1502, a third expedition under the command of Vasco de Gama was despatched by the King of Portugal for the express purpose of taking vengeance on the Zamorin ; Vasco was soon joined by his cousin Stephen de Gama. They reached Calicut, attacked the town and committed atrocities which cannot be better described than in the words of Day. "De Gama tortured messengers, executed ambassadors, and his deeds were a blot in the annals of a Christian nation, and a disgrace to the name of humanity, over which it would be well could a veil be drawn". He then sailed down to Cochin where he established a factory, left there some factors and sailed for Portugal on the 1st of September.

The alliance of the Râjâ of Cochin with the Portuguese brought him in an intensified form the already existing enmity of the Zamorin who, taking this as a pretext to invade the Cochin territory, entered it with a vast army, laid waste the country and reduced the Râjâ to take shelter in the island of Vypeen. Fortunately for him, a Portuguese fleet with Francesco de Albuquerque at its head arrived on the 20th September, 1503. He forthwith reinstalled the Râjâ in the

(1) This term excludes the early Europeans, the Greeks, the Romans, etc., but refers only to the medieval and modern nations of Europe.

(2) The historical portion of this paper is but an abstract of the chapters on the "Portuguese in Cochin" in 'Day's Land of the Permauls' which has been largely consulted in the preparation of this paper.

possession of his kingdom, attacked and routed the forces of the Zamorin, seized Edappalli, (whose Brâhmaṇ Râjâ was in league with the Zamorin), and looted it. The Râjâ of Cochin was immensely pleased with his new allies and permitted them to erect a fort at Cochin. The foundation was laid on the 26th September 1503 and on the 1st of October it was christened **Manuel** after the name of the reigning king of Portugal. A few years after the forts at Cranganore and Paḷḷippuram seem to have been constructed. The latter must have been brought into existence for the purpose of commanding the entrance to the back-water from the north. This building is small and could be defended by a handful of men. "The little castle is however in such a way as to leave very little doubt as to its identity by Gasper Correa who wrote in India between 1512-1550. He says it was built in 1507 to hold the entrance to the back-water, that it was garrisoned by about 20 men, that it was octagonal, that each of the facet was pierced for cannon etc. The little castle is probably the most ancient European building in India."(1) The fort at Paḷḷippuram was known at the time of its construction and subsequently by the name of Aḷikkôṭṭai or Âyakkôṭṭai; and in the letters of Powney and others it is mentioned by the latter name. Strangely enough this fortress has been described by one and all as octagonal. We see Gasper Correa calling it octagonal in the extract quoted above. Day also calls it 'a small octagon tower'. In fact, it is a hexagonal building, as could be seen rom the plan herewith.

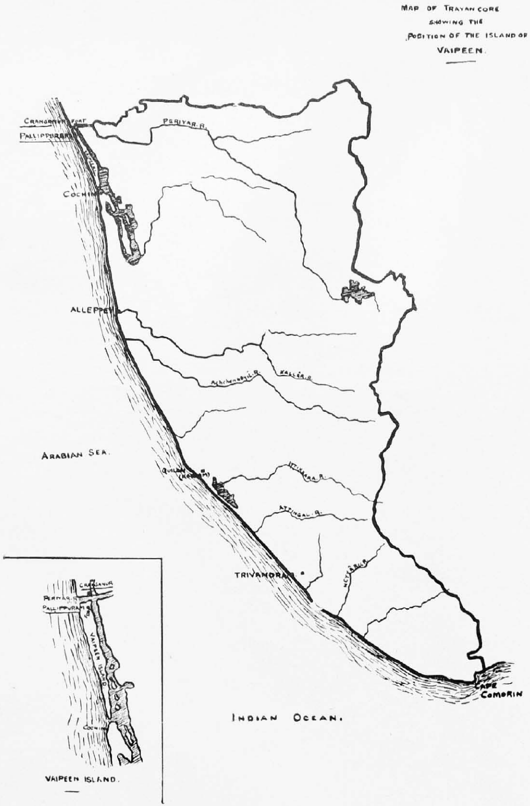
Of the three forts of Cochin, Cranganore and Paḷḷippuram built in the early days of the Portuguese dominancy in the West Coast the last alone still remains intact. Nothing is seen of the fort of Cochin at present. A wall of the fortification about 60 or 70 yards in length, a ruined gateway and an underground powder magazine all situated on a mound of earth about 15 feet high, are all that have survived of the once famous fort of Cranganore. The only building of the early Portuguese period not in ruins and consequently the oldest European structure extant in India, therefore, is, as we have already mentioned, the fortress at Paḷḷippuram.

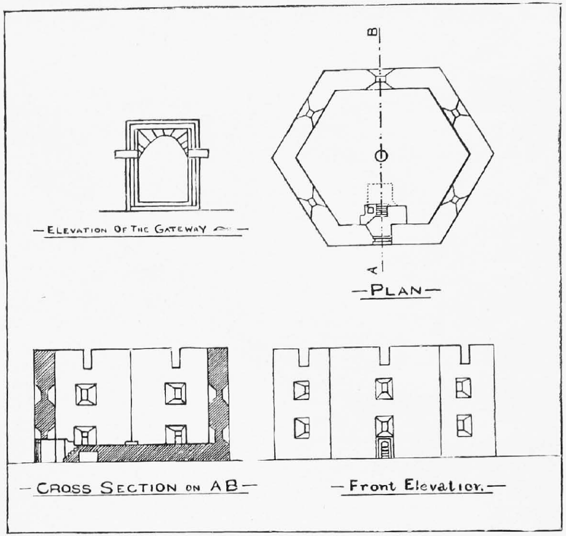
The little village of Paḷḷippuram is situated on the northern extremity of the island of Vypeen north of Cochin. This island is thirteen miles long with the breadth varying from one to three miles and is believed to have been formed by the silt carried by the streams that meet the sea about the place where it is situated now. This narrow strip of land belonged to the Cochin State when the Portuguese first visited the West Coast. On the northern extremity of Vypeen the Portuguese were permitted to build an outpost to guard the passage of foreign vessels through the mouth of the Periyâr river. It was almost due north of this and on the opposite bank of this river that the fort of Cranganore was built.

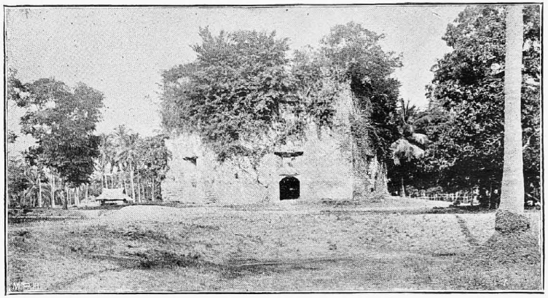
The outpost at Paḷḷippuram is a hexagonal building meant to be of three storeys in height. Inside the fort the lowest floor is raised to a height of 5 feet from the ground level. Underneath this platform, opens out a small cellar, the passage to which runs obliquely from north to south and is 3 feet broad and 3 feet high, (see the ground plan of the fort in the accompanying plate). The cellar itself is 4 feet in height and 7 feet square. It appears to have served for storing gunpowder etc.

The fort is entered by a gate 5′ 3″ by 7′, constructed of finely dressed granite, (see the elevation of the gateway in the plate). The top of the gate is arched and the door-posts and lintels are well moulded. Just behind the gate, the passage widens from 5′ 3″ to 7′ 3″ and this is due to the recess being square on one side and splayed on the other. Touching the wall there is a solid piece of masonry represented in the diagram I by a. To the west of this and immediately adjoining it is a well 3′ 3″ square. The thickness of the walls of the well is 6″ and the depth

(1). Extract from the letter of Mr. A. Galletti, I.C.S, to the Resident in Travancore and Cochin, a copy of which was communicated to me.







PALLIPPURAM FORT

from the top to the bottom, 16 feet; there is at present two feet of water in the well. The people of Paḷḷippuram informed me that the water of the well used to be very good for drinking purposes, but now it is left uncared for.

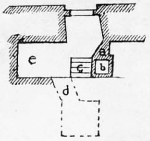


DIAGRAM.1.

To the north of this well is a flight of four steps leading on to the platform already mentioned, (c in diagram I). Immediately to the north of the steps is the opening leading to the underground cellar, (d in the diagram I). In the centre of the platform lies a circular slab of stone, 3′ in diameter. It appears that on this was erected a stone pillar, (the fragments of which are seen in the bungalow once in the occupation of Mr. Vernede), on which the radiating wooden beams supporting the upper two floors must have rested as in diagram II below.

Each face of the fort measures on the outside 32 feet in length and 34 feet in height; and the walls are 6 feet in thickness, (see diagram II below). Each face of the fort has three embrasures, one above the other, belonging each to one storey. The central opening of these embrasures measures 2′ × 2½′, (see diagram III). On the whole there are eighteen embrasures and therefore the fort could have mounted as many guns commanding all quarters round it. There are a number of sockets below the lower ends of these embrasures, evidently meant for receiving wooden beams in them (a, a, a, a, in diagram III). At present, there is no trace of wood-work remaining there. All the wood was either rotten by exposure to wind and weather or was removed by the villagers for firewood; the latter seems more probable.

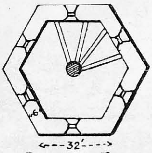


DIAGRAM. II.

In front of the gate, adjoining it on the inside, is an open space 12′ × 5′ 9″, which is on the same level as the ground outside the fort. This space (e in the diagram I), must have been left as it is, to afford easy passage to the cellar as also from the gate to the flight of steps.

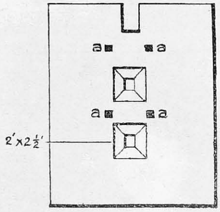


DIAGRAM III.

The materials employed in the construction of the fort at Paḷḷippuram are laterite, granite and wood. The whole of the masonry work of the fort is of laterite blocks set in *chunam* and the surfaces of the walls, etc., are thickly plastered with mortar. The doorway and the central circular stone slab mentioned above as the remnant of the central pillar are the only instances of granite employed in building.

At present, all the six sides of the fort are overgrown with vegetation and the roots of some of them are seen clinging over large areas of the walls (see photograph herewith). At present no serious damage has been caused to the building, but left to the mercy of this destructive agency, very soon the structure is sure to come to ruin. One or two stones on the top of the passage leading into the cellar are broken and overhanging, and might come down very soon.

With the banyan trees and the shrubs grown on the fort, it presents a picturesque appearance. But to preserve it from destruction, the fort has now been recommended to be freed from all overgrowth, the roots of which to be singed or tarred to prevent the plants from shooting up once again into foliage.

The small village of Paḷḷippuram is divided into three parts, the northern belonging to Travancore, the middle to the British and the southern to the Cochin Governments, respectively. The fort stands on Travancore territory and consequently the Travancore Government has conserved this building as one of the ancient monuments of the State.

Having described the structure of the fort at Paḷḷippuram, let us now continue its history. Vîrakêraḷavarman, the Râjâ of Cochin, was deposed by the Portuguese who, in his stead, raised to the throne Gaṅgâdharamahâdêvi, his aunt as Râṇi. He therefore sought the assistance of the Dutch at Ceylon, promising them liberal concessions in their trade with Malabar in pepper etc.

The Pâliyattu Achchan, the hereditary prime minister of the Râjâ of Cochin, had also some private grudge against the Portuguese and so both the prince Vîrakêraḷavarman and the Pàliyattu Achchan joined together and induced the Dutch to proceed against Cochin. A Dutch fleet under Admiral Ryklof van Goens attacked the fort of Cochin in the year A. D. 1662, but being unsuccessful in their attempt at capturing it, sailed north and took the fort of Cranganore and became master of it. The next year a stronger fleet was despatched; the Portuguese were obliged, after a brave defence, to capitulate and surrender the fort of Cochin to the Dutch. The Potuguese power in Malabar was thus destroyed and the Dutch became the masters of all the Potuguese possessions in the Malabar country.

Haidar Ali whose power was then growing day by day, entered Calicut in A. D. 1773. Long before that, in 1766, he was negotiating with the Dutch for the purchase of the forts of Cranganore and Âḻikkôṭṭa, which he knew were the key to get at the kingdoms of Cochin and Travancore. For one reason or other the bargain was never closed. When Tippu came to be in possession of all the petty principalities of the Malabar coast and was making active preparations to conquer Travancore, it became imperative on the part of the Travancore Government to possess these two forts and the circumstances under which they were purchased for Mârttâṇḍavarman, the then Mahârâjâ of Travancore, are given below in the words of Mr. V. Nagamiah, the talented compiler of the Travancore State Manual:—

Purchase of Ayacotta and Cranganore from the Dutch:—

"About 1789 Tippu began his march from Coimbatore with 20,000 regular infantry, 10,000 spearmen and match-lockmen, 5,000 horse and 20 field guns. At Palghaut he opened negotiations with the Dutch to purchase the forts at Cranganore and Ayacotta which flanked the defence of Travancore lines. The Mahârâjah thought it advisable to purchase these forts from the Dutch and ordered Dewan Kêśava Pillai to open up negotiations with them; otherwise according to the arrangement entered into with the Company, the British force could only be used for the protection of Travancore boundary, and hence if these forts were captured by Tippu, the Company's regiments would not assist the Travancore sepoys in the interior. The Dutch Governor consulting Dewan Kêśava Pillai as to the best method of stopping Tippu's forces at last resolved to sell the two forts to Travancore. The bargain was struck and the agreement was executed on the 31st July, 1789 A. D. This was subsequently ratified by the Government of Batavia. The following is an authentic translation of the agreement for the purchase of the fort of Cranganore and the outpost of Ayacotta, obtained from the Government Records of Fort St. George:—

"The Enlightened and Powerful King of Travancore, Wanji Bala Marthanda Rama Varma, has sent his first State Minister and Dewan, the respectable Kêśava Pillai to the most worshipful John Gerard van Angelbeck, Governor of the Netherlands India and commander of the forces of the Enlightened and Powerful Netherlands Company in the Malabar Coast with the intention of purchasing from the Company the Fort of Cranganore and the Post of Ayacotta with the gardens and lands belonging thereto; having consulted and negotiated upon this, it was adjusted on the following condition:—

"The Dewan Kêśava Pillai has bought for his Master, and the Hon'ble Governor Van Angelbeck on the part of the Company has sold to the King of Travancore for the just sum of three hundred thousand Surat Rupees, the Fort of Cranganore and the Post of Ayacotta, with the cannon and ordnance belonging to them as they now stand together with the powder-magazine, though no small arms or any other effects and further, the following lands and gardens:—

				Rs.
The Miskuton Island now leased for	...	...	...	300
The Garden of Kilo Barki now leased for	...	...	...	115

				Rs.
The Garden of Ancencio de Rosa leased for	...	...	...	190
The Garden of Nagachetty leased for	...	...	...	164
The Garden of Hendrick Meyar leased for	...	...	...	230
The Garden of Babo Probo leased for	...	...	...	64
The Garden of Alewyn leased for	...	...	...	310
The Garden of Dama Moosa leased for	...	...	...	1,220
The Garden of Arekel Ittopod leased for	...	...	...	199
The Garden of Konoto Barki leased for	...	...	...	115

"The purchase and sale is agreed to upon this condition, that the King of Travancore shall not hinder the navigation of the river past the fort, either to the Company's vessels or to the vessels of the King of Cochin or their subjects, whether the same be empty or loaded with rice, paddy or goods of any description, as also all floats of wood and bamboos, etc., in a word all goods whatever without exception shall pass and repass free and without hindrance nor shall there be any new tax put upon them.

"The King promises solemnly that the firewood which must be brought from above Cranganore shall not be prevented on any pretext or taxed with any duty whatever, but on the contrary that he will assist all in his power to forward the firewood to Cochin by every possible means.

"The Leper's House at Paliporto with the buildings, garden and further ground belonging to it remain in the full and free possession of the Company.

"The Romish Church at Cranganore and Ayacottah stands from ancient time under the Company and must remain under them. The King shall not interfere with the same or with the parsons. The Christians are to remain vassals of the Company and must not be burthened with any new tax.

"The Parson's house at Paliporto which the Governor erected and gave as a present to the Church shall remain with the Church and no new burdens be permitted.

"The inhabitants shall keep their gardens and lands that they now possess as private property, such as are Christians remain the same as the Catholic Christian vassals of the Company and must not thus under any pretence be burthened with additional taxes, only paying to the King the sum they formerly paid to the Company.

"The King promises before the delivery of the aforesaid fort and lands to make a payment in ready money of Rs 50,000 and the four following years to pay in equal instalments by furnishing an account of pepper annually to the amount of Rs. 62,500 for the better security of which, and as lawful debtors the merchants David Rahaboy, Ephraim Cohen and Ananta Setty bind themselves.

"All this was negotiated in the Fort of Cochin in the year Koilang 974 and on the 19th of the month of Karkadagom or the 31st July 1789."

The whole transaction was carried out in the presence of Powney, the British Resident in Travancore. * * * (Vol. I, pp. 390-91)

"**Palliport**—It was in the 1045 (1870 A. D.) that the Government assumed the direct management of the small but rich tract known as Palliport, which had till then been leased out successively to influential landlords for terms of years. (Ibid., p. 556)."

When all the Dutch possessions fell into the hands of the English, the enclave in Pallippuram on which the Romish Church and the Leper Asylum stand also became theirs. The asylum and the hospital attached to it are maintained by the British Government at present and this bit of land like Anjengo, Tangassery, etc., is placed under the British Resident in Travancore and Cochin.

2226—2

METHODIST PUBLISHING HOUSE, MADRAS.

Travancore Archaeological Series

No. XII

Two Inscriptions of Vikramaditya Varaguna

TWO INSCRIPTIONS OF VIKRAMADITYA VARAGUNA

A. PALIYAM PLATES OF VARAGUNA OF THE VRISHNI-KULA

The subjoined inscription is engraved on two copper-plates which are the last ones of a set, the first portion of which is lost. These were found, along with others, in the house of the Pâliyattu Achchan, who kindly gave me a short loan of them for taking their impressions; from impressions so prepared I now edit this inscription.

The record is in a very good state of preservation. The first side of the first plate contains the end of the Tamiḻ portion of the document which is lost and which is also referred to in the Sanskrit portion. The Sanskrit portion begins on the second side of the first plate and is continued on both sides of the second plate. The **alphabet** of the Tamiḻ portion resembles the early Chôḻa and later Pallava records, while the Sanskrit part is in Nâgari of the type that is employed in the Mahâbalipuram inscription of the Atiraṇachaṇḍêśvara cave-temple (*Ep. Ind.* Vol. X, pl. II, facing page 14), and in the Karhâḍ plates of Krishṇa III (*Ep. Ind.* Vol. IV, plates facing pp. 284—5) etc. The language of the Tamiḻ portion is Old Tamiḻ and that of the Nâgari portion, Sanskrit. The Tamiḻ fragment contains the boundaries of the land that was granted. The second part of the record in Sanskrit begins with an invocation to **Sauddhodani** (i. e. Buddha, the son of Śuddhôdana) the **Dharma** and the **Sangha**; then comes a description of the **Yâdava-vaṁśa**, which is said to have come from the moon, who became free from his dark spots by giving birth to this illustrious family. The Astagiri, the Udaya-parvata, the Himâlaya, and the Malaya-śaila resemble the pillars of victory set up by the members of this family, to which the four oceans served as servant-maids, waving white *châmaras*, the foam-crested waves. Though the earlier kings of this dynasty are dead, the memory of the clouds of smoke that arose from the horse sacrifices made by them is revived by the clouds in the sky resembling them closely. These very clouds imitate the kings of this line in munificence by bringing from the four oceans their substance (water) and bestowing it upon land and obtain thereby merit for themselves. Then, the family (*vaṁśa*, bamboo), which produced the pearls, the kings, whom it wishes to be above all kings (*kshiti-dhara*, mountain), as long as the moon and the stars last, is blessed. On **a Thursday, in the Mṛigaśirsha nakshatra, in the month Paushya, when the Sun was in the Makara-râśi**, the king granted land, the boundaries and other details of which are said to be given in the *Dramiḍa-vachana* (Tamiḻ language), which the reader is referred to. The land was placed under the protection of Vira Kôta. The document ends with an exhortation from the king Varaguṇa addressed to his successors for protecting this charity. The donee is said to be the Bhaṭṭâraka of Tirumûlapâdam. From this name it cannot be made out if the God is Buddha, Śiva or Vishṇu; nor am I able to find out where this temple of Tirumûlapâdattu Bhaṭṭâraka was situated.

The name of the king is given merely as Varaguṇa. The possibility of mistaking this prince for the Pâṇḍya king of that name is precluded by the mention of the fact that he belonged to the Vṛishṇi-kula. The only other identification that can be attempted is with the Vikramâditya Varaguṇa of the Huzur Office Plate, (*Trav. Arch. Series*, No. 11, pp. 17-19). In my paper on that grant, I have shown that Vikramâditya Varaguṇa must be the immediate successor of Kô-kKa-runandaḍakkar and must therefore have lived shortly after A. D. 866. Dewan Bahadur L. D. Swamikkannu Pillai, M. A., LL. B., very kindly calculated the date of this inscription for me and wrote that " the required date is **Thursday, 30th December, A. D. 868,** which fell in the month of Makara, Lunar Pushya, Sukla Dvâdaśi, the day of Nakshatra Mṛigaśira. On Thursday, 30th December, A. D. 868 which fell in the Solar month Makara, Pausha Śukla Dvâdaśi ended at 24½ *ghaṭikas* after mean-sunrise and Nakshatra Mṛigaśira at 43 *ghaṭikas* after sunrise." This year, the

inscription says, was the **15th of the life of Varaguṇa**; therefore the first year of the life of Varaguṇa, that is, the year in which he was born must be A. D. 853. As Kô-kKarunandaḍakkan lived, at least, till 866, and Varaguṇa could not have begun his reign before that date; when he ascended the throne, he must have been quite a young man of about 13 years of age.

The invocations to Buddha, the Dharma, and the Saṅgha have not hitherto been met with in inscriptions of the Tamiḷ kings, such as those of the Chôḷas, the Pâṇḍyas, the Chêras, etc. It is only from literature that we learn that the worship of Buddha existed in the Tamiḷ country and that some of the Pâṇḍyas and Chêras were of Buddha persuasion, but no epigraphical confirmation of it was hitherto forthcoming. In some places on the west coast, like Mâvelikkara, etc., we meet with images of Buddha, clearly corroborating the fact that the worship of Buddha existed in the Tamiḷ land so late as the 9th Century A. D.

In the Huzur Office Plates of Kô-kKarunandaḍakkar, I stated, on the authority of Mahâmahôpâdhyâya V. Svâminâtha Ayyar, that a place called Âykkuḍi was the capital of the Ây chieftains. This Âykkuḍi is generally identified with a place of that name near Śeṅgôṭṭai, in the eastern border of the Travancore State. The utter absence of even the smallest trace of antiquities, not even a comparatively old temple with a few old inscriptions, clearly indicates that this insignificant village could not have been the capital of a race of kings who passed for one of the seven great *vaḷḷals* (*mahâdâtâs*, great givers) of the Tamiḷ land. No place in India remains great which had not been so from the earliest times,—(excepting those very few towns like Madras, Bombay and Calcutta which have grown to eminence in modern times)—witness Delhi, Kâśi, Kañchi, Tanjore, Madura etc. If Âykkuḍi was similarly a place of importance in earlier times it could not have become so completely insignificant that, to-day, it possesses not even a mound of earth covering the *debris* of some old structure, a temple or traces of fort-wall etc.; it is not also situated in any favourable position as on the bank of a fairly big river, near a strong mountain chain, etc., to deserve, according to the notion of the early Hindus, being the capital of a kingdom. On the other hand the popular belief that this Âykkuḍi is the ancient capital of the Ây chieftains is directly opposed to the fact that, according to Puṟanâṉûṟu, it was situated near the Podiya mountain. This Aykkuḍi is at least 35 miles from the Podiya mountain. Dr. Caldwell in this Comparative Grammar of Dravidian Languages states that the Greek Geographers who visited South India in the early centuries of the Christian era have described many places of which Kottiara is one. About this he writes "This is the name of a place in the country of the 'Aii' or 'Paralia' (identical with South Travancore), which is called 'Kottiara Metropolis', by Ptolemy, 'Kottara' by Pliny. Undoubtedly the town referred to is Kôṭṭâṟu, or, as it is ordinarily spelt by the Europeans, Kotaur, the principal town in South Travancore, and now, as in the time of the Greeks distinguished for its commerce." But then Caldwell has not said anything about the Aii or Paralia. The first name evidently refers to the chieftains of the **Ay** family, while the second name is that of a river, the **Paraḷiyâṟu**; by 'the country of Paṟaḷia' we must understand the country watered by the river Paṟaḷi; this is no other than the South Travancore. This is also the same country as the Vêṇâḍu mentiond in inscriptions. It is curious to note here that Mr. Venkayya calls this the country of Vêṇ. "The ruler of Vêṇ is then conquered and put to death; his town of Viḻiñam, 'whose fortifications were as strong as those of the fort in Laṅka', is destroyed. . . ." (¹) The same scholar writes that the Pâṇḍya king Neḍuñjaḍaiyaṉ or Jaṭilavarman Parântaka I., conquered the 'Âyavêḷ', by which, I believe, he means Ây-vêḷ. I do not know if the metre,—(if the record is written in verse),—requires the name Ây-vêḷ to be read as Âyavêl for the sake of metre, or if Mr. Venkayya has misread it. Whatever it might be, there is no justification for taking Vêṇmaṉṉaṉ, as the ruler of Vêṇ. The compound Vêṇmaṉṉaṉ is divisible into *vêḷ* and *maṉṉaṉ*, the *vêḷ* prince, or the prince of Vêṇâḍu (the land or country of the *vêḷs*). The facts referred to in the Madras Museum and the Vêḷvikuḍi grants about the conquest of the prince of 'Vêṇ' and the 'Ayavêḷ' points to only one

(¹) *An. Rep.* on Epigraphy for the year 1908, p. 63, para. 19.

event, which took place in the reign of Jaṭilavarman Parântaka, who ruled about the middle of the 8th century A.D. This king, Mâṟañjaḍaiyaṉ as he is called in the Kaḻugumalai epigraph, which I have published in No. I of the *Trav. Arch. Series*, invaded the Malaināḍu belonging to Karunandan in the 23rd year of his reign, apparently a second time; for, the Vêḷvikuḍi grant, which is dated the third year of his reign, claims for him the conquest of Ây-vêḷ, even so early as the third year of the reign of the king; and the fact is repeated also in his 17th year in the Madras Museum grant. It then appears that early in the reign of the Pâṇḍya king Jaṭilavarman Parântaka, the kingdom of the Ây chieftains was overrun by him and the then ruling Ây killed. The king who suffered death in the hands of Parântaka might be the father Karunandan, of Karunanḍaḍakkaṉ. The latter evidently became the vassal of the Pâṇḍyas and as is usual with vassals, he assumed the name Śrivallabha of his overlord for himself and gave the name Varaguṇa to his son. After the Chôḷa conquest of the Vêṇâḍu, its chieftains were suffered to continue as vassals for a very long time. In the inscriptions of the kings of the Kiḻappêrûr Illam and the Tiruppâppûr Svarûpam, they are all distinctly called the rulers of Vêṇâḍu. This latter family branched off into the Jayatuṅganâḍu, Tiruppâppûr etc. divisions, all of which became amalgamated into one and are represented to-day by the present dynasty of the Travancore kings. In an ancient Malayâḷam work called **Uṇṇunili-sandeśam**, the author addresses a prince, **Ravivarman** (perhaps his patron), as *Vêṇâḍar-koṉ*, a fact which clearly shows that the Travancore kings were known also as the Vênâḍu kings. (1)

Text (2)

First Plate: First Side

1. இலைஞத்துக்கு மேலெல்லை மேல்காணியார் குளத்துக்கும் பிடாரி கோயிலுக்குங்-
கிழக்கு வடவெல்லை வண்டாழங்கோட்டுக்கு தெற்று பண்ணி குடித்திருக்கு●-

2 கரைத்தேவர் பழஞ்சிக்குத் தெற்கு மண்ணறை இரண்டுங் கீழ்குளத்து படுவன ஒற்-
றிக்காணங்கோவாக இலை[ஞ]த்தோடே சென்றுவருவன சிற்றிடைச்செ தென்வா-

3. [ழு] போய் இலைஞத்து நீர்ச்சாய்வு இலைஞத்து வடபுறவழியே போய் இலைஞத்துக்-
கொற்றிகோட்டமகப்படக் கோவன்குளத்தொடு காலனெரிக்குளத்தினிடைபரம்-

4. பே போய் காலனெரிக்குள மிலைஞத்துக்கு புரவாக தெரிதிண்டிவபலுக்குந் தெங்-
கறைக்கு நடுவாக-

5. ப்போயின இடைகழியாகப் போயின கீழிடுவைக்கு மேக்கு முதிச்சிபழஞ்சியோடு
நெடுமண்-

6. டையார் பழஞ்சி நடுவுபோயின இடைகழிக்குமிடத்திற் பழஞ்சிக்கு புருகே போ-
யின இடுவை-

7. க்குங் கோற்புளிப் பழஞ்சிக்கு மேக்கு கிடந்த இறவைக்கு தெற்கு இடைக்காட்டு
நல்லிளையானையன் கோயிலுக்கு தெற்கு கரு-

8. நந்தருமன் குடி இருந்த வளர்வகப்பட கடலங் குளத்துக்கு தெற்கு பாறைக்கு தெற்கு
வலிபலாவிற்கு இருவிற்தெல்ல தெற்கு குருந்துக்கு

9. தெற்கு கீழெல்லை ஒற்றைப்பனைக்கு மேக்கு நடு கல்லுக்கு மேக்கு தென்னெல்லை
நாடும்புமுள்ளியும் படுநிலனீக்கி இதனகம் தொளிக்கோ-

10. ட்டொடு கூடப் புன்செய் கூட்டுங் தறிக்கூறையுழுகோடு செல்லுப்பு[லை]ய●ரும்
மற்றுங்கோயிற்குரிய தெல்லாமகப்பட திருமூலவாதத்து படாரர்க்கட்டிகுடுத்.-

(1) Compare also the Kaṇḍiyur Inscription published in a subsequent number of this Series.

(2) From inked impressions.

First Plate : Second Side.

11\. ओं स्वस्ति ॥ यः कल्याणमय[:*] स्वयम्वितनुते(1) यः कल्पकस्य स्थितिं यस्मादभ्युदितस्तमांसि
हरते सद्ध[र्म्मो]घ[र्म्म]द्युतिः[।*] यत्पादाश्रयि[णो]

12\. भवन्ति सुखिनस्सर्व्वे गणाः प्राणिनान्ध्येयान्मेरुरिवापरस्त्रिजगतों स०र्वा
स शौद्धोदनिः ॥ [१*](2) आत्माकारग्रहणविमुखा-

13\. वाहृतापाङ्गलीलौ प्रापौ(3) नित्यं श्रुतिमवितृषानेकरूपाववोधौ [।*] देव्या
भूमेन्निखिल(4) कुमतिध्वान्तरोधान्विता-

14\. याः ने[त्रा]येतां जितकुवलयौ धर्म्मसंघौ चिराय [२*](5) निष्यन्द(ा)मान
करुणामृतवारिपूर(ः) नित्द्धौं[त]-

15\. नि[र्म्म]लतरेव विराजमाना [।*] लक्ष्मीश्चिराय भजतामवलोकितस्य
दिश्यात्तु नः शिशिरदीधितितुल्यकान्तिः ॥ [३*](6)

16\. ज्यो[त्स्ना]पूर इवामलश्शशधरादाह्लादयन्मेदिनीं यः
प्रावर्त्तत यद्भवेन शशिनन्मत्का(7) कलङ्कः क्वचित [।*]

Next Plate : First Side.

17\. यस्यास्तोदयहिम्यशैलमलयाः सैन्येभदन्तावली-
टङ्कक्षुण्णतटा भवन्ति विजय-

18\. स्तम्भा जगान्निर्ज्जये ॥ [४*](8) आसोद्यस्य विलोल-
वीच्चिकलिकाबाहाग्रफेनावलीप्रेङ्खचा-

---

(1) Read स्वयंवितनुते.

(2) Metre, शार्दूलविक्रीडितम्.

(3) Read प्राप्तौ०.

(4) Read ०भूमेर्निखिल०.

(5) Metre, मंदाक्रान्ता.

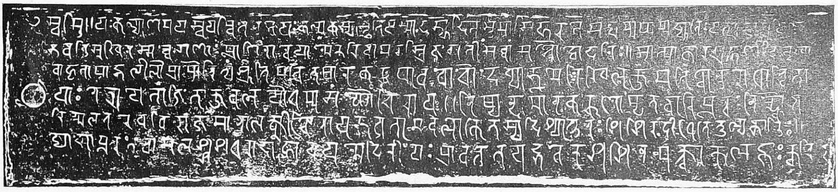
(6) Metre, वसन्ततिलका.

(7) Read शशिनंमुक्त्वा०.

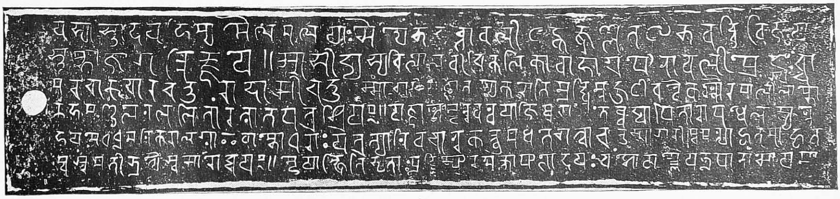
(8) Metre of verses 4—6 शार्दूलविक्रीडितम्.

I.a.

I.b.



II.a.



II.b.

T. A. GOPINATHA RAO. SCALE 0.4 HALF-TONE BY M. E. PRESS

19. मरचारुचारचतुरा दासी चतुस्सागरो [।*] य[ज्ञा]तस्य
करोति मूर्द्धि मुकुटीबन्धैकबन्धौ रमा लीलाम्भो-

20. रुहमण्डलेन ललितां स्वातपत्रश्रियम् ॥ [५*] यज्ञातेऽव-
नुबन्धयाजिषु गतेष्वद्यापि तारापथे लक्ष्यन्ते

21. हयमेधधूमनिकरा लग्ना इवाम्भोधराः [।*] यत्रत्यानिव
चानुकर्त्तुमथ ते गत्वा चतुस्सागरोम्वर्षन्त्याहृतमाहृत-(9)

22. म्वसुमतीभूत्यै स्वसारोच्चयम् ॥ [६*] स्थैयात्क्षितिभृतान्मूर्द्धि(10)
स्फुरन्मुक्ताफलोदयः [।*] वंशो वार्ष्णेयभूपानां सोयमा......(11)

Next Plate : Second Side.

23. विभूषणेन [।*] भक्तयानतेन बलराजिपरागधूम[व्या]-
रोदितारिवनितेन विलि[ज्ञ]भ[त्री] ॥(12) मकरजुरि(13) दिनेशे मासि पौषे दिने वा मृगशि-

24. रसि गुरौ स प्राप्तप[श्चत्रि]कायुः [।*] अवनिमदिशदस्या(:) दिक्षु
सीमादि सर्व्वेन्द्रमिडवचन एवालोक्यताम[त्र] पत्रे ॥(14) रक्षार्त्थ-

25. मस्याः स्वयमेव रा[ज्ञा] सुस्थापितो राजति [वी]रकोतः [।*]
बाहूपधानामुरसि प्रसुप्तां लक्ष्मीन्दधानो विजयानुरक्तां ॥(15)

26. या[च्ञा]क[र्म्म]ण्यभवदनिशं प्रीत[ये] क[र्म्म]भावो न स्वप्नेपि
प्रणयिसुहृदः कर्तृता यस्य चासीत्सोयन्देवो(16) वरगुण इ-

---

(9) Read सागरींवर्ष० and हृतं वसु०.

(10) Read भृतांमूर्द्धि०.

(11) Metre, अनुष्टुप्.

(12) Metre, वसन्ततिलका.

(13) Read मकरजुषि०.

(14) Metre, मालिनी.

(15) Read ०रक्ताम्. Metre इन्द्रवज्रा.

(16) Read चासीत् । सोऽयंदेवो०.

27. ति प्रार्थयत्यात्म ंश्यां[17] पुण्यात्मासौ न खलु भवतामन्वयो नायः शनी॥[18]
भूयोप्येष क्षितिप[वृ]ष[भो] भाविनो न-

28. म्रमौलिः [सर्व्व]ानेव प्रणयिसुहृदो याचते यादवेन्द्रः [।*]
भूमिः सेयं हृदयनिहिता रक्षणीया भवद्भिः काले का-

29. ले स्वयमिव वधूरन्य[भो]गप्रमादात् ॥ पुण्यारम्भे त्वरयत
मनो मानवा वः कृतान्तः कालाकाङ्क्षी निकटमटति व्यावृतास्यप्र-

30. चण्डः [।*] तस्यैवासौ प्रियमिव पित्राः[19] कर्तुमाशुप्रयाणै रह्वामीशो नयति
भवतामायुषश्शेषिमाशु[20] ॥ स्वस्ति श्री न गोद्द्वादशि.

Translation [1]

Ôm, be it well. He who is himself full of happiness, who manifests the condition of the *kalpaka* tree, from whom having risen, the sun of the right path dispels darkness, at whose feet seeking refuge, all kinds of living beings become happy,—may he, the son of Śuddhôdana, support all the three worlds like another Mêru.

V. 2. Averse to the assumption of the nature of the self, (unable to perceive their own form), bearing the forehead mark called the *apâṅga* as an adornment, (casting sportive side-glances), listening daily (to the Dharma) without satiety, (always and without cessation extending up to the ears), possessing knowledge of various kinds (perceiving multifarious forms), and victorious throughout the globe, (surpassing in beauty the blue lily), may the Dharma and the Saṅgha be, for a long time, like two eyes to the goddess Earth who is infested with the darkness of all bad religions.

V. 3. Brilliant as if well washed and purified by the flood of the nectar of mercy flowing out, may the moon-like radiance of the Buddha long grant prosperity to us, his worshippers.

Vv. 4—6. Which originated from the moon, pure (white) like a flood of moonlight gladdening the world, owing to whose origin the stain has left the moon and is somewhere, and in respect of whose conquest of the world, the mountains of sunset and sunrise, the Himâlaya and the Malaya become pillars of victory, their slopes being cut into by the rows of chisel-like tusks of their army-elephants; for whom the oceans become a servant-maid clever in beautifully waving their *chauri*-like rows of foam with the palm-like crests of their moving billows; for any one born in which, the goddess Lakshmî, with her round sportive lotus, furnishes a beautiful umbrella of gems over his head ever accustomed to wear a crown; though whose members that were incessantly performing sacrifices are no more, yet the clouds appear like the volumes of smoke from their horse-sacrifices still sticking to the firmament; and, as if in imitation of whose members

(17) Read वंश्यान्पुण्या०.

(18) Metre of this and the following verse, मन्दाक्रान्ता.

(19) Read पिता.

(20) Read शेषमाशु. Metre, मन्दाक्रान्ता.

(1) The Tamil portion of the record being fragmentary, has been left untranslated.

they (the clouds), fetching water from time to time from the four oceans, pour forth their whole essence for the prosperity of the world ; may this dynasty of Vrishṇi kings, shining like (a jewel of) pearls, remain at the head of kings as long as (the sun and moon last).(1)

(The incomplete verse is left untranslated).

V. 7 to the end. **When the sun was in Makara, in the month of Pausha, on a Thursday when the moon was in Mṛigaśira,** he made a grant of land. The boundaries, etc., on all sides thereof may be seen in the Tamiḻ portion of this document. For its protection was appointed by the king himself Vîra-Kôta on whose breast Lakshmî, enamoured of victory, is sleeping with his arm for a pillow. To whom it was always a pleasure to be the object of begging, but who, the friend of devotees, was not, even in dream, the subject thereof ; he, king **Varaguṇa**, entreats the member of his dynasty as follows :—" This meritorious dynasty of yours should not be ruined." Once again the best of kings, the greatest of Yâdava kings, with bowed head entreats all his successors, friends of their devotees, as follows : " This land, like a wife, should be kept at heart and personally safe-guarded by you time after time from the possibility of enjoyment by another. O men, hasten your minds to deeds of merit. The god of Death, terrible with mouth wide open, is roaming near awaiting (his) time ; and, as if to show him favour, his father, the lord of day, with quick marches, hurriedly leads away the remainder of your lives. Be it well ! Śrî (na) Gô-dvâdaśi.

B. CHITARAL INSCRIPTION

Chitarâl is a village situated about four miles to the north-east of Kuḻitturai, the head-quarter of the Viḷavaṅgôḍ tâlûkâ in the Southern Division of the Travancore State. Near this village stands the small craggy hill called the **Tiruchchâṇattu-malai.** On the top of it there is a natural

Mahavira-Tirthankara in the central shrine in the temple

cave formed by an overhanging rock resting upon another. This cave has been improved by masonry work into a temple, with, in front, a *maṇḍapa*, a verandah, the *bali-pîṭha* and a kitchen. All of them are at present in a bad state of repair. The cave is facing the west ; on the north of it, on the over-

(1) Here is a break, in the record, which is inexplicable.

hanging rock, are carved in half-relief a number of figures of the Tîrthaṅkaras and of the goddess Padmâvatîdêvî (?). The central shrine (which is the original natural cave) is divided into three chambers, in the proper right of which was the plaster figure of the **Devi**, in the middle, **Mahâvira**-Tîrthaṅkara and in the proper left, **Pârśvanâtha**-Tîrthaṅkara. The temple was recently broken into by thieves and the plaster images were all destroyed. Fortunately, the pretty stone images of **Mahâvira** and **Pârśvanâtha** have been spared and are at present occupying their old position in the middle and the left chambers of the central shrine. On the top of the overhanging rock immediately above the central shrine is built a brick *gôpura* with here and there a Jaina figure; a portion of the *gôpura*, being struck probably by lightning, is ruined.

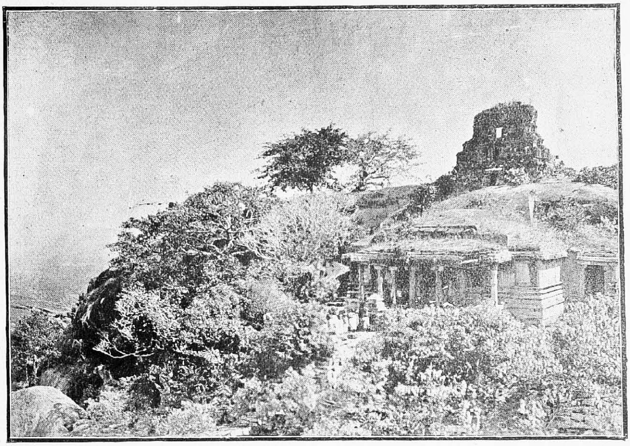
At present the temple is worshipped by the Hindus which they believe to be the temple of Bhagavati and a Tamiḻ brâhmaṇa is doing the *pûjas*. Even so early as Ko. 425 (A. D. 1250), it appears to have been converted into a Bhagavatî temple; for, an inscription engraved on the rock south of the temple, written in Tamiḻ characters, states that one Nârâyaṇaṉ. . . Tamiḻap-Pallavaraiyaṉ of Râjavallapuram in the Kiḻ-Vêmbanâḍu gave some money for expenses of the temple of the Bhagavatî at Tiruchchâṇam. The front *maṇḍapa* contains brahmanical sculptures on some of the pillars showing that at the time of its construction the temple had passed into the hands of the Hindus. Even in the early days, the Dêvi seems to have been the chief deity of the place; because it will be seen in the inscription edited below, gifts are made to the Bhaṭâriyâr.

The Tiruchchâraṇattu-malai, as it is known to be the correct name of the hill from the inscriptions, means the hill holy to the *châraṇas*; the **Chuḍâmaṇi-nighaṇṭu** informs us that *châraṇas* are the eight classes of *Śamaṇas* who have attained *riddhi* and consequently are capable of concealing themselves in flowers, water or sky. The eight classes are given as follows: *sthala-châraṇas jala-ch., phala-ch., pushpa-ch., tantu-ch., chatur-aṅgula-ch., śaṅkha-ch* and *âkâśa-ch.*; they always go out two at a time for the purpose of preaching *dharma*. The **Śendaṉâr Divâkara-nighaṇṭu** states that the name *châraṇa* might be applied to any Jaina ascetic. I suppose we must understand the meaning of the name Tiruchchâraṇattu-malai to be the hill sacred to the Jaina ascetics or where these people lived in large numbers. The place seems to have been sufficiently famous in earlier times so as to attract Jainas from such distant places as Tirunaruṅgoṇḍai, in the Tirukkôyilûr tâlûkâ of the S. Arcot district, from Kuḍavâśal, in the Tanjore district, etc. These persons have left votive images cut on the rock with inscriptions under each of them giving the name, etc., of the individual who caused it to be sculptured.

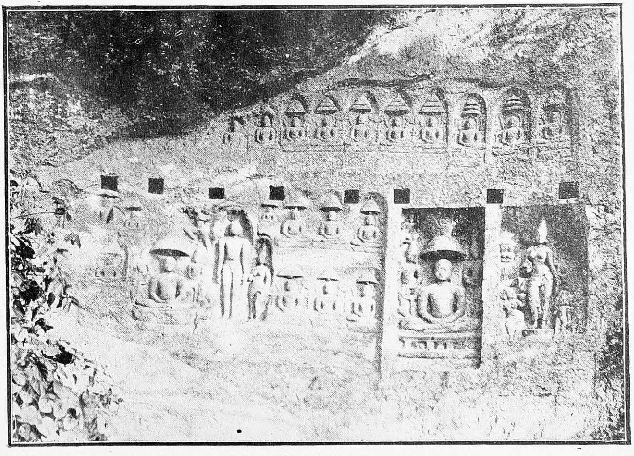
The inscription published below is engraved on a rock on the south of the temple and is not well preserved, being exposed fully to hot sun throughout the day. Besides this one, there are a few others very much more worn out than this; and, excepting one record, the rest are not so old as this inscription. The subjoined record, written in **Vaṭṭeḻuttu** characters and in the **Tamiḻ** language, belongs to the 28th year of the reign of the king **Vikramâditya Varaguna**; it records that **Guṇandâṅgi-kurattigaḷ**, the disciple of **Araṭṭanemi-bhaṭâra** of Pêrayakkuḍi gave some golden ornaments to the **Bhaṭâriyâr** of the **Tiruchchâraṇattu-malai.** There are not many orthographical or grammatical peculiarities in the document which require any special notice here. Tiruchchâraṇattu-malai and Pêrayakkuḍi are the only two places mentioned in the document. The first needs no identification. The second appears to be Kaḻugumalai, for, in one of the inscriptions found there the name Pêrayakkuḍi occurs, but I am not certain of its correctness; I only say that there is a likelihood, because Kaḻugumalai also happened to be an important Jaina settlement in the olden times.

Text

1. ஸ்வஸ்திஸ்ரீ [||*] கோவிக்கிரமதித்த வரகு-
2. ணர்க்குச் செல்லாநின்ற யாண்டு [இ]-



General view of the temple of Bhagavati on the Tiruchchanattu-malai.



Sculptures on the overhanging rock on the north of the temple.

3. ருபத்தெட்டு [||*] இவ்வாண்டு பேரயக்கு-
4. டி- அரட்டநேமிபடார மணாக்கிகள் குண-
5. ந்தாங்கிக் குரத்திகள் திருச்சார [ண*] த்துப் ப-
6. டாரியார்க்கு. [....க்காட்டப் பொன்க்கர்ட்டி]
7. ....பட்டமும் பொற்-
8. ப்பூவுமா.....ங்கழஞ்சு கழஞ்சு........
9. ....ண.........பட இட்டது [||*]

Translation

Hail ! Prosperity ! The year twenty-eight (of the reign) of the king Vikramâditya Varaguṇa (was current). This year, Guṇandâṅgi-kkurattigaḷ, the disciple of Areṭṭanêmi-bhaṭâra of Pêrayakkuḍi, gave . . . . . gold . . . . fillet, golden flower . . . . . *kaḻañju* . . . . *kaḻañju* . . . . . .

Travancore Archaeological Series

No. XIII

Tirupparappu Fragmentary Set of Copper-Plates.

THE TIRUPPARAPPU FRAGMENTARY COPPER-PLATE INSCRIPTION.

Tirupparappu is a village situated on the bank of the Kôdaiyâṟu in S. Travancore. In the middle of the village is a large Śiva temple, and a short distance from it the river falls to a depth of about twenty feet. The Tirupparappu falls are one of the picturesque falls of S. India.

The fragmentary document edited below was discovered in the temple of Śiva mentioned above. It is engraved on two copper-plates which are the first and last ones of a set, the middle plates of which are lost. The search for the lost plates has proved hitherto useless. The two plates were bound together by a ring which was already cut. The first side of the first is engraved on the inner or the second side only, while the second plate has writing on the first side only. The **language** of the first portion of the record is **Sanskrit** while that of the second portion, **Tamiḻ**. The inscription begins with an invocation to Śiva. It breaks off unfortunately at the most important part, that is, where it begins to trace the genealogy of the Yâdavas, to whose race the donor of the document belonged. As it is the inscription is of no historical value, but the Tamiḻ portion of it presents a number of palaeographic peculiarities, for which at least it is worth publishing.

The secondary *â* symbol is as often affixed to the consonant as written separately; nor is the distinction between the long *â* symbol and the letter *r* marked. Sometimes the secondary *â* symbol has a greater length than *r*, which is against the custom in vogue at the period to which this inscription belongs. The consonant ṉa is written once as in modern Tamiḻ alphabet; compare the *ṉ* in *dêvaṉ* in *l.* 2. In all other instances it is similar in appearance to the modern Tamiḻ secondary *ai* symbol. The long *ṉâ* is formed by the addition of a separate secondary *â* symbol as in the formation of *kâ*, *châ*, etc., and not by attaching a curvilinear stroke in continuation with its end vertical line. Compare *ṉâ* in *Udâraviraṉâyiṉa* occurring in *l.* 1. in *Nâgaṉ* in *l.* 4 and in *perumpaṉaikaṉâyiṉa* in *l.* 9.

The secondary *nâ* has a very curious shape. The curvilinear stroke which is usually affixed to ṉ to produce the long *ṉâ* is added to the common *n*; secondary *nâ* looks in the present form like *nra* of the Grantha alphabet: compare the *nâ* in *Nârâyaṉaṉ in ll.* 3 and 5, in *Nâgaśaṉmaṉ* in *l.* 4, in *Nârâśaṉaṉ* in *ll.* 6 and 7 and in *nâṭṭu* in *l.* 8.

The rules regarding the usage of the letters *n* and *ṉ* are utterly disregarded and they are used promiscuously. In the word *Sêṉdaṉ*, for instance, occurring in *l.* 1, *ṉ* is employed next to *śê*; the same peculiarity might be observed repeated in the same word occuring in *l.* 4; in this instance, the perversion is complete in that even the final *n* is *n* instead of *ṉ*. In the name *Mâdavan* in *l.* 7, the final *n* is also a common *n* instead of *ṉ*, with two rings.

The secondary *ai* is formed by the addition, in all cases without exception, of the two ringed *ai* symbol: cf., *kai* in *Kaḍigaipaṭṭanam* and *ṟai* in aṟai in *l.*1, *ḍai* in *maṉṉuḍaiyân* in *l.* 2, *paṅguḍaiyâr* in *l.* 3, *rai* in *karai* in *l.*3, in *mullai* and *talai* in *l.*4 and in *ṉai* in *paṉai* in *l.* 9.

The short *śu* (*chu*) is written quite differently in this document from other inscriptions of the same period. Instead of the end being carried to the right and then the secondary *u* formed by the addition of a vertical line below, it is curved down in the centre of the letter and drawn to a short distance below : cf. *chu* occurring in *Achchudaṉ* in *l.* 5. The long *śû* (*chû*) is obtained by adding the lengthening symbol, a short curve, opening at the top, at the end of the descending stroke of *śu* short, adverted to above. Compare *śû* in *śûḻ°* in *l.* 2.

Distinction between short *ku* and the long *kû* is drawn by taking round the end of the short *ku* far to the left of the letter to convert it into *kû*; cf. *ku* in *Kumaraṉ* in *l.* 5 and *kû* in *Kûḍal* in *l.* 3, *gu* in *paṅguḍaiyâr* in *l.* 3 and *gû* in *Veṅgûr* in *l.* 7.

The Grantha vowel *i* is of special interest now that Dr. Fleet has traced the evolution of this letter of the Telugu-Kannaḍa group of alphabets in the recent issue of the *Epigraphia Indica.* Here, as in other old Grantha inscriptions of about the age of this document, it is composed of two parts; the first resembles the Tamil *ḻ*, but, with this difference, *viz.*, that it ends in a circle; the second part consists of a small circle drawn immediately below the loop of the first part. Cf. the vowel *i* occurring in *ilêkhai* in *l.* 9.

The *puḷḷi* or the sign of *virâma* is employed in several instances; for example, in *ṉ* and *n* in *Śêṉdan* in *l.* 4; on *r* in *ivvûr* in *l.* 3, etc.

A full stop is represented by a short horizontal line and the termination of the record is shown by five vertical lines of decreasing lengths and ending with a short straight line.

The grant under consideration is said to have been engraved by one Aviyalaṉṟaḍakkaṉ, who bore the title, Śrîvallava-pperumbaṇaigaṉ and who was the manufacturer of arms to the king Karunandaḍakkaṉ. The record, from its palaeography and the mention of the name of the arms manufacturer to Karunandaḍakkaṉ, might be assigned either to the reign of Karunandaḍakkaṉ or that of his successor, Vikramâditya Varaguṇa, and hence the date of the inscription is referrable to the last quarter of the 9th century A. D.

Text [1]

Second Plate: First Side.

1. नमो नारायणाय ।।।–बिभ्रत्बभ्रुजटावलीवलयिनीम
   स्वामुत्तमांगश्रोयं(1) बिभ्राणं ल-
2. ळिताक्षसूत्रवलयं व्यालम्बि कृष्णाजिनं
   सर्गारम्भविधावधानविलसत्प्रज्ञाप्रपञ्च-
3. श्चिरम् वैरिञ्चं वपुरातनोतु भवतामम्भोरुहा-
   सिश्रोयम्(2) ।।।–कामान्नामुचभीमकायविधुति-
4. ध्वस्तान्तरायं रयादाकल्पं कमलेक्षणस्य भवता-
   म्प्रोज्जृम्भमाणं पदम् शुभ्रैरात्मभुवः कम-
5. ण्डलुभवैः प्रक्षाळितं वारिभिः पुण्यैः पूरयतु
   त्रिलोकसरसीसंरूढमम्भोरुहम् ।।।–(3) दशान्वयी त्रिपु-

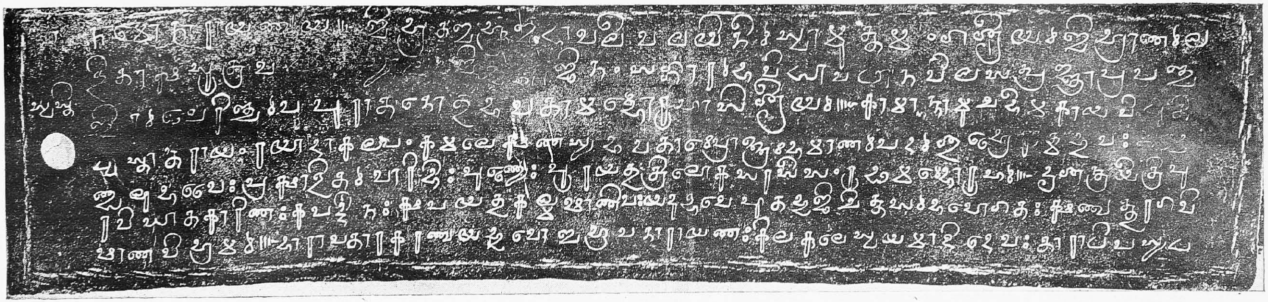
(1) Read. ०श्रियं.

(2) Read. ०श्रियं: Metre, शार्दूलविक्रीडितम्.

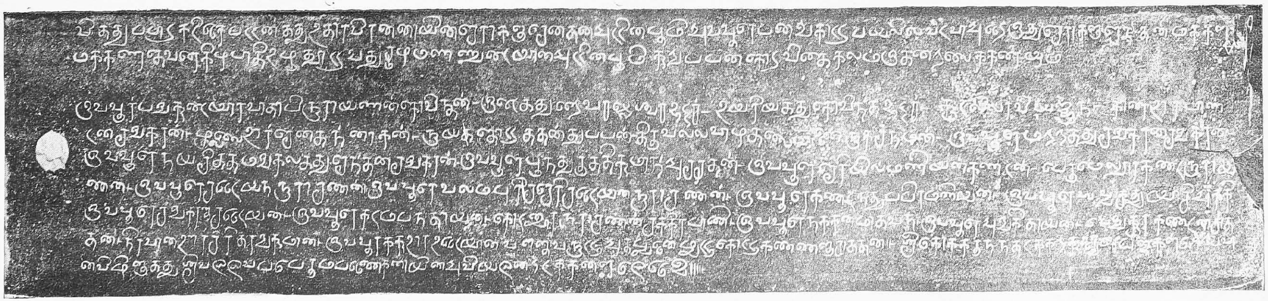
(3) Metre, शार्दुलविक्रोडितम्.

(1) From inked impressions.

I.b.



Next Plate a.



T. A. GOPINATHA RAO. SCALE 0.6 HALF-TONE BY M. E. PRESS

6. रविघातकारिणः कपर्द्दिनः क्षपयतु कल्मषाणि वः
यदुद्भवे हुतभुजि चित्तसम्भवो गतः क्षणात्तुरगवि-

7. षाणविभ्रमम् ॥।–(4) भारावतारकरणाय भुवो बभूव
नारायणः किल कुले स्वयमादिदेवः ताराधिपस्य ध.(5)

Last Plate : First Side

1. வித்துப்பாடு கடிகைபட்டனத்து உதாரவீரன்னாயின சோரகஞ்சேன்தன் அட்டின பூமி அவ்வூரே பனங்காட்டு வயலில் வடவர் அறை [।*] இது சோரகஞ்சேந்தன் மக்கள்

2. மக்களே தேவன் கீழ்பாதி உழுதூட்டுவது [॥*] சூழ்மண்ணுடையான் அட்டின பூமி குறுப்பன் கோடு [।*] விதைகலம் [।*] இதன்றலைக்கரையும் [॥*]

3. இவ்வூர் பங்குடையார் வாதாபிநாராயணன் கோவிந்தன்—இடைத்துறை வுயரியத்து கோவிந்த —॥॥ கூடலிலாவி யஜ்ஞ —காரைஊர் பாண்-

4. டன் சங்கரன் —முல்லை (1) ஊர் சேன்தந் னாகன்—நாய்த்தோட்டு ததன்துப்பன்—திருவல்லவாழ் தலைமடுெ நாகசந்மன்—இவ்வூரே மற்றத்து சங்கரன் சங்கரன்—

5. இவ்வூரே நயசித்தமங்கலத்து சேந்தன் சங்கான்—இவ்வூரே பூந்துருத்தி குமரந் அச்சுதன்—இவ்வூரே சேரியில் மணியன் கண்டன்—பெருமலூர் கண்ட நாராய-

6. ணன்—இவ்வூரே சடையந் நாராசணன்—இவ்வூரே வலம்புரிச்சேரி சடையன் நாரா-சணன்—இவ்வூரே கண்டந் துப்பிரமணியன்—இவ்வூரே துயாசி அக்கி

7. இவ்வூரே சங்கரன் சடையன்—இவ்வூரே கடம்பந்தாயன்—கோடனூர் நாராசணன் சக்கிரபாணி—இவ்வூரே நக்கன் மாதவந்—இவ்வூரே அங்கிதாயன்—வெங்கூர்—கண்டன் சாத்-

8. தன்—நீர்வான்ஊர் சிரிதரங்குமான்—இவ்வூர்க்கு ஊர்உடையான் வள்ளுவநாட்டு அருபூனை மூட்டுகோட்டு கண்ணஞ்சாத்தன் ॥—ஸ்ரீ கோக்கருநந்தடக்ககற்கு கள் செய்வா-

9. ன் விழிஞத்து ஸ்ரீவ வப்பெரும்பணைகளுயின அவியமுன்றடக்கன் ஐ ெலு ெவ ॥।—

Translation (2)

Ll. 1—2. ......of seed (-growing capacity). The land given by Chôrakañjêndaṉ *alias* Udâra-vîran was (the plot called) Vaḍavar-aṟai in the field called Paṉaṅgâḍu, in the same village. This, Chôrakañjêndaṉ, his sons and sons' sons, shall cultivate and pay the god's half. The land given by Śûlmaṇṇuḍaiyâṉ is (called) Kuṟuppaṉ-kôḍu. Its seed (-growing capacity) is a *kalam*. Also the plot in this nearest the source of the irrigation-channel.

Ll. 3—8. (The following are) the share-holders in this village :—Vâtâpi Nârâyaṇaṉ Gôvindan, Gôvindan of Uyariyam (*illam*) of Iḍaitturai, Âvi-yajñan of Kûḍal, Pâṇḍaṉ-Śaṅkaraṉ of Kâraiyûr

(4) Metre, रुचिरा.

(5) Metre, वसन्ततिलका.

(1) The ல் in முல்லை is engraved below the line.

(2) The Sanskrit portion is left untranslated, as it is of no importance.

Śendaṉ Nâgaṉ of Mullaiyûr, Tanduppaṉ of Nâyttôḍu, Nâgasarman of the Talaimaṉai (*illam*) of Tiruvallavâḷ, Śaṅkaran-Śaṅkaraṉ of Maṟṟattu (*illam*) of this village itself, Śêndaṉ Śaṅkaraṉ of Nayaśittamaṅgalan (*illam*) of this village itself, Kumaraṉ-Achchudaṉ of Pûndurutti (*illam*) of this village itself, Maṇiyaṉ-Kaṇḍaṉ of Chêriyil (*illam*) and Kaṇḍaṉ-Nârâśaṇaṉ of Perumalûr (*illam*) of this village itself, Śâḍaiyaṉ-Nârâśaṇaṉ of this village itself, Śaḍaiyaṉ-Nârâaśṇaṉ of Valamburichchêri (*illam*) of this village itself, Kaṇḍaṉ Tuppiramaṇiyaṉ (Subrahmaṇya) of this village itself, Akki Sarvva kṛituyâji of this village itself, Śaṅkaraṉ-Śaḍaiyaṉ of this village itself, Kaḍambaṉ-Tâyaṉ of this village itself, Nârâśaṇaṉ-Śakkirapâṇi of Kôḍaṉûr, Nakkaṉ-Mâdavan of this village itself, Aṅgî-Tâyaṉ of this village itself, Kaṇḍaṉ-Śâttaṉ of this village itself, Śiridaraṉ-Kumaraṉ of Nîrvâṇûr. The officer in charge of this village was Kaṇṇañ-Jâttaṉ of Arupûṇai-Mûṭṭukkôḍu of the Vaḷḷuvanâḍu.

Ll. 8—9. This is the writing of Avîyalaṉ-Raḍakkaṉ, the Perumbaṇaikaṉ of Śrîvallabha of Viḻiñam, the arms-manufacturer to the king Śrî Karunandaḍakkar.

METHODIST PUBLISHING HOUSE, MADRAS.

Travancore Archaeological Series

No. XIV

Some Chola Inscriptions, with a Chapter on the Evolution of the Tamil-Grantha Alphabet

SOME CHOLA INSCRIPTIONS WITH A CHAPTER ON THE EVOLUTION OF THE TAMIL-GRANTHA ALPHABET

It was half a century ago that it was first discovered that all the various alphabets now in use in the different parts of India had all been got from that of the famous inscriptions of Aśôka, the great. Though apparently differing widely from one another, the Dêvanâgari, the Telugu-Kannaḍa and the Tamiḻ-Grantha characters are all closely allied and can be distinctly traced to the Brâhmi variety of the Aśôka alphabet. Almost all the eminent scholars that have worked in the field of Indian Paleography have almost exclusively confined themselves to the alphabets of Northern India, so that no great attention has been paid to those of the South. I therefore propose in this short paper, to trace in some detail the evolution of the Tamiḻ-Grantha alphabet and to point out, here and there, its close resemblance to the sister-groups—the Dêvanâgari and the Telugu-Kannaḍa.

Before proceeding to a systematic treatment of the subject of this paper, I may be permitted to state that two natural and simple laws will be seen to control the various changes in the different stages of the evolution of the modern alphabet. They are :—

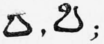
(1) Curves are substituted for straight lines and conversely,

(2) Straight lines take the place of curves.

It is certainly difficult satisfactorily to account for these contrary tendencies which have brought such vast changes in the extremely simple proto-type and I can at best, only suggest a probable explanation. The former tendency is perhaps to be attributed to indolence in the first place ; the scribe, in his anxiety to do his work quickly could not be expected to pay great attention to the angularities of the letters, and would therefore, not unnaturally, substitute curves instead. For example in Aśôka, the letter *ki* was written thus :— . Here the right angle bit at th top of the Latin cross represents the sound *i* and serves to form the sonant consonant *ki*. This became in the Cave characters, (what immediately succeeded the Aśôka), almost a circle, thus, . It will be noted that the opening is still to the left, whereas the letter is changed in the Choḷa period to where the horizontal stroke in the body of the letter is curved downwards and the secondary *i* takes the shape of a semicircle capping the letter. At this stage the secondary *i* is disconnected from the body of the letter. In a later period the same mark is attached to the letter but with the curve opening to the right thus, , *i. e.*, the tendency to describe the stroke from right to left is given up in favour of the contrary tendency which necessitates the opening of the curve being to the right.

These substituted curves are then made to appear graceful and beautiful, only according to the writer's notions of grace and beauty. This will become clear in the body of this paper where the evolution of individual letters is traced. Thus it can be fairly assumed that primarily at least this tendency had its origin in the indolence of the copyist and I may be allowed to call it 'The Law of Indolence.'

The second tendency—that of replacing curves by straight lines—is the exact opposite of the first. Here the scribe has to take all the trouble of shaping angular strokes in the place of the

much easier curves. The extra effort involved in doing so can be justified only by a desire, on the part of the writer, for supposed effect. Let me illustrate it by means of an example. The letter *v* is written in the Âśôka alphabet thus, . This becomes , in the course of two or three centuries (in the Cave characters.) This is also the form of the letter in the early Pallava-Grantha characters. In the early Chôḷa Inscriptions, (and in the later Pallava-Grantha) this assumes the form ; and in the inscriptions belonging to the reign of Râjarâja I., and his successors, it is written . I shall, for convenience' sake, call this tendency the 'Law of Æsthetic Instinct'.

There is yet another important factor that contributed much to alter the shapes of letters considerably. Disinclined to lift his writing instrument every time a letter ends and a fresh one begins, the scribe introduces many an originally unwarranted stroke, which by force of sheer repetition acquires in the long run, the reputation of being a part of the original letter itself. Suppose now the writer wants to write , (*t* and *k*), together. In doing this in the cursive style, he drags on the instrument from the end of the first letter to the top of the second, thus, . Again in writing the cross curve of the second letter he once more connects the lower end of the vertical stroke with the cross curve and the result is . In course of time the letter *k* comes to be written as it is to-day (in Tamil), . This indolence of the scribe is monumentalised in the modern alphabet which abounds with many a stroke and a curve, non-existent in the pristine characters. Such a thing is manifestly not easily possible at the present day, now that the art of printing has fixed the shapes of the letters more or less permanently and unalterably. With the help of these premises, I shall pass on to a detailed analysis of the Tamiḻ-Grantha characters. (1)

In this group the early Tamiḻ employs the *puḷḷi* to differentiate between the short and long *e* and *ê*, and *o* and *ô* both primary and secondary. In the earlier inscriptions, such as of the Pallava period, the short primary vowels *e* and *o* have a *puḷḷi* on their top, and in the secondary ones, the *puḷḷi* is marked on the top of the consonant. This *puḷḷi* is employed in consonance with the *rules of grammars.* (2) From about the beginning of the 11th century A.D. the *puḷḷi* disappears; the distinction between the long and short *e* and *o* are to be made out only from the context. The modern device that introduces this difference is generally attributed to Beschi. (3)

Tamiḻ had, as in modern times, only 18 consonants. The *puḷḷi* corresponding to the Sanskrit *virâma* is found only in the inscriptions before the reign of Râjêndrachôḷa I. It must evidently have been in disuse for about eight centuries thereafter till it was revived again recently. The Grantha has all the consonants of the modern Nâgari.

I shall now proceed to the subject of this paper tracing the evolution letter after letter, taking up the vowels first, and then the consonants. I need hardly mention that in a subject such as this a certain dryness and monotony is incidental and unavoidable for which I trust to be excused.

(1) This group includes, the Tamiḻ, the Grantha, the modern Malayaḷam, the Vaṭṭeḻuttu and the Singalese.

(2) The function of *puḷḷi* is to reduce the length of a sound by half a *mâtra.* Hence, in the case of the short *e* and *o*, the Tamil Grammars insist upon a *puḷḷi* being placed over the vowels and on the consonants in the case of secondary vowels; *e.g.*, the word *poṉ* is written பொன், and *pôṉa* as போன, *eṟi* is written எறி while *êri* as ஏறி.

(3) Burnell's S. I. Paleography, p. 4, 5, f. n. 4. But this is not the case; it is found in several inscriptions prior to Beschi.

TAMIL VOWELS

A. The earliest form of Asôka *a* was K A little later it was written . (These two are perhaps the different renderings of a hypothetical original H). The Tami̤l *a* has been derived from the latter. The earliest form of *a* we are acquainted with in Tami̤l is which occurs in the Kî̤l-Muṭṭugûr inscription of Narasimhavarman (*Ep. Ind.* Vol. IV plate facing page 182) and in the Tirunâthar-kuṉṟu inscription. is the form in which the letter occurs in slightly later inscriptions.(4) About the reign of Râjarâja I, it now and then assumed the shape . (This form occurs also in some of the inscriptions of the Later Pallava period). In the later Chôḷa and Pâṇḍya inscriptions the letter is changed into which has given birth to the modern அ, where the horizontal line has been doubled and the hook at the top made very pronounced.

Â. The long *â* in the Asôka character was formed from the short *a* by the addition of a short horizontal stroke added to the vertical stem of the letter, thus . This stroke was, in the course of a couple of centuries converted into a curve, the line descending below thus . In the Tirunâthar-kuṉṟu inscription occurs the form , which is the same except that the curved left limb is connected with the vertical straight limb from the bottom and the lengthening piece is attached to the bottom of the straight vertical stroke. The letter appears in the Later Pallava and the early Chôḷa periods thus and with the occasional flourishes thus :— .

In the later Chôḷa and Pâṇḍya inscriptions it is written which is almost the modern ஆ.

I. The letter *i* was written in Asôka as and in the later writings (as in the Jaggayyapêṭa inscription of about the 3rd century A. D.) it was represented by . It is seen in the earliest known Tami̤l inscription in the form of .(5) This is evidently the result of the tendency to weld all the three parts of the letter together so as to admit of being easily written at one stroke. This form was practically maintained till the later Chôḷa and the Pâṇḍya periods when the end began to curl round the body of the letter thus . At the present day, the angle at the middle of the letter is lengthened to the left thereby allowing a loop to be formed in the process which got intersected by the ascending curve, thus :— இ.

(4) Here note the resemblance to the Nagari letter अ.

(5). This letter with a top line gives the Nagari *i*. This is identical with *ḍ* and to differentiate it therefrom, a small change was introduced at the bottom which made it इ.

I. The prototype of the long *î* seems to be the peculiar modification of the short *i* of the Gupta inscriptions where it occurs as . This form seems to have been adopted by the Tamil-Grantha alphabet, to represent its long *î*. The Later Pallava and the Early Chôḷa inscriptions have it thus which shape is practically retained in latter Chôḷa and Pâṇḍya periods. The indolence of the scribe alluded to in the introduction accounts for the additional stroke in the left, in the modern . (6)

U. *U* short was represented in the Aśôka alphabet by a right angle opening to the right, thus , from which the Tamil is easily got.

Û. The long *u* is formed by the addition of a short stroke to the right of the short *u* thus, . This form of the letter occurs in the Kûram plates of Nandivarman-Pallavamalla (S. I. I. Vol. II, plate XII facing page 344; *l.* 66). In the Later Pallava and the earlier Chôḷa inscriptions the straight lengthening stroke curves down thus . This form is seen in the Tiruvallam rock inscription of the reign of Vijaya-Nandivikramavarman, (S. I. I. Vol. III, part I, plate facing page 91) and in the Ukkal inscriptions of Râjakêsarivaram (S. I. I. Vol. III, part I, plate facing p. 2).

E. The original Aśôka form of *e* adapted by the Tamiḻ alphabet was written . Afterwards, (in Cave characters), the curved part of the letter was transposed to the left thus . This became in the inscriptions of Râjakêsarivarman and the later Chôḷas , . This is the same as the modern . (The Devanagari *e*, , is only the old letter with a top line).

Ai. In the Hathigumpha inscription *ai* is represented thus , *i. e.*, with a horizontal stroke to the left of *e*. (Such a stroke is the sign of the secondary *e* about which we shall speak later on. The vowel *e* with a symbol for the secondary *e* on it is the Nâgari *ai* thus .) The letter *ai* of the Hathigumpha with a few flexures yields the Tamiḻ *ai* thus, . This is one of the few letters that have remained almost unaltered throughout the evolution of the Tamiḻ alphabet.

O. The earliest known Tamil *o* is or . It was slightly changed in the early Chôḷa inscriptions into . This form is retained to the present day.

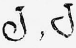
---

(6) The Telugu-Kannaḍa *i* is formed thus :— , , , .

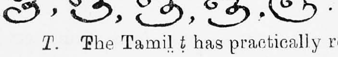
Au. Tamil *au* must have been formed in just the same way as the long *û*, by the addition of a straight horizontal line to the right of the letter *o*, thus, . This stroke was curved down later on thus . The modern form of the letter is *i. e.*, the top of the added curve becomes and the mark is separated from the body of the letter. Persons not well acquainted with the language may mistake the letter for *oḷa*.

TAMIL CONSONANTS

K. I have incidently referred to the evolution of *k* of the Tamil alphabet at an earlier portion of this paper. Let me now trace it more systematically here. The Asôka *k* was a simple Latin cross . Up to the later Chôḷa and Pâṇḍya days a slightly modified form of it in use. A further slight change was introduced after this period by which the letter becomes and in the Vijayanagara inscription it assumed the modern form. At the time of these inscriptions this letter was almost identical with *t* and had to be distinguished therefrom only from the context. (7)

Ch. The Asôka symbol for *ch* was . This is almost the form in which it occurs in the Tirunâthar-kunṟu inscription, thus . In subsequent writings, it appears with slight modifications as . The only further change introduced in the modern Tamil is, that the cross line cuts the vertical right line thus, .

N. In the Cave characters *ñ* was written . This letter was slightly modified in the Jaggayya-pêṭa inscriptions into and in the early Pallava inscriptions into . It is easily seen that this letter became of the earlier Chôḷa records. The only change in this form is, that instead of the middle vertical stroke being lengthened and curved the final vertical stroke is curved round. The various small changes it has, from time to time, been subjected to are indicated below :

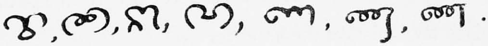


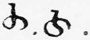
T. The Tamil *ṭ* has practically remained the same from the earliest times to the present day. The Asôka *ṭ* was simply (2). This primitive form was retained till the later Chôḷa and

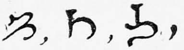
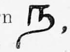
(7) The simple Latin cross had undergone a series of changes before it assumed the modern Kannaḍa form of k, The earliest modified form was and from thence into . It might here be noted that the early Tamil had the same symbol for k as the modern Nagari.

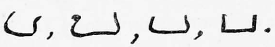
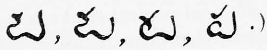
(2) A top line added to this gives the modern Nagari ṭ.

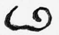
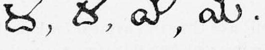
Pâṇḍya periods, in which the curve was a well-defined right angle with the lower line horizontal thus, .

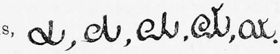
N. Tamiḻ *ṉ* had undergone many changes before it came to assume its present shape. The Aśôka letter was written . The different forms of the letter assumed successively in Tamiḻ-Grantha at different times are .

T. The Aśôka *t* was written . This gave rise to the two forms ; the former was the Nâgari prototype and the latter, the Dravidian. The earliest form of Tamil *t* is in the Tirunâthar-kuṉṟu inscription and occurs thus . In the early Pallava records the angle is distinctly developed into a loop thus . Later on it became , which has remained practically unaltered ever since and in the modern Tamiḻ alphabet the end is lengthened below to distinguish it from the letter *k*, as has already been incidentally observed on a former page.

N. It is very interesting to trace the evolution of Tamiḻ *n*. The Aśôka letter was , which is almost identical with the *n* of the earliest Tamil alphabet. In the Tirunâthar-kuṉṟu inscription it was written . In the Pallava period the horizontal part of the letter was curved thus . We come across various types of the letter in the inscriptions of Râjarâja I, some of which are , from the last of which the modern , it is very easy to see, has been got.

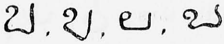
P. *p* was represented in the Aśôka alphabet by . This was changed two centuries later into , which last yields at once the modern Tamiḻ *p*. The various forms of this letter are . The Aśôka letter with the top and side line gives the modern Dêvanâgari . The Telugu-Kannaḍa alphabet got its present form , thus .)

M. The Aśôka *m* as found in his edicts is . This was changed in the course of about two centuries into , i.e., it was turned through a right angle. From this form Tamiḻ got its . The earliest Tamiḻ *m* found in the Tirunâthar-kuṉṟu inscription was written . In the earlier Chôḷa inscriptions we find it written  which form has been retained to the present day. (The Telugu-Kannaḍa letter was formed thus .)

Y. The Aśôka *y* had a very interesting series of changes in passing on to the Tamiḻ, the Nâgari, and the Telugu-Kannaḍa alphabets. The original, Aśôka *y*, was written Both these forms were used as such in Tamiḻ but with the central line also brought to the level of the two ends of the letter thus . The latter form is used in the Kiḻ-Muṭṭugûr stone of the reign of Narasiṁhavarman (*Ep. Ind.* Vol. IV. Plate facing page 182). In the early Pallava and the early Chôḷa periods the letter was written . Of these, the later Chôḷa and the Pâṇḍya retained the first form thus which has remained unaltered to the present day. (The second with a top line and a side line gave the Nâgari . From the third, which also occurs in old Kannaḍa inscriptions as the modern Telugu-Kannaḍa , was derived thus,  Vaṭṭeḻuttu modified into and later on to The first modification still occurs in the Grantha, the Telugu-Kannaḍa conjunct consonants, thus:).

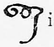
R. It is extremely easy to trace the Tamiḻ letter *r*. The Aśôka *r* was written . This sinuous line was in course of a century changed into a straight verticle line thus . In the runâthar-kuṉṟu inscription we find it written, , which form was retained for a long period thereafter. In the Vijayanagara inscriptions the letter assumes the form which is practically the modern . (The Telugu-Kannaḍa derived its present shape thus: whereas the Nâgari got its *r* directly from the Aśôka letter).

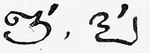
L. was the symbol for *l* in the Aśôka alphabet; the Tamiḻ *l* curtailed the right limb and got its . This is another of the few letters that have remained unaltered to the present day.

V. *v* was written in the Aśôka alphabet thus, . In the cave characters and the early Pallava-Grantha alphabet it got slightly altered , which occurs in the Trichinopoly Rock-cave, and other inscriptions (on pl. II of the S.I.I.) vol. II. and in the Kûram plates of Paramêśvaraman, var S.I.I. Vol. II. pl. XI and XII). Thence it assumed the form which occurs in the Kiḻ-Muṭṭugûr stone of Narasiṁhavarman. In the early Chôḷa period we find the forms  Since then it has retained its shape unaltered.

L. The letter *ḻ* is quite peculiar to the Dravidian languages. Old Kannaḍa represents this by ; in the Trichinopoly Rock-cave we come across, which belongs to the early Pallava period. In the inscriptions of Bâdâmi published by Dr. Fleet, in the *Ind. Ant.* vol. X, the forms , occur, the former of which alone representing, at an earlier period, both the sounds *ḻ* and *ṟ*. Subsequently a differentiation would appear to have been effected, the first symbol being used for *ṟ* and the second, which is only the first with the horizontal line dropped, representing *ḻ*. In the Bâṇa inscription published in the same volume by Mr. Rice, (and this record is later than the Bâdâmi one), there was a further change to . (This is the original of the Śakaṭa-rêpha of the Telugu-Kannaḍa). Possibly to distinguish this form, the letter underwent a further change . This letter has come down to the present day almost unaltered.

R. Again *ṟ* is also peculiar to the Dravidian languages and the earliest symbol by which it was represented— —occurs in the Tirunâthar-kuṉṟu inscription. In the earlier Chôḻa inscription we find . In the inscription of the first Râjarâja the various forms are used. The later Chôḻa and the Pâṇḍya records have this form is practically that of the modern alphabet.

N. *ṉ* with two rings, is also peculiar to Tamiḻ. The Tirunâthar-kuṉṟu inscription is the oldest record that uses this letter under the form . In the early Pallava period the letter appears as . A better looking form  is used in the Râjarâja (I) inscriptions. This is almost the shape in which it has descended to us in modern Tamiḻ.

The *puḻḻi* corresponding to the *virâma* in Sanskrit is represented by a short straight stroke over the head of a surd consonant thus . This sign occurs in a more ornamental form thus The *puḻḻi* is known only to older inscriptions. After a long period of disuse, it has again made its appearance in the modern alphabet.

SONANT CONSONANTS OR THE SECONDARY VOWEL FORMATION

Having traced the evolution of the vowels and the consonants of the Tamiḻ alphabet, let me proceed to explain the general principles by which the secondary vowels were formed. Here I shall just indicate the principles underlying the changes, leaving the reader to refer to the tables for exhaustive examples.

A. The sonant consonant corresponding to the long *â* sound was formed in the days of the Aśôka alphabet by the addition of a short horizontal line to the right of the letter thus,

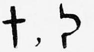
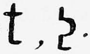
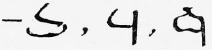
Wherever this addition was not possible owing to the inadaptability of the letter as in , a dot was used to mark its beginning thus . Perhaps to avoid this inconvenience, the cave characters curved down the stroke thus , . This altered form of the symbol was freely used in all older Tamil documents. I think the Tirunâthar-kunru inscription used the older form. (Nowhere in this inscription do the sonant consonants corresponding to the long *â* occur; but it has , *no*, and I make the statement analogically). The altered form of the symbol was added thus :— , (Kil-Muttugûr stones) (1). Later on it assumed the more defined form , in the inscriptions of Râjarâja I, thus , . The later Chôla and the Pândya have , which is the direct precursor of the modern .

I. The secondary *i* was formed in the Aśôka alphabet by adding to the top of the consonant a right angle opening to the left thus , . The law of indolence was responsible for its having been converted into almost a circle with the opening still to the left thus . This was the form used in the cave characters. Exactly similar is the addition in the Tirunâthar-kunru inscription which uses the letters , , . The earlier Pallava has also this mode of forming the secondary *i* :- . In the inscriptions of Râjarâja the curve was separated from the body of the letters and the letters look as if they wore caps , . In the later Chôla and the Pândya days the tendency was to shove the symbol to the right thus , . This is almost how the letters are written at the present day , .

I. I have already said that this symbol generally served the purpose both of the short and the long *î*, the one having had to be distinguished from the other only from the context. But occasionally the long *î* was formed by the addition of a loop to the short *i*. The loop was to the left in the older inscriptions, whereas it was in later times, as at the present day, tacked on to the right — , .

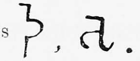
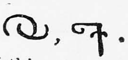
U. A straight vertical stroke added at the bottom was the symbol of *u* in the Aśôka alphabet, thus , . Such an addition was impossible in letters which themselves ended in a vertical

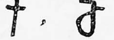
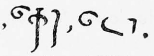
(1) Ep. Ind., Vol. IV., plate facing page 182.

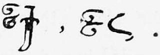
straight line as  . In these instances the additional stroke was horizontal and added to the right of the bottom thus . The same rules were observed in the case of Tamil letters also; *e. g.* :— . The letters illustrate the other branch of the rule, the last of which, ṉu, retains the simplest form, while the first two have curved the straight horizontal stroke either up or down. (The second of the above three forms has been adopted by the modern Nâgari which forms its letters thus :— कु, नु.)

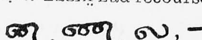
U. The long *û* was formed in the Aśôka characters by the addition of an extra vertical stroke. . Tamil modified the formation in an ingenious way. One stroke would appear to have been added vertically downwards and the other drawn perpendicularly that is, horizontally to the first thus

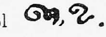
This last was always curved down and to the left thus . Or the long sound is represented by the lengthening symbol of a long *â* (which is also a corrupt form of the straight horizontal stroke added to the right at the top), thus .

E. The secondary *e* was formed in the Aśôka alphabet by the addition of a short horizontal line, at the top to the left: thus . This is exactly the form used in the Tirunâthar-kuṉṟu inscription thus (analogically derived again from *no*); This, slightly curved, gives the symbol of the secondary *e* of the early Pallava and the Chôḷa periods thus . Later on, at about the period of the inscriptions belonging to the reign of Rajaraja I this sign was detached from the letter and placed immediately to the left of the top of the letter thus .

O. The symbol for the secondary *â* properly added to this symbol for the secondary *e* gave the secondary *o*. Thus in Aśôka . The same law holds good in the case of all the other Indian alphabets. The Tirunâthar-kuṉṟu inscription has to represent *no*. The secondary *e* and *â* symbol are here in one line. In the earlier Pallava and the Chôḷa inscriptions we not unfrequently meet with similar instances,— . In later times these two symbols were separated from the body of the consonants thus . (Compare को, टो.)

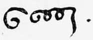
Ai. To represent the secondary *ai* the Aśôka alphabet added two horizontal strokes to the left of the top of the letters thus The Tamil Grantha alphabet copied the arrangement as usual, . (Compare कै, टै.). After the lapse of about a century, the two separate strokes began to be welded into one by being placed side by side thus .

The older, unaltered form, was retained only by Sanskrit. Tamil had recourse to a special method of formation of the secondary *ai* of certain consonants—  obviously to avoid

the multiplicity of rings if the ordinary mode was adopted in their case also. The symbol 

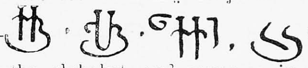
was prefixed thus There is perhaps another reason for the difference.

If the general method had been adopted the suppositions sonant was apt to be mistaken for

 . Similarly might be mistaken for *ṇe* or *ḷai*, or *ṉai* : and would repre-

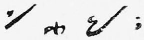
sent both (*ṇu*) and (*lai*.)

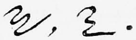
CONJUNCT OR COMPOUND CONSONANTS

Tamiḻ, like the other Dravidian alphabets, does not use conjunct consonants extensively, mainly because there are no sounds in the language itself requiring the use of such consonants. Tamiḻ borrowed very few words directly from Sanskrit and the words it got through Prâkrit do not require the use of many conjunct consonants. A few instances of Tamiḻ conjunct consonants we frequently are met with in inscriptions; e.g :—  etc. Of course Sanskṛit words, as a rule, are written in the Grantha alphabet, and many conjunct consonants are employed in writing them.

TAMIL NUMERALS

Tamiḻ Numerals, like Tamiḻ characters, have been directly got from the Aśôka numerals and Cave numerals; they are all given in the Table and I shall trace here the evolution of only a few.

The Cave numeral *two* was written , in the Pallava plates of Śivaskandavarman, it appears as ; and the early Chôḷa inscriptions which last form is used at the present day. This is but the scribe's mode of writing in one stroke the two lines welded into one.

Similarly 3 was represented in the Cave numerals of three horizontal strokes, , and in the copper-plates above-mentioned, it is modified thus , which is a simpler form of the later . These last forms are further changed to , the later Pâṇḍya and the modern form.

The Cave numeral 4 was written . The Śivaskandavarman plates have it as . The early Chôḷa inscriptions have the forms The later Chôḷa and the Pâṇḍya and the modern have been directly derived therefrom.

The Cave 5 was written . In the early Pallava period it became and in the early Chôḷa . In the later Chôḷa and the Pâṇḍya days, it assumed the form which is the modern symbol for 5.

The number 6 was written in the days of Aśôka thus . The cave numeral represents it thus . The Pallava plates modify them into . The early Chôḻa inscriptions have , wherefrom the modern is got.

The numerical symbol has been evolved asunder; Cave . Pallava and ; Chôḻa .

The number 8 in the Cave numerals was written which became in the early Pallava times ; and in the early Tamiḻ . This last became , in the later Pâṇḍya and in the modern times.

The cave 9 was and the early Chôḻas represented it by . At the time of the later Chôḻas it became , the direct precursor of the modern .

The same symbol , represented both the numeral 10 and the consonant *y* in the Cave chaacters. Old Tamiḻ modified it into , which has continued to represent the numeral ever since.

Unlike the cave and other numerals, Tamiḻ has never used separate signs for 50, 60, 70, etc. But its 100 is represented by and 1000. . It has not adopted the decimal notation and formed its numeral as we do: for instance, represents 4 (100) +9 (10) + 4 + ½. (2)

Tamiḻ uses a great many abbreviations of common measures of land, gold, &c., thus when added to a number represents what are known as *mañjaḍi's* (of gold). A complete list of these abbreviations is given in the appendix, on plate.

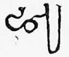
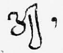
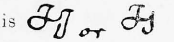
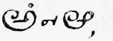
THE GRANTHA ALPHABET

VOWELS

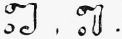
The general tendency of the Grantha alphabet, (also in some instances in the Telugu-Kannaḍa), is to double all vertical lines; thus the Cave *a*, , is written in the early Pallava Grantha alphabet as ; ; (similarly in Tel.-Kan., is the modification of and

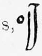
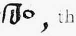
(2) It must be pointed that Tamiḻ did not (to its great disadvantage) borrow zero, O, and the Sanskrit notation—place value of figures—which gave such a great impetus to arithmetic in Europe when introduced in Venice. Hence the unmanageable number 4 (1000)+3 (100)+5 (10)+6 to represent the simple 4356.

that of . Again, the tendency to draw graceful curves is very great in the earl Grantha characters. Thus &c. This is freely indulged in the early Pallava Grantha characters as used in the Mahâbalipuram, Trichinopoly cave &c. inscriptions.

A. The form of early Pallava *a* is (For the various modifications of this see plates.) A little later it was slightly modified into  In the early Chôḷa period it again changed into , the modern form of which is . Here it may be seen how different were the courses followed by the Tamiḷ and the Grantha alphabets in deriving their *a* from the same common source. (The Tel.-Kan. formed its  by the following series of changes &c.; to distinguish the short from the long *â*, a little change was introduced thus:—)

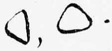
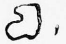
Â. The long *â* was formed exactly as in Tamiḷ, . The modern form is, as is well-known, .(1)

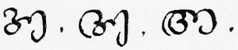
I. The earliest form of *i* was, as we have already seen, the Aśôka . This becomes in later periods (about 500 A. D.) from which the Pallava Grantha alphabet got its . The tendency to connect all the parts together was responsible for the Chôḷa form . (Compare the Tel.-Kan.).

Ī. The evolution of the long *ī* is the same as in Tamiḷ; with this difference that the central line was doubled thus,  and the modern letter is , the left leg owing its existence to the scribe's indolent scrawling from the end of the preceding letter to the beginning of this letter.

U and *Û*. The short and the long *u* are the same as in the Tamiḷ alphabet.

Ṛi. The earliest form of *ṛi* is found in the Trichinopoly cave,— , which in later times was altered to , the modern form.

E. The earliest Grantha *e* found also in the Trichinopoly cave inscription is , modifications of the Aśôka . The next form , is used in the Kailâsanâtha temple inscription of Râjasimha, (last line of the second side of the plate in S. I. I., Vol. II., part III.) How it came to be written in the Chôḷa inscriptions as is not quite clear. The modern Grantha

(1) The Malayâlam is derived thus:— .

adds a secondary *e* symbol to the short *e* to represent *ai*, thus, . Here it adopts the rule applicable to the secondary vowel formation.

The letters *o* and *au* are represented by Tamil letters.

CONSONANTS

K. The letter *k* was written exactly like the Tamil letter but with the difference that the vertical line is doubled thus, . This form was in use till quite recently it began to be written thus , .

Kh. The Aśôka *kh* is , which was written , in the Gupta period. The old Pallava Grantha uses the same form , (Trichinopoly cave). In the Chôḷa period it began to be written as it is to-day thus , , (, modern).

G. represented in the Aśkôa alphabet the letter *g*, and the Cave characters round it a little more pronouncedly,— . In the earlier Pallava days it was written also in the same form or , . In the copper-plates it is found as , . In the early Chôḷa inscriptions it is written thus which in the later Pâṇḍya records became the modern form.

Gh. The Aśôka *gh* is , the only change introduced by the Cave characters in it being the shortening of the first limb also . The letter was written in the early Pallava inscriptions thus , , , which became in the early Chôḷa records ; and in the modern days ഘ.

Ṅ. The form of the nasal *ṅ* has to be inferred to be , from the compounds *ṅga*, *ṅka* which are found to be written thus , . At about the same time a slightly modified form also occurs as . The change to the modern form ങ is exactly similar to that of the modern ഇ from its oldest forms.

Ch. *Ch* is represented in the Aśôka alphabet thus , which was modified by the Grantha into (cf. Tel.-Kan., , , .) The early Chôḷa alphabet further changed it into , , from which the modern ച is got.

Chh. The Aśôka *chh* is , which became in the cursive style of the later period. This perhaps changed again into from which the modern is obtained: or perhaps a slight addition was made to the letter *ch* to obtain *chh*, but the former course appears more probable.

J. The Aśôka *j* is or . In the old Pallava Grantha inscriptions this was very gracefully written thus . We meet with a curious form, inexplicable, of the same letter belonging to this same period, thus:— . There is a big change from this to of the early Chôḷa records. The form in the parenthesis perhaps represents the transition stage connecting the early Pallava and the early Chôḷa letters; but it is easier to connect the modern form with the first of the two earlier types. (Cf. + +)

Jh. The symbol for *jh* in the Aśôka alphabet is and the modern letter is . This is perhaps the modification of some such symbol as or ; The modern form is easily derivable from this old form (hypothetical).

Ñ. The Aśôka ñ is , The Grantha alphabet converted it into , which is almost akin to the Tamil ஞ.

Ṭ. The forms of the Pallava and the Aśôka *ṭ* are the same , which has remained almost unaltered to the present day, thus, , (The Chôḷa Grantha alphabet of the time of Kulôttuṅga I., uses the form which is only an elaborate way of writing the simpler).

Ṭh. The symbol for *ṭh* is exactly that used by the Aśôka alphabet a plain circle.

Ḍ. The Aśôka *ḍ* is which became in the early Pallava Grantha alphabet. In the later Chôḷa-Pâṇḍya period it was written from which the modern is derived.

N and *Ṇ.* The letters ந and ண are the same as in Tamil.

Th. This letter written in the Aśôka alphabet which appears in the early Pallava inscriptions thus , . In the Chôḷa inscriptions it became which is almost the modern form of the letter (cf. Tel. & Kan.).

D. Aśôka *d* was represented either by or . The former was more frequently used and appears more often in inscriptions. (But almost all the Indian alphabets got their letter from the latter. Thus, Nâgari has , Old Telugu-Kannaḍa the modern form being , old Pallava , , .) The form of the early Chôḷa inscription , is more akin to the Aśôka letter.

Dh. The Aśôka *dh* was or while in the Trichinopoly cave it appears as ; the letter got changed in the early Chôḷa inscriptions into which is almost the modern letter.

P. This letter is the same as the Tamiḻ *p*.

Ph. It is clearly seen that the Grantha letter for *ph* . has been derived from Aśôka .

B. The Aśôka letter for *b* was ; At the early Pallava Grantha period it was written with sinuosities and flourishes thus , , which came to be written in the early Chôḷa period in the cursive form . In the later Chôḷa and the Pâṇḍya periods the letter became , which is also the modern form.

Bh. This was represented in the Aśôka thus . In the cave characters naturally it began to be written , . The early Pallava alphabet represented it by , which became in the Chôḷa period (the change can be easily understood if it is assured that the form of the letter was traced from the top and at one stroke). The later Chôḷa and the Pâṇḍya form was , .

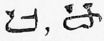
M. The early Grantha *m* was the same as the Aśôka . It had undergone little change when it was written , in the Chôḷa inscriptions and the modern , differs very little therefrom.

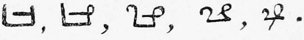
Y. This Grantha letter is the same as the corresponding Tamiḻ letter and the Grantha *r* is the same as the Tamiḻ letter, with this difference that the central line is doubled, .

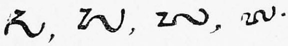
L. The earliest Grantha was , which was only an elaborate form of the simple Aśôka . In the copper-plates the curling was more pronounced and complete thus , , which last form has remained unaltered ever since.

V. Grantha and Tamiḻ have the same letter for *v*.

S. This in the Asôka alphabet was represented thus which was written at the early Pallava period (Trichinopoly cave). We also come across the form in the inscriptions of about the same period. In the copper-plates of Kûram and Kâśâkuḍi it appears as which remained in use till the introduction of printing quite recently; then it was made square thus .

Sh. Asôka *sh* was written or . (This is better seen in the conjunct consonant *ksh*). In the Tel.-Kan. alphabet *sh* was , and the early Pallava form was

The cursive style is responsible for the following changes: . The changes in *ksh* was similar to those of *sh* and its form in the Chôḷa period was , which is almost the modern Grantha letter.

S. The Asôka alphabet wrote its *s*, which is almost the form of the Trichinopoly cave letter . In cursive form it naturally successively became .

H. The Asôka *h* was which was later on written in the same alphabet . The early Pallava form was , which written in the beautiful ornamental style of the Mahâbalipuram inscription appears, , The form employed in the copper-plates is , which changed in the later Pâṇḍya inscriptions , and to the modern .

Jñ. This is well known to be a compound of j and ñ, and is written in the early Pallava alphabet , from which the modern ' has been formed.

L. The earliest Grantha *ḷ* we meet with occurs in the Trichinopoly Rock-cave inscription where, it appears as , the stroke at its bottom alone distinguishing it from *h*; a modified form of this letter occurs in an inscription of almost the same period, , which has evidently given rise to the copper-plate It became in the inscriptions of Kulôttuṅga. I, which appears in the Sundara-Pâṇḍya inscription of Śrîraṅgam as . From this last, the modern form has been derived.

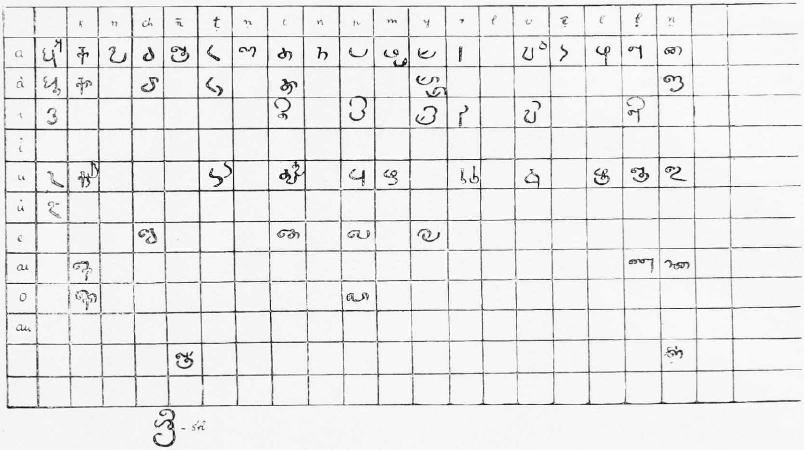
SONANT CONSONANTS OR SECONDARY VOWELS

The secondary vowels are all formed precisely as in Tamiḻ; but all vertical lines are doubled e.g., (hypothetical) is written . There is however an exception; the lengthening piece of the secondary *â* is not doubled, perhaps to distinguish it from *r*.

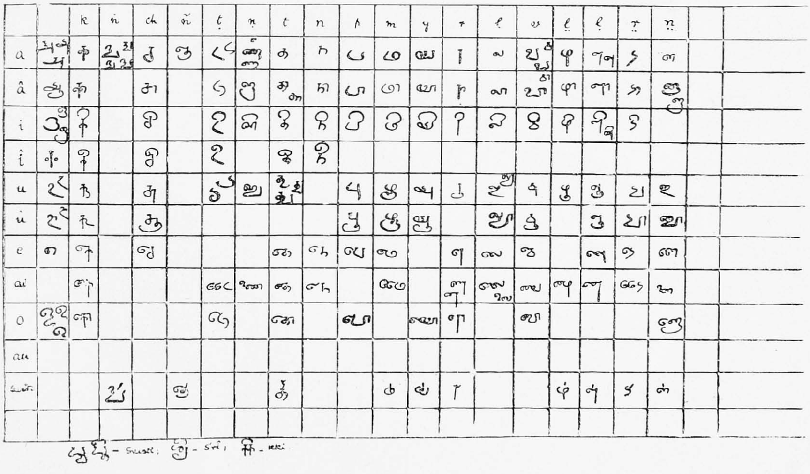
COMPOUNDS OR CONJUNCT CONSONANTS

These are formed by placing one consonant below another in the order in which they are pronounced, as in the other alphabets: thus (ṇḍya), (chch) &c.

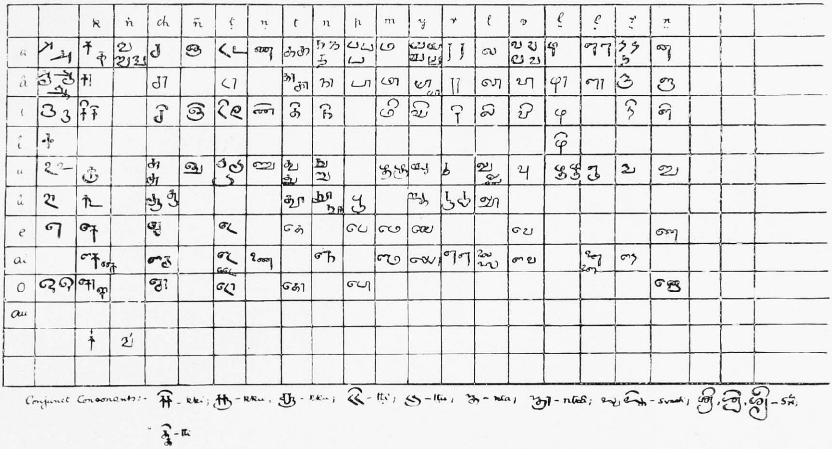
Early Pallava Tamil Alphabet (7th Century A. D.)



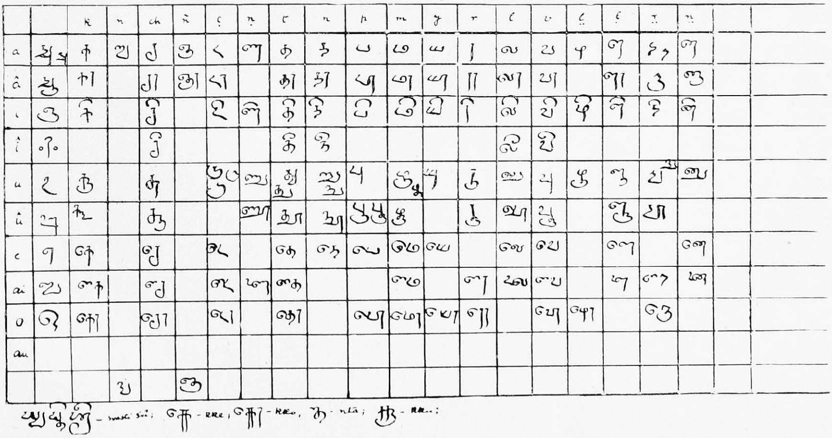
Inscriptions of Nandivarman Pallavamalla etc. (Last quarter of the 8th Century A. D.)



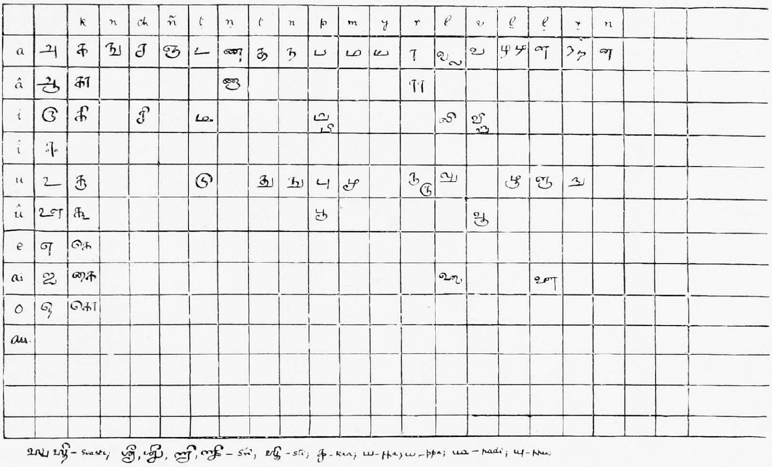
Inscriptions of the later Pallavas and the Early Cholas (beginning of the 9th to that of the 10th Century A. D.).



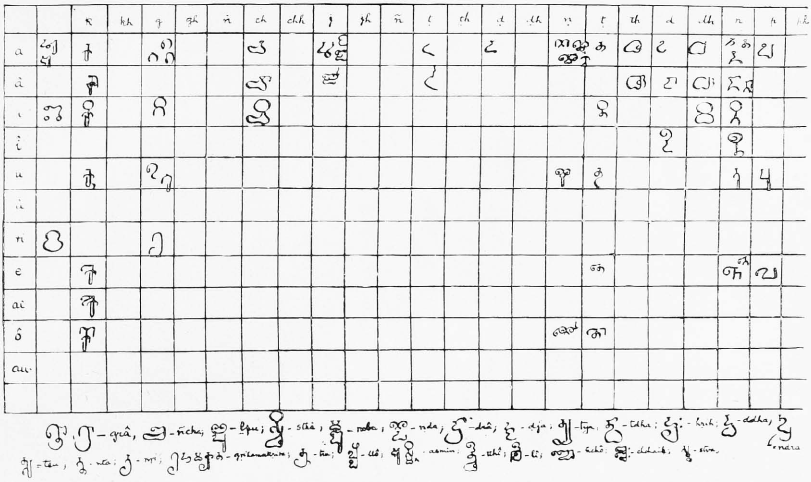
Inscriptions of Rajaraja I and Rajendracholadeva I (Last quarter of the 10th and the first quarter of the 11th Century A. D.).



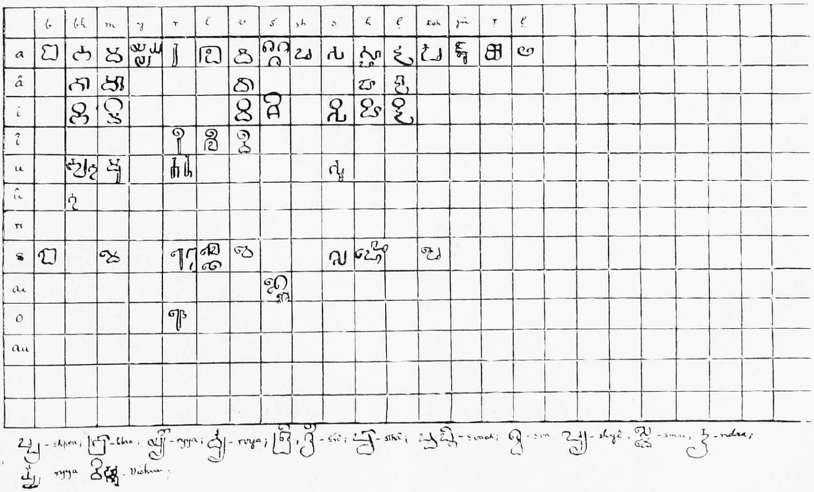
Later Pandya Period (13th Century A. D.)



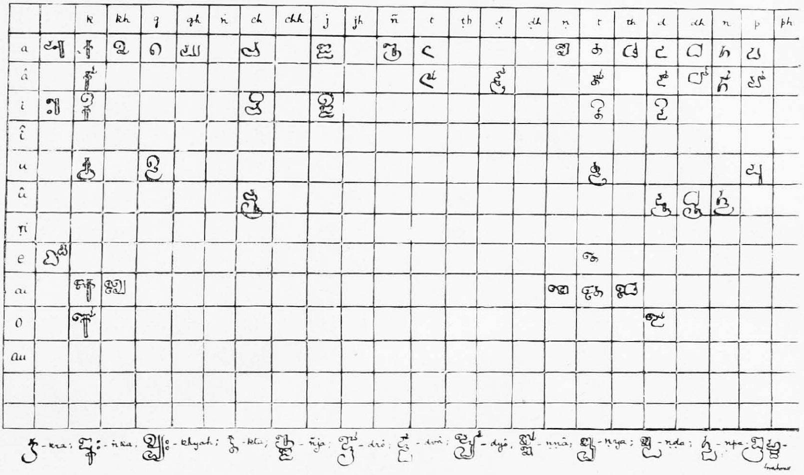
Early Pallava Grantha Alphabet (7th Century A. D.).



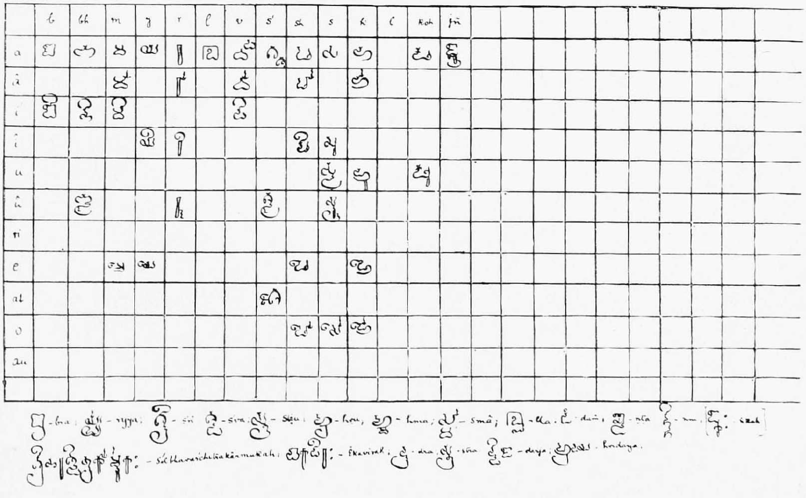
Continued



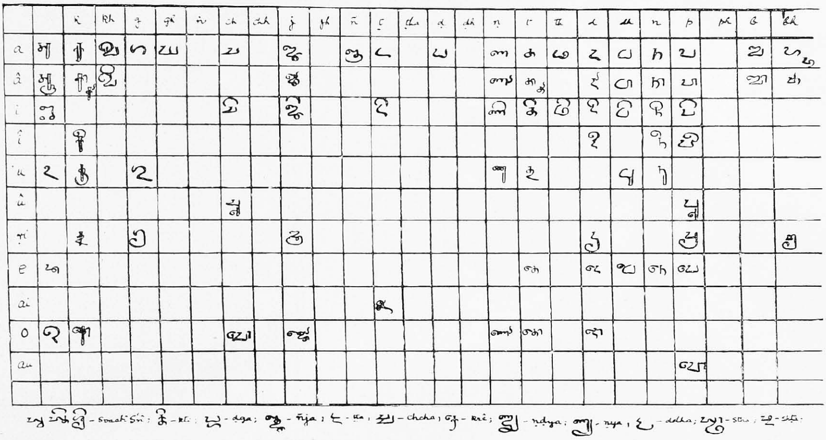
Early Pallava Grantha Alphabet (8th Century A. D.)



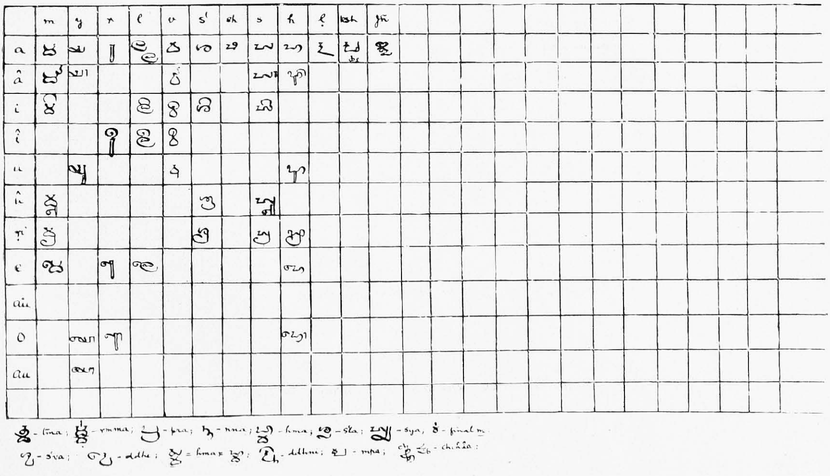
(Continued)



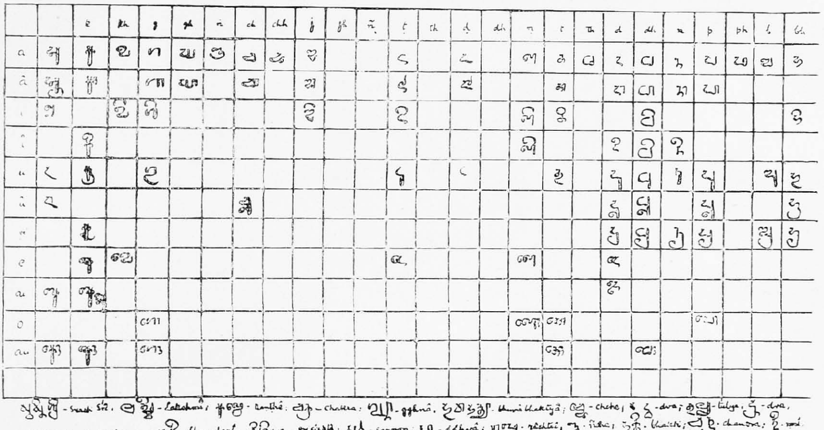
Grantha Alphabet of the time of Nandivarman Pallavamalla (Last quarter of the 8th Century A. D.)



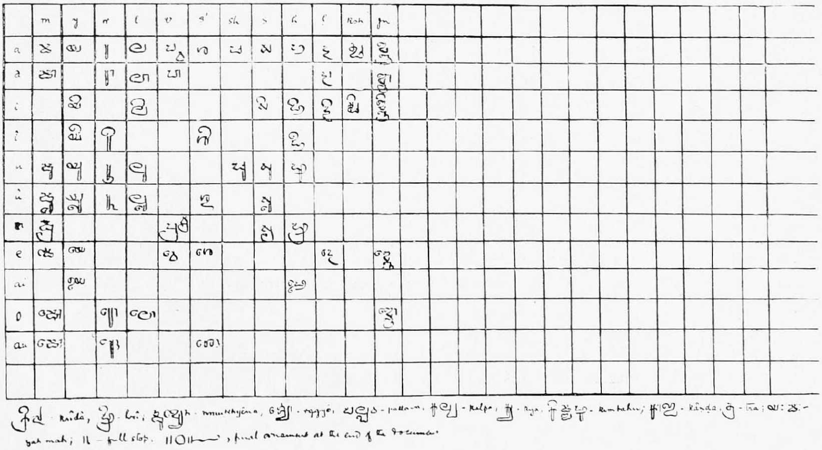
(Continued)



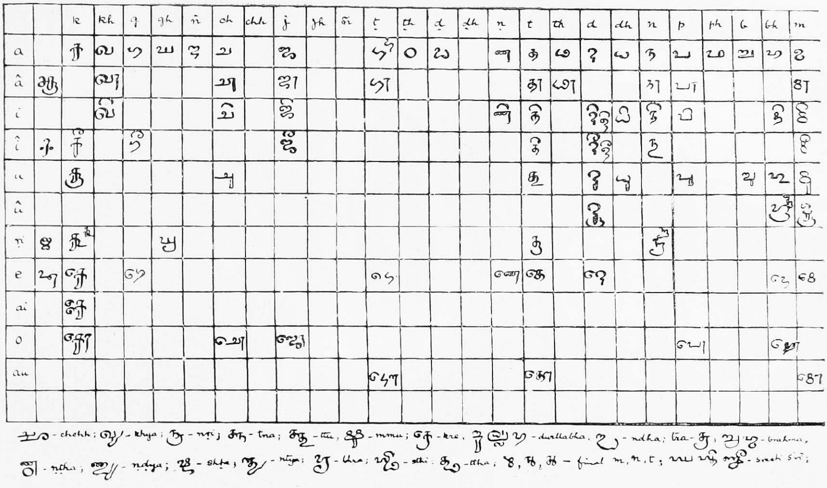
Kasakudi Plates of Nandivarman. About 750 A. D.



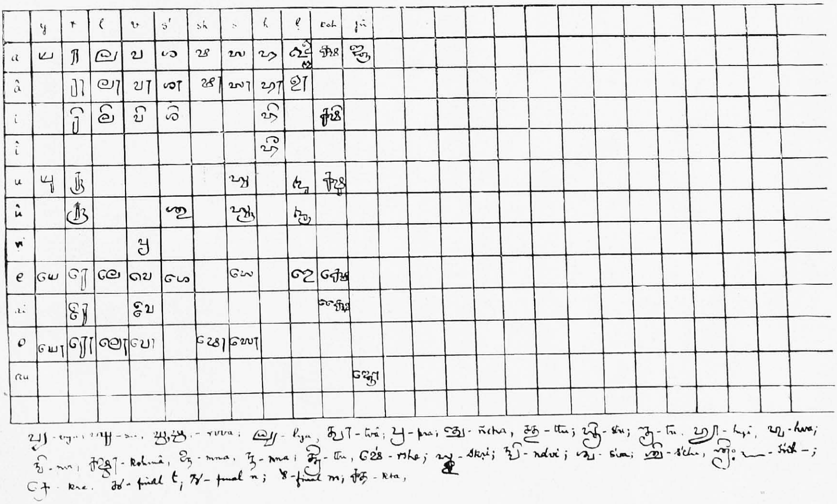
(Continued)



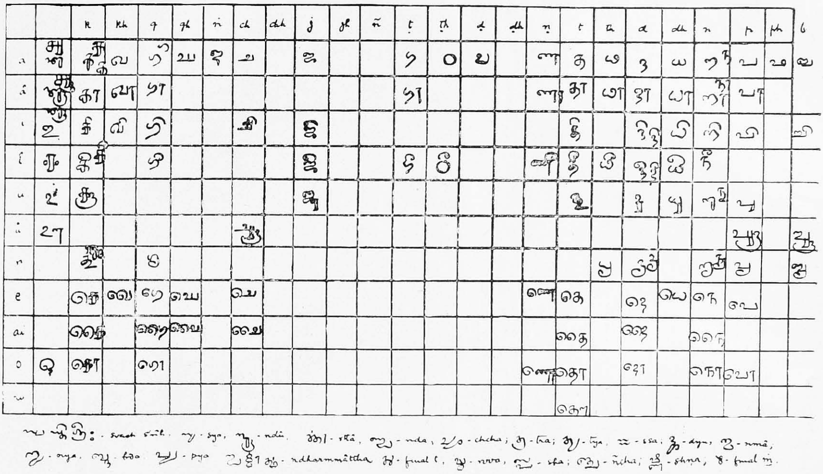
Inscriptions of the time of Kulottunga I and Vikrama Chola. About 1070-1118 A. D.



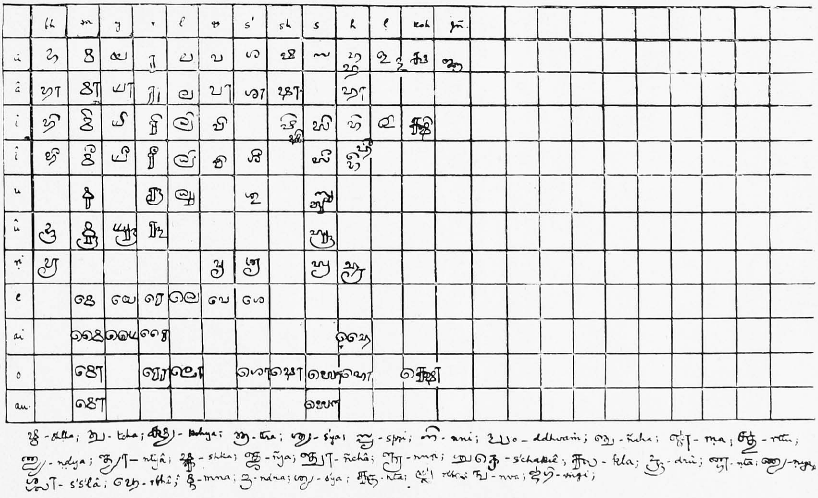
(Continued)



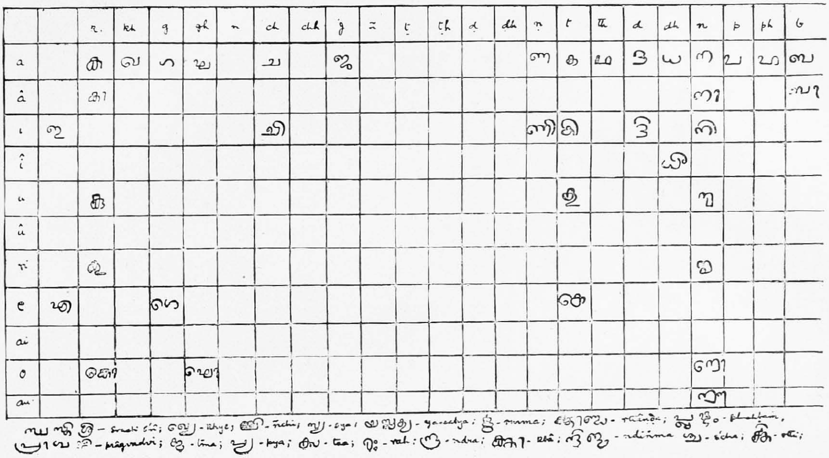
Early Malayalam, (About 1375 A. D.) and later Grantha (Same period).



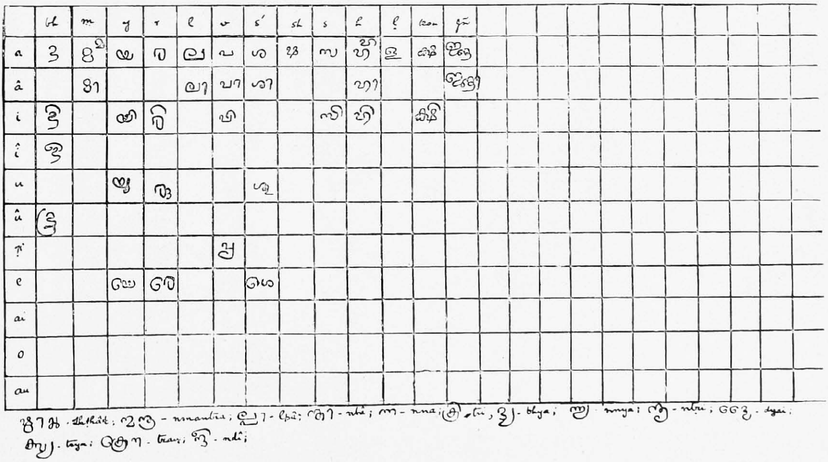
(Continued)



Later Malayalam (About 1030 A. D.)

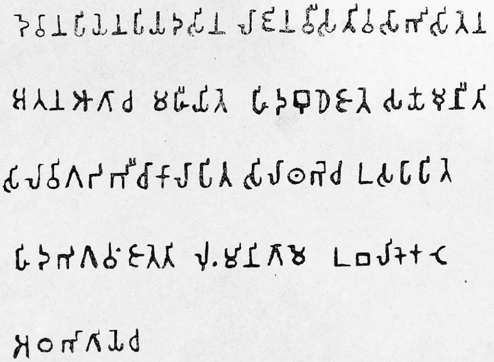


(Continued)



SPECIMENS OF WRITING

ASOKA EDICT. PADIERA PILLAR INSCRIPTION.



1 देवानपियेन पियदसिन लाजिनवीसतिवसाभिसितेन

2. अतन आगाच महीते हिदबुधेजाते सक्यमुनीति

3. सिलाविगडभीचा कालापित सिलाथभेच उसपापिते

4. हिदभगवंजातेति लुंमिनिगामे उबलिकेकटे

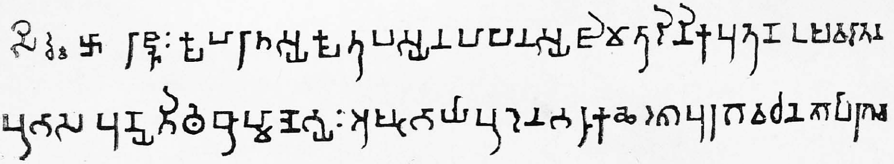
5. अठभागियेच [॥*].

Translation

King Piyadasi, beloved of the Gods, having been anointed twenty years, came himself and worshipped, saying "Here Buddha Sâkyamuni was born." And he caused to be made a stone (slab) bearing a big sun (?); and he caused a stone pillar to be erected. Because here the worshipful one was born, the village of Lummini has been made free of taxes and a recipient of wealth [1].

(1) The fac-simile of the original and the translation are taken from the paper published by Dr. Bühler in the Epigraphia Indica, Volume V, p. 4.

NASIK CAVE INSCRIPTION OF USHAVADATA



सिद्धम राज्ञः क्षहरातस्यक्षत्रपस्य नहपानस्य जामाता दिनिक-पुत्रेण उषवदातेन···

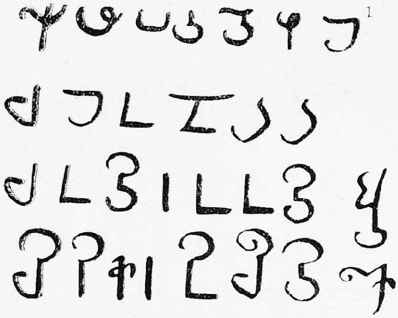
प्रभासे पुण्यतीर्थे ब्राह्मणेभ्यः अष्टभार्या प्रदेन भरुकछे दशपुरे गोवर्धने शोर्पारगेच····

Translation

Success! Ushavadâta, Diniki's son, son-in-law of King Nahapâna, the Kshaharâta Kshatrapa, who has given eight wives to Brâhmaṇas at the religious *tîrtha* of Prabhâsa, who at Bharukachha, Daśapura, Gôvardhana Sorpâraga......(1)

(1) Facsimile and Translation, taken from the paper on the Nâsik cave Inscriptions of Mons. Senart, Ep. Ind. Vol. VIII, p. 78.

TIRUNATHAR-KUNRU INSCRIPTION

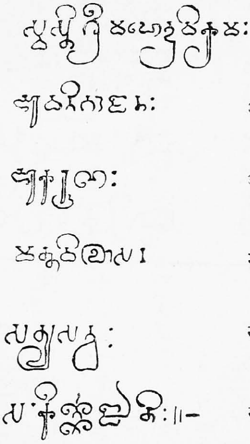

[1]

Aimbatt-ēḷ-aṉa— | ஐம்பத்தேழன-
śaṉaṉṉôṟṟa | சனந்நோற்ற
Śandiranandi A— | சந்திரநந்தி ஆ
śirigar niśidikai. | சிரிகர் நிசீதிகை.

Translation

The *niśidika* of Chandranandi Achārya, who (died) observing fifty-seven days' fasting.

TRICHINOPOLY ROCK CAVE INSCRIPTIONS



स्वस्ति श्रीमहेन्द्रविक्रमः

अवनिभाजनः

अकरुणः

मत्तविलासः

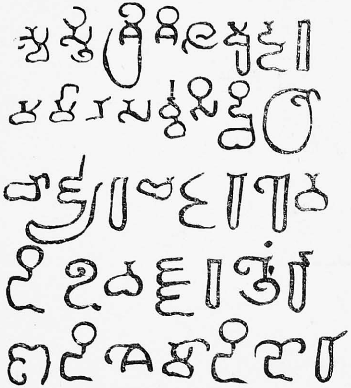
सत्यसन्धः

संकीर्णजातिः ॥–[2]

(1) From an eye copy taken on the spot by me.

(2) From eye copies taken on the spot by me. These are strings of *birudas* of the Pallava king Mahêndravarman.

PATTADAKAL KANNADA INSCRIPTION

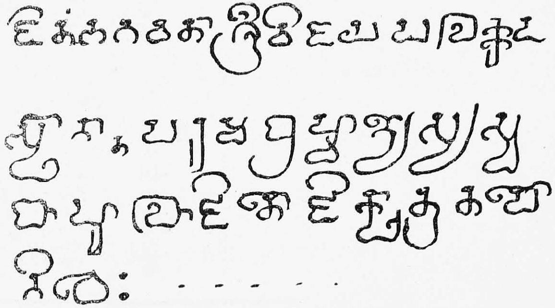


स्वस्ति श्री शिलेमुद्दर
ममीन् सर्व्वसिद्धि आ-
चार्यर चट्टररेव-
डि उवज्जरतेंक-
ण दिशे माडिदोर्(1)

Translation

Hail! Chaṭṭara-Revaḍi-uvajja, the grandson of Silèmudda and (disciple) of Sarvvasiddhi Achârya, constructed the southern portion.

EARLY PALLAVA COPPER-PLATE INSCRIPTIONS

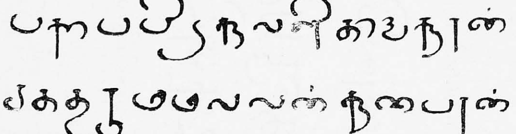


जितं भगवता श्रीविजय पलक्कड-
स्थानात् परमब्रह्मण्यस्य स्व-
बाहु[ब*]लार्जितोर्जित क्षेत्र तपोनिधेः . . . .(2)

(1) Taken from Dr. Fleet's paper on the Paṭṭadakal inscriptions, Indian Antiquary, Vol. X. p. 170. He translates the passage thus:—"Hail Chattara-Revadi-Ovajja of the Sarvvasiddhi-Achâryas, who was acquainted with the secrets of the Śrî-Śilemuddas, made the Southern Country." I have differd from him in his reading by reading the name *Rêvadi* as *Rêvaḍi*; cf. the names Nimmaḍi, Mâdêvaḍi, Permmâṇḍi, &c, also cf. ḍi occurring in this word with the same in *maḍidôr* in l. 5. I am sorry I have to differ from him in his translation of the inscription also.

(2) Ind. Act. Vol. V. 50.

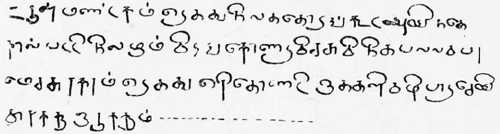
TAMIL OF THE EARLY PALLAVA PERIOD (ABOUT 650 A.D.)



பகாப்பிடுகு லலிதாங்குரன்
சத்துருமல்லன் குணபரன்.

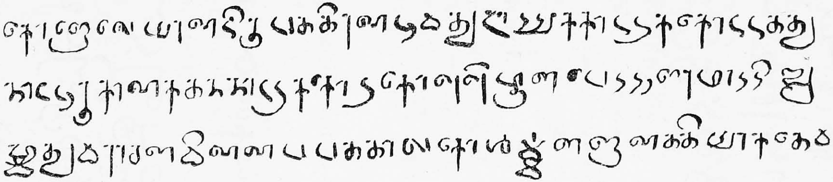
Translation

Pagâppiḍugu, Lalitâṅkura,
Śatrumalla, Guṇabhara (¹.)



ஊருள் மண்டகம் எடுத்து நிலத்தொடுங்கூட அயிந்
தேகால் பட்டி நிலமும் விற்றுக்கொண்டு விச்சாவிநித
பல்லவபரமேச்சுரகரம் எடுத்து ஏரிதோண்டி இத்தளி
வழிபாடுசெய்வார்க்கு இருக்கும் . . . . . .

TAMIL OF THE REIGN OF NANDIVARMAN PALLAVAMALLA (760 A.D.)

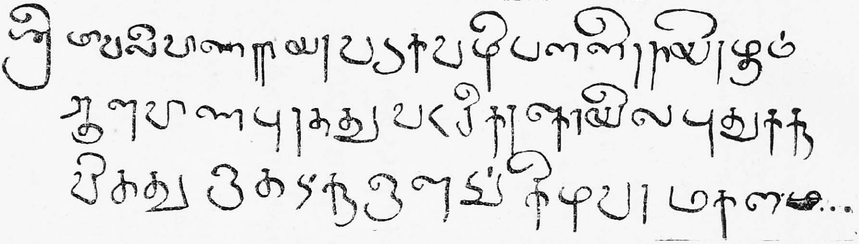


கோனோலை யாண்டிருபத்திரண்டாவது ஊற்றுக்காட்டுக் கோட்டத்து நாட்டாரு காண்க தந்நாட்டுக்
கொடுகொள்ளி முன்பேற்றாரை மாற்றி ப்ரஹ்மதுவராசன் விண்ணப்பத்தால் கோசர்மன் ஆஞைத்தியாக தேவ.

The royal order: the year twenty-second (of the king's reign); Know ye! the inhabitants of the district of Ûṟṟukâḍu, at the request of Bramabduvarâjan and under the supervision of Gôśarman, the old recipients of the village of Koḍukoḷḷi being removed . . . . . ,

(¹) South Indian Inscriptions, Vol. II, pl. X. A number of epithets of the Pallava king Mahêndravarman.
(²) S. I. I., Vol. II., pl. XII. Kûram plates of Paramêśvaravarman.
(³) S. I. I., Vol. II., pl. XIV. Kâśâkoḍi plates of Nandivarman Pallavamalla.

TAMIL OF THE REIGN OF NANDIVIKRAMA VARMAN (FIRST HALF OF THE 9TH CENTURY A. D.)

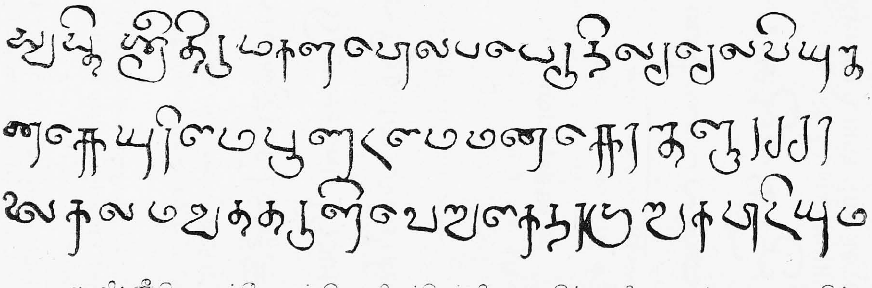


ஸ்ரீ மாவலிவாணராயர் வடுகவழி பன்னீர்ராயிரமும் ஆள, வாணபுரத்து வடசிகர கோயில் புதுக்குவித்து இதற்கு இளங்கிழவர் மகன் . . . .

Translation

While Sri Mavali-vāṇarāyar was ruling over the Vaḍugavaḷi twelve-thousand, the Vaḍaśikara temple was repaired (or rebuilt) and for this the son of Iḷangilavar. . . . .

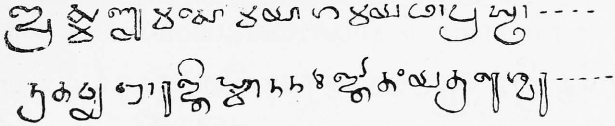
TAMIL OF THE REIGN OF RAJARAJACHOLADEVA I (985—1012 A. D.)



ஸ்வஸ்தி ஸ்ரீ திருமகள் போலப் பெருநிலச்செல்வியுந் தனக்கே யுரிமை பூண்டமை மனக்கொ
[ளக்கா ந்தளூர்ச்சாலைகலமறுத்தருளி வேங்கைநாடுங்க[ங்க*] பாடியும் . . . .

(4) S. I. I. Vol. III., part I, pl. V.
(5) S. I. I. Vol. III., part I, pl. IV.

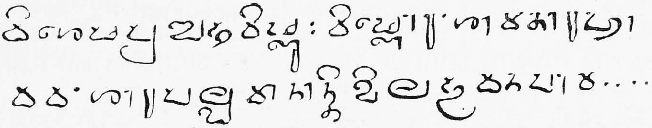
GRANTHA OF THE REIGN OF PARAMESVARAVARMAN (ABOUT 650 A. D.) (6)



ब्रह्मण्यमसोमयागमयथाप्रस्था···

नृतञ्यहारजिह्माननम् जातंयतरेश्वर···

GRANTHA OF THE TIME OF NANDIVARMAN PALLAVAMALLA (ABOUT 750 A.D.)

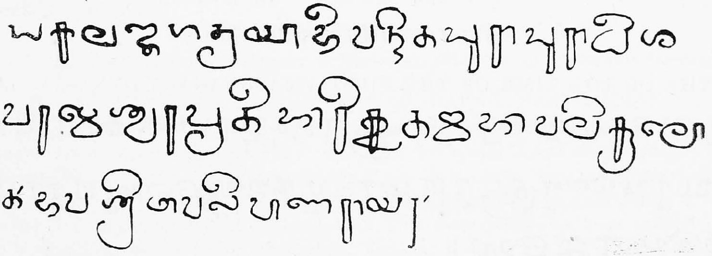


(7)

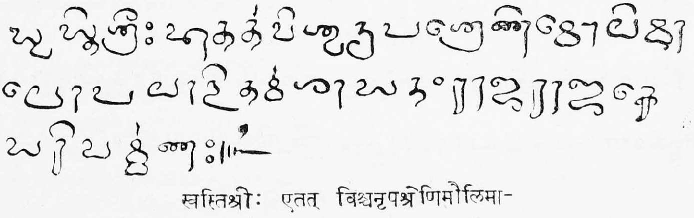
विशेषप्रवमविष्णुः विष्णोरंशामतारहा···

वत्रंशारपल्लवानान्निखिल भुवनवाम···

GRANTHA OF THE REIGN OF NANDIVIKRAMAVARMAN
(THE FIRST HALF OF THE 9TH CENTURY A. D.)



सकलजगत्वयाभि वन्दित सुरासुराधीश-
परमेश्वरप्रतिहारीकृतमहाबलिकुलो-
तूभव श्रीमावलिवाणरायर् (8)

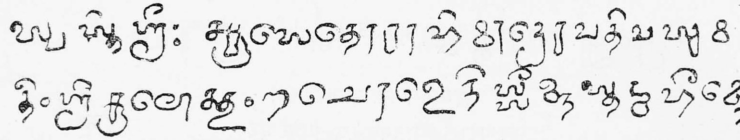


स्वस्तिश्रीः एतत् विश्वनृपश्रेणिमौलिमा-
लोपलाळितम् शासनं राजराजके-
सरिवर्म्मणः ।।।—

(6) S. I. I. Vol., II., pl. XI. Kuram Plates of Paramesvaravarman.
(7) S. I. I. Vol., II. pl. XI. Kasakudi plates of Nandivarman Pallavamalla.
(8) S. I. I. Vol. III. pl. V. Tiruvallam Rock Inscription.
(9) S. I. I. Vol. II. part I pl. 2, Tanjore Inscription of Rajarajadeva I.

GRANTHA OF THE REIGN OF KULOTTUNGA CHOLADEVA I. (1070—1118 A. D.)

[10]

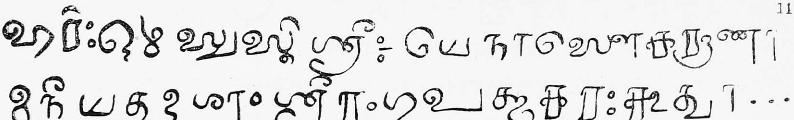


स्वस्तिश्रीः आसेतोराहिमाद्रेरवतिवसुम-

तीं श्रीकुलोत्तुंगचोळे निस्सीम्निस्तन्महोम्नो···

GRANTHA OF THE TIME OF JATAVARMAN SUNDARA PANDYADEVA (ABOUT 1250 A. D.)

[11]

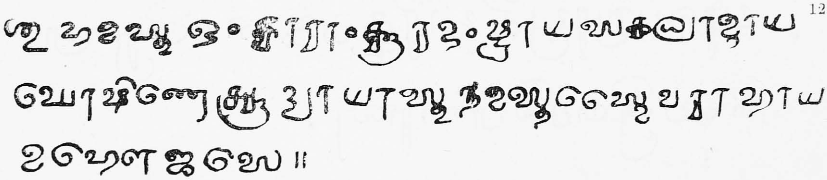


हरिः ओम् स्वस्तिश्रीः—येनासौ करुणा-

मनोयतदशां श्रीरंग पद्माकरः कृत्वा···

GRANTHA OF THE TIME OF THE FIRST VIJAYANAGARA DYNASTY (1386. A. D.)

[12]



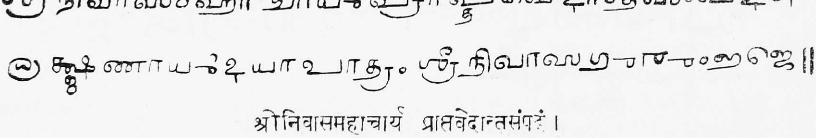
शुभमस्तु ओंकारांकुरदंष्ट्राय सकलाम्नाय-

बोधिणे आद्यायास्तुनमस्तस्मै वराहाय-

महौजसे ॥

MODERN GRANTHA

[13]



श्रीनिवासमहाचार्यं प्राप्तवेदान्तसंपदं ।

लक्ष्मणार्यं दयापात्रं श्रीनिवासगुरुं भजे ॥

---

(10) Ep. Ind. Vol. V, pl. facing p. 104. Tiruvengâdu Inscription.

(11) Do Vol. III, pl. facing p. 14. Śrîrangam Inscription.

(13) Vêdânta-dêśika Vaibhava-prakâśika.

CHOLA INSCRIPTIONS

A. GUHANATHASVAMIN TEMPLE INSCRIPTION OF PARAKESARIVARMAN, KANYAKUMARI

This inscription is engraved on a stone built into the dark circuit surrounding the innermost shrine of the Guhânâthasvamin temple at Kanyâkumâri. The character in which the record is written is Vaṭṭeḷuttu and the language, Tamiḷ. The Vaṭṭeḷuttu employed herein is somewhat more archaic than those in the inscriptions of Râjarâja &c. and consequently, the **Parakesari** of this document might likely be **Parântakachoḷa I**. The inscription is not complete.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [||*]
2. கோப்பரகேச-
3. ரிபற்மற்(க்)கு
4. யாண்டு ௩௰௯ மு-
5. ப்பத்தொன்-
6. றாவது [அ]த்த...

Translation

Be it well! (In) the 39, thirty-ninth year of (the reign of) the king, Parakêsarivarman.........

B. SUCHINDRAM INSCRIPTION OF PARAKÊSARIVARMAN

The following inscription is engraved on a natural rock in the *prâkâra* of the Sthâṇunâthasvâmin temple at Suchîndram. The alphabet of the inscription is Vaṭṭeḷuttu and the language, Tamiḷ. It appears to belong to the reign of **Parântakachoḷa I**, the first Chôḷa king who extended his conquests as far south as Kanyâkumâri. It records the gift of 50 sheep for maintaining a perpetual lamp before the God of the temple at Suchîndram. This inscription has been published by Dr. Hultzsch in Vol. V., pp. 42—3, of the *Epigraphia Indica*.

Text (2)

1. ஸ்வஸ்திஸ்ரீ [||*] கோப்பரகேசரிவன்ம-
2. ற்(க்)கு யாண்டு முப்பத்துநாலு இ-
3. வ்வாண்டு நாஞ்சிநாட்டு திருச்-
4. சிவீந்திரத்து மாதேவர்க்கு தெ-
5. ன்நாட்டு தலைக்குளத்து அரையன-
6. ரவிந்தன் சந்திராதித்தம[வு]-
7. ம் நியதி உழக்கு நெய் முட்டா-
8. மல் எரிவதாக வைச்ச திருநொ-
9. ந்தா விளக்கு ஒன்றினுக்கு வைச்[ச*]
10. சாவா மூவா பேர்ஆடு அம்பது [||*] இவை
11. ஐம்பதும் பர[டை] ஸபையார்க்கு

---

(1) From inked impressions.
(2) From inked impressions.

C. DARSANANKOPPU INSCRIPTION OF RAJARAJA I.

The subjoined inscription is engraved on the south base of the Râghavêsvarasvâmin temple at Darsanaṅkôppu, a village about 3 miles from Bhûtappâṇḍi, the head quarters of the Tôvâḷai tâlûka of the Padmanâbhapuram Division. The alphabet of the inscription is Vaṭṭeḻuttu and the language, Tamiḻ. The record is not in good preservation. It belongs to the **8th year** of the reign of **Râjakesarivarman Râjarâja I**, who "destroyed the vessels at Kândaḷûr." It seems to record the appointment of a person to the accountantship of the temple and of the village and the settlement of his remuneration by the *karaṇattâr*. The name of the village, as given in the inscription, is Tiruvaraṉkôḷpu ; the temple is referred to as the "big temple of Śrî Mûlasthânattu—Âḷvâr."

Text (1)

1. ஸ்வஸ்திஸ்ரீ [||*] காந்தளூர்ச்சாலை கலமறுத்த கோவிரா[ய]கேசரிவ-
2. ன்மர்க்கு யாண்டு [அ விது] இவ்வாண்டு நாஞ்சிநாட்டுத் தேவதான[ம்] தி-
3. ருவரன்கோள்ப்பில் ஸ்ரீ மூலஸ்தானத்தாள்வார்க்கும் பெரியதளிக்கு
4. [இன்று] கரணத் தோமவிரோதமாக குறைவறக்கூடி இருந்து செ...
5. . . ம . தனுக்[கு] தளிக்கணக்குஞ் சவைக்கணக்கும் இவனுக்கு விருத்தி . . ப்புறம்-
6. . . . . மூன்றும் திட்டை-
7. . . . .

Translation

Be it well ! The 8th year of the king Râjakêsarivarman, who destroyed the vessels at Kândaḷûr (was current) ; in this year, we the whole lot of the *karaṇattârs*, having met this day without any difference (among us), made arrangement for.........to the large temple and the Mûlasthânattu-Âḷvâr at Tiruvaraṉkôḷpu, a *dêvadâna* (village) in the Nâñjinâḍu......for the accountantship of the temple and of the *sabha* for his maintenance......

D. SUCHINDRAM INSCRIPTION OF RAJARAJAKESARIVARMAN

This inscription is engraved on a rock in the Śiva temple at Suchîndram, in S. Travancore. It has been edited by Dr. Hultzsch in the *Epigraphia Indica*, Vol. V, *pp.* 43. The alphabet of the record is Vaṭṭeḻuttu and the language Tamiḻ. It records the gift of 50 sheep for the up-keep of a perpetual lamp to be burnt day and night in the presence of the deity at Suchîndram,

Text (2)

1. ஸ்வஸ்திஸ்ரீ [||*] கோ இராசஇராசகேசரிவன்-
2. மர்க்கு யாண்டு பத்தாம்பாண்டு துடங்-
3. கின கற்கடக ஞா[யி*]ற்று நாஞ்சிநாட்டு
4. ப்ரஹ்மதேயம் திருச்சி[வீ]ந்திரத்து
5. மஹாதேவர்க்கு [ஈ]ழ நாட்டு மழவ-
6. ரையன் [செ]ன்னிகண்டன் [நிச]த[ம்] உழ-
7. க்கு நெய் சந்திராதித்தவல் இர-
8. வும் பகலும் [மு*]ட்டாமல் எரிவதாக [வை]-
9. ச்ச திருநந்தாவிளக்கு ஒன்று [||*] இதுக்கு

(1) From inked impressions.
(2) From inked impressions.

10. வைச்ச ச[ா]வா மூவாப்பேராடு அ(ஞ்)ம்பது [|| *]
11. இவை மூல பருடைஸபையார் வசம் காட்டி-
12. க்குடுத்தன || மூல பருடைச்சவையாரும்
13. எம்பெருமான் வெ[வ]ட்டிர் குடி படைத்[தரு]
14. மன் கணையந் துறையாக்கி காட்டி-
15. க்குடுத்தன [|| *]

E. DARSANANKOPPU INSCRIPTION OF RAJARAJA I.

This inscription is engraved on the south base of the central shrine of the Râghavêśvara temple at Darsanankôppu. The preservation of the record is not very good. The alphabet employed is Vaṭṭeḻuttu and the language Tamiḻ. The inscription records the gift of a perpetual lamp by the members of the *sabha*, on behalf of one Pullanârâyana.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [|| *] காந்தளூர்ச்சாலை கலமறுத்த கோவிராசராஜகேசரிவன்மர்க்கு
2. யாண்டு பத்தாவது [|| *] நாஞ்சிநாட்டுத் தேவதானம் திருவரன்கோள்ப்பில்
3. ஸ்ரீ மூலஸ்தா[ன]த்து தேவர்க்கு நேரியன்[மூ]வேந்த வேளார் [சி]கா... தாரம-
4. ன் . . . . புல்லநாராயணனைச்சாத்தி ஸபையார் வைச்ச நொந்-
5. தாவிளக்கு [|| *] ஒன்றுக்குத் தென் . . . .

(The rest of the inscription is illegible).

Translation

Hail! Prosperity! The year tenth of (the reign of) the king **Râjarâjakesarivarman**, who destroyed the ships at Kândaḷûr (was current). To the god of the Mûlasthâna at Tiruvaraṉkôḷpu, a *devadâna* village in the Nâñjinâḍu, Nêriyaṉ Mûvêndavêḷar...Siká ... darâmaṉ......the members of the *sabha* set up a perpetual lamp in the name of Pullanârâyaṇaṉ. For this one.........

F. GUHANATHASVAMIN TEMPLE INSCRIPTION OF RAJENDRACHOLADEVA I.

The following inscription is engraved on the south base of the central shrine of the Guhânâthasvâmin temple at Kaṉyâkumâri. The end of the inscription is lost. The language and alphabet of the record are Tamiḻ. It is dated the **twenty-eighth year** of the king **Parakesarivarman Râjendracholadeva**, who took the "Eastern country and the Ganges and Kaḍâram," and records that a perpetual lamp was set up by a private person.

Text (2)

1 ஸ்வஸ்திஸ்ரீ [||*] பூர்வ்வதேசமுங்கங்கையுங் கடாரமுங்கொண்டருளின கோப்பரகேசரி பன்மரான உடை-

2 யார் ஸ்ரீ ராஜேந்திரசோழதேவர்க்கு யாண்டு இருபத்தெட்டாவது ராஜராஜப்பாண்டிநாட்டு உத்தம சோழவளநாட்டுப் புறத்தாயநாட்டு-

(1) From inked impressions.

(2) From inked impressions.

3 க்குமரி இராஜராஜ ஈஸ்வரமுடையார்க்கு [மு]ள்ளிநாட்டு மதிள்க்குறச்சி இருக்கும் வெள்ளாளன் அப்பிபொன்னு-

4 [ண் டி]யேன் என் தம்பி யப்பிநாராயனனுக்குவெச்ச விளக்கு ஒன்று இவ்வி [ள*]-க்குக்கு வெச்ச சாவாமூவா பேராடு இரு-

5 [பத்தெஞ்சு] . . . . நிதம் அட்டுவதானேன் கழிக்-குடி இருக்கும் வெள்ளா[ள*]ன்

6 மெருதசோ[லை]யேன் இவனு-

7 . . . . ராத . . .

G. GUHANATHASVAMIN TEMPLE INSCRIPTIONS OF RAJENDRACHOLADEVA I.

This record is also found in the Guhânâthasvâmin temple and is engraved on the west base of the central shrine. Its language and alphabet are Tamil. It is dated the **twenty-eighth** year of the reign of the king **Râjendracholadeva I,** and also records the gift of a perpetual lamp.

Text (1)

1 ஸ்வஸ்திஸ்ரீ [॥*] பூர்வதேசமுங்கெங்கையும் கடாரமுங் கொண்டருளின கோப்பர-கேசரி பன்மரா(ா)யின உடையார் ஸ்ரீ இராஜேந்திர-

2 சோழ தேவற்க்கு யாண்டு உ௰அ ஆவது இராஜ ராஜப் பாண்டி நாட்டு உத்தம சோழ வளநாட்டுப் புறத்தாயநாட்டு

3 குமரிராஜராஜஈஸ்வரமுடையார்க்கு இத்தேவரடியாள் கண்டன் சோலை வைத்த திருநுந்தாவிளக்கு ஒன்று

4 இதனு[க்*]கு வைத்த சாவாமூவாப்பேராடு இருபத்தஞ்சு கொண்டு நித்தம் ஆழக்கு நெய் சந்திராதித்த வல் முட்டாமல் அட்டுவ-

5 தாக கொண்டான் பூதன்

6 கணவதி இவனுக்குபு-

7 ஜை வியாழன் சடைய-

8 ன்

H. I. J. GUHANATHASVAMIN TEMPLE INSCRIPTIONS OF RAJENDRACHOLADEVA I.

Like the two foregoing inscriptions, those edited below are also found on the south and west bases of the central shrine of the Guhânâthasvâmin temple at Kanyâkumâri. They are written in the Tamil alphabet and in the Tamil language and record the gifts of perpetual lamps made by private persons. They belong to the **29th, 30th and 31st** years of the king **Parakesarivarman Râjendracholadeva I**, who took the Eastern country, Ganges and Kaḍâram.

H

Text (2)

1. ஸ்வஸ்திஸ்ரீ [॥*] பூர்வதேசமுங்கங்கையுங்கடார முங்கொண்டருளின கோப்பரகேசரி வர்மரான உடையார்

2. ஸ்ரீ ராஜேந்த்ரசோழ தேவற்கு யாண்டு இருபத்தோன்பதாவது இராஜராஜப் பாண்டிநாட்டு உத்தம சோழவளநாட்டு-

(1) From inked impressions.

(2) From inked impressions.

3. ப்புறத்தாய நாட்டு க்குமரி இராஜராஜ ஈஸ்வரமுடையர்க்கு கருங்குளவளநாட்டு கலி-கால சோழநல்லூர் இருக்கும் வெள்ளாளன்

4. தயப்பொமட்டனான சிவஜ்ஞானபடாரன் [திங்கள்] திருநுந்தாவிளக்கு ஒன்றுக்கு+ வெத்த சாவாமூவாப்பேராடு உ௰௫ இருபத்தஞ்சும் [ஒ]-

5. ட்டி கொண்டு சந்திராதித்தவல் முட்டாமல் நித்தம் ஆழாக்குநெய் அட்டுவதாக கொண்-டான் நாஞ்சிநாட்டு மணற்குடி இருக்கும் இடை-

6. யன் ஈஸ்வரன் இனுப்பெ இவனுக்குப்புணை இவ்வூர் இருக்கு[ம்]

7. இடையன் அரங்கன் பலதேவன்

I

Text (1)

1. ஸ்வஸ்திஸ்ரீ [|| *] பூர்வதேசமுங் கங்கையுங்கடாரமுங் கொண்டருளின **கோப்பரகேசரி**-வர்மரான உடையார் ஸ்ரீ ராஜே-

2. **ந்த்ர சோழதேவர்க்கு யாண்டு** [௩௰ ஆவது இராஜராஜப் பாண்டிநாட்டு உத்தம] சோழ-[வளநாட்டுப்புற]த்தாய நாட்டுகுமரி இராஜரா-

3. ஜஈஸ்வரமுடையார்க்கு நாட்டாற்றுப்போக்கு திருக்குறுங்குடி . . . . வெத்ததிருநுந்தா . . . .

J

Text (2)

1. ஸ்வஸ்திஸ்ரீ [|| *] பூர்வதேசமுங் கங்கையுங் கடாரமுங்கொண்டருளின கோப்பரகேய்-சரிவன்மராயின உடையார் ஸ்ரீ **இராஜேந்திர சோழதேவற்கு யாண்டு** [௩]கெ **ஆவது** [|| *]

2. . . . . ப்பாண்டிநாட்டு உத்தம சோழ வளநாட்டு புறத்தாயநா[ட்]டு குமரி இராஜ ராஜ ஈஸ்வரம் உடையார்க்கு இராஜராஜப் பாண்டிநாட்டு வைப்கைப்க்கரை மண[உ]ளர் வெள்ளாள-

3. ....ன் மணற்க்காடன் ஆன **நடுவேநிலைத்தன்மசெட்டி** வெத்த திருநுந்தாவிளக்கு ஒன்று-க்கு வெத்த சாவாமூவாப்பேராடு ஐய்ப்பது [|| *] இவ்வாடு ஐய்ம்பதுங்கண்டு கொ[ண்டு] இத்-தேவர் நா-

4. . . . . திரமாளிக்கத்தின் கீழ் உழக்கினால் நிசதி உழக்கு நெய் சந்திராதித்தவல் முட்டாமல் அட்டுவதானான் ப[டை]**த்தலைவன் அவையன் காவி**[தி] [|| *] இவனுக்கு புணை இ-

5. . . , . பட்டிகுடி இடையன் அரங்கன் மணியன் ||

K AND **L**. GUHANATHASVAMIN TEMPLE INSCRIPTIONS OF RAJAKESARIVARMAN RAJADHIRAJA.

Of the two inscriptions edited below, the first is engraved on the west base of the central shrine of the Guhânâthasvâmin temple at Kanyâkumâri. It is a fragment containing only the historical introduction ; the rest of the record is lost. It is written in the Tamil language and alphabet. In addition to the number of military achievements of the king **Râjâdhirâja** recorded in other inscriptions, the present one adds the fact that he defeated the **king of the Kupaka** country.

(1) From inked impressions.

(2) From inked impressions.

The second inscription is engraved on the north base of the same shrine; the first portion of the record is built in; the date portion of the inscription is thus lost. It seems that the inscription proceeds to mention something about the water-shed that is said to have been established by Ayyanambi, *alias* Maṅgalakkâlmaṉ, for, it mentions the Nâṟpatteṇṇâyira-ppaṉṉâhêśvarar, the temple of Vêdiya Śâstâ, etc., (see Tr. Ar, series, p., 168.). In the inscription published by me on page 168 of this series, I have misread the name of the king as Râjakêsarivarman Râjarâja, and indentified him wrongly with Râjarâja II. In the light of the facts contained in other inscriptions, I now see that the king is Râjakêsarivarman Râjâdhirâja, and not Râjarâja II.

K

Text (1)

1 ஸ்வஸ்திஸ்ரீ [||*] திங்களேர் . . . வளர்ங்கதிரக்கடவுள் தொலகுலம் விளங்கத் தோன்-றிமல்கிய வடதிசை . . . .

2 டைநிழற்றி[சை*]த்திசைதொறுஞ் செங்கோலோச்சி யிசைகெழுதென்னவன் மானாபரணன் பொன்முடி ஆனைப்பருமதிட் . . .

3 சேணாட்டொதுக்கிக் கூபகத்தரைசை சேவகந்துலைத்து வேலைகெ[ழு] காந்தளூர்ச்சாலை கலமறுத்தருளித்துதிகெ . . . .

4 ங்தென்றிசையிலங்கையுங் குணதிசைமஹோதையுங் குடதிசை கடாரமும் தண்-டாற்கொண்ட . . . . . .

L

Text (2)

1 . . . . . . லகுல்ம் விளங்கத் தோன்றி மல்கிய வடதிசைக்கங் கையுந்தென்றி-சை இலங்கையுங் குடதிசை மஹோதயுகுண

2 . . . . . . குடைநிழற்றித் திசைதொறுஞ் செங்கோலோச்சி இசைகெழு-தென்னவன் ம[ா]னாபரணன் பொன்முடியானைப் பருமதிப் பசுந்தலை போரு(ர)ள்தகரிஞ-

3 . . . . . . லமறுத்தருளி துதிகெழு ஜெயங்கொண்ட சோழன் உயர்ந்தபெரும்-புகட் கோவிராஜகேசரி பன்மரான உடையார் ஸ்ரீ ராஜாராஜாதிராஜதேவற்குயா-

4 . . . . . . மரி ராஜராஜன் சாலையின் சாலாபோகம் நாஞ்சிநாட்டு மணற்குடி-ஊரோங்கெத்தீட்டு நாற்பத்தெண்ணாயிரப்பன்மரயே-

5 . . . . . . கொண்ட பரிசாவது குமரி ராஜராஜ ஈஸ்வரமுடையார் கோயிலின் தென் கிழ் மூலை இருக்கும் சாஸ்தா வேதி[ய]ச்சாத்தன் கோயிலின் தென்பக்கத்து எடு . . . .

M. GUHANATHASVAMIN TEMPLE INSCRIPTION OF PARAKESVARIVARMAN RAJENDRADEVA

This inscription is engraved on the south base of the central shrine of the Guhânâthesvâmin temple at Kanyâkumâri. It is, like all other inscriptions of this temple, written in the Tamil language and alphabet, and is dated the fifth year of the reign of the king **Parakesarivarman Râjendradeva** and records that a woman set up a perpetual lamp, for which she made a gift of twenty-five sheep.

(1) From inked impressions.

(2) From inked impressions.

Text (1)

1 ஸ்வஸ்திஸ்ரீ [|| *] இரட்டபாடி ஏழரை இலக்கமுங்கொண்டு போற்றங்கரை கொப்பத்து ஆஹவமல்லனை அஞ்சுவித்து யானையுங் குதிரையும் பெண்டிர் பண்டாரமுங்

2 கைக்கொண்டு விஜஅபிஷே[க*]ஞ் செய்து வீரஸிம்[ஹ]ாஸனத்து வீற்றிருந்தரு-ளின **கோப்பரகேசரி[பன்]மரான உடையார்** ஸ்ரீ **ராஜேந்திர தேவர்க்கு யாண்டு ஐஞ்-**

3 **சா[வ*]து**ராஜராஜப் பாண்டி[நாட்*]டு உத்தம சோழவ[ழ] நாட்டுப்புறத்தாய-நாட்டு கழிக்குடி ராஜராஜ ஈஸ்வரமு . . . .

4 தானம் வீர நிலை வெள்ளாளன் அப்பி அத்தனை சாத்[தி] இவன் தா[ய்] செந்தில் வைத்த திருநுந்தாவிளக்கு ஒன்றுக்கு வைத்த . . .

5 . . . . . . பண்டாரத்து முதலளக்கும் நாழி பவித்திரமாணிக்கத்[த] . . . கொணர்ந் . . . . ன் குணவன் . . . .

6 ட சாவாமூவாப் பேராடு இருபத்தைஞ்சு இவ்வாடு இரு . . . . கைக்கெ[ா] . . . . . ன் வற்கத்தா . . . .

7 டக்கடவனானேன் பட்டன் குணவனேன் இந் . . . நும் [அ] . . . . டடன்வி . . .

8 மனும் பட்டன் குறுங்குடியும் இவ்வனைவோம் . .

N. AGASTISVARAM TEMPLE INSCRIPTION OF KULOTTUNGACHOLADEVA I.

This is engraved on the north wall of the *arddha-maṇḍapa* of the central shrine of the Siva Temple at Agastiśvaram; its language and alphabet are Tamiḻ. The inscription is not well preserved and consequently illegible here and there. It is dated the **thirty-eighth** year of the reign of the king **Kulottungachoḷadeva**. That part of the village where the temple stands is said to have gone by the name of Kumârimaṅgalam. It records, as in another inscription published below, the gift of some pans of salt, for the merit of the king by some of the subordinates.

Text (2)

1 ஸ்ரீ சக்கரவத்திகள் ஸ்ரீ
2 குலோத்துங்க சோழதேவ-
3 ற்கு யாண்டு முப்பத்தெட்டாவது
4 ராஜராஜப் பாண்டிநாட்டுப் உ-
5 த்தம சோழவளநாட்டுப் புற-
6 த்தாயநாட்டு குமரிமங்கலத்து-
7 த்திரு அகத்தீஸ்வரமுடைய மாதே-
8 வற்கு குலோத்துங்க சோழதேவ-
9 ர் திருமேனி கலியா[ண திருமே[-
10 னியா[வ]. [வேணுமென்று]
11 . . . .
12 . . . . . . இம்மண்டலத்து
13 உப்பளங்க . . . . . . விராயரான
14 . . . .

(1) From inked impressions.
(2) From inked impressions.

15 இம்மண்டலத்து உப்பள-

16 [ங்]களுக்கு [கூறு] . . .

17—19. *(Damaged)*

O. CHOLAPURAM INSCRIPTION OF KULOTTUNGACHOLA I.

The subjoined inscription is engraved on the north, west and south walls of the first *prâkâra*, Chôlesrara temple at Chôlapuram, a suburb of Nâgarkôyil. It is dated the **30th year** of the reign of the King **Râjakesarivarman Kulottungacholadeva I**. It records that when the king was staying at Kâñchipuram, he made a grant of the village of **Andâykkudi** under the name of Râjêndrasôḷanallûr, to the temple of Râjêndrachôḷiśvaram erected by one Araiyaṉ Madhurântakaṉ *alias* Kulôttuṅgasôḷa-Keraḷarâjaṉ of Muḷaiyûr, one of his officers. The place where the temple at present stands was, in olden times, included in the city of Kôṭṭâṟu, otherwise known by the name of Mummuḍisôḷanallûr, it was situated in the Nâñjinâḍu, a sub-division of Uttamasôḷavaḷa-nâḍu in the Râjarâja-Pâṇḍinâḍu. This inscription is edited by Dr. Hultzsch in the *South-Indian Inscriptions Vol.* III. pp. 159-163. The last 5 or 6 lines containing the description of the boundaries, being very badly damaged, are omitted in the transcript given below.

Text. (1)

1. ஸ்வஸ்திஸ்ரீ [॥*] புகழ் சூழ்ந்த புணரி அகழ்சூழ்ந்த புவியிற்பொன் னேமி யளவுந்தன்
னேமி நடப்ப விளங்கு ஜயமகளை இளங்கோப்பருவத்துச் சக்கரகோட்டத்து விக்கிரமத்-
தொழிலாற் புதுமணம் புணர்ந்து மதுவரை (2) யீட்டம்வயிராகரத்து வாரி அயில்மு[னை*]க்-
குந்தளவரைசர் தந்தளமிரி (3) . . . . நிறுத்தி வடதிசை வாகை சூடித்-
தென்றிசைத் தேமருகமலப்பூமகள் பந்துமையும் (4) பொன்னியாடை நன்னிலப்பாவை
தனிமையுந் தவிரு (5) வந்து புனிதற்றிருமணிமகுடம் (6) உரிமையிற் சூடித்தனடியிரண்டுந்-
தடமுடியாகத் தொங்கில வேந்தர் சூட முன்னை மனுவாறுபெருகக் கலியாறு வறுப்பச்-
செங்கோல் திசைதொறுஞ்செல்ல வெண்குடை இருநிலவளாகம் வெண்கணுந்தனது (7)
திருநிழல் (ா) வெண்ணிலாத்திகழ ஒருதனி மேருவிற் புலி விளையாட வார்கடற்றீபாந்தரத்-
துப்பூபர் திறை விடுதந்த கலஞ்சொரி களிறு முனை (8) . . . . லங்கிய தென்-
னவன் கருந்தலை பருந்தலைத்திடத் தன் பொன்னகர் புறத்திடைக்கிடப்ப இன்னுள் பிற்குலப்
பிறைபோல் நிற்பிழைபோ மெனுஞ்சொல்லெதிர் கோடிற்றல்லது தன்னகை வில்லெதிர்
கொடா வேள்புலத்தரசு அளத்திபிலிட்ட களிற்றளத்திட்டமும் (9) பட்டவெம் பரியும் விட்ட
தன் மானமுங்கூறின வீரமுங்கிடப்ப ஏறின மலைகளுமுதுகு நெளிப்ப இழிந்த நதிகளுஞ்-
சூழன்றுடைந்தோ- (10)

---

(1) From inked impressions.

(2) Read மதவரை.

(3) There is a break in the original here; the following passage is therefore omitted : வாளுறை கழித்து தோள்வலி காட்டி போர்ப்பரி நடாத்தி கீர்த்தியை.

(4) Read பொதுமை.

(5) Read தவிர

(6) Read புனிதத்திரு.

(7) Read எங்கணு.

(8) Read முறைநிற்ப விலங்கிய.

(9) Read களிற்றின திட்டமும்.

(10) Read சுழன்று.

2. ட விழுந்த கடலகளுந் தலைவிரித்தலமரக் குடதிசைத்தன்னாளுகந்த தானுந்தானையும் பன்-
னாளிட்ட பலபல முதுகும் பயத்தெதிர் மாறிய ஜயப்பெருந்திருவும் பழியுகந்து குடுத்த
புகழுஞ்செல்வியும் (11) வாளாரொண்கண் மடந்தையரீட்டமும் மீளாது குடுத்த வெங்கரி
நிரையுங் கங்கமண்டலமுங் கொங்கண தேசமும் பாணி யிரண்டும் ஒரு விசைக் கைக்கொண்-
டீண்டிய புகளொடு (12) பாண்டிமண்டலமுங் கொள்ளத்திருவுள்ளத்தடைத்து வெள்ளவரு
பரித்தரங்கமும் பொருகரிக்கலங் [கு] களுந் தந்திரவாரியுமுடைத்தாய் வந்து வடகடல் தென்-
கடல் படர்வதுபோலத் தன் பெருஞ்சேனை ஏவிப் பஞ்சவரைவர் பொருத மொய்களத்தஞ்சி
வெருநெளித்தோடி அரணெனப்புக்க காடறத்துடைத்து நாட்டடிபடுத்து மற்றவர் தம்மை
வனசார் திரியும் பொச்சை வெஞ்சுர மேற்றிக் கொற்றவிஜையஸ்தம்பம் அத்திசை (13)
தொறும் நிறுத்த முத்தின் சிலாபமும் முத்தமிட்பதியினும் ம (14) . . . . . . ˙படும்
மைய்யச்சைய்யமுங் கன்னியுங் கைக்கொண்டருளித்தென்னாட்டலை (15) காட்டி(ய்) கடல்
மலை நட்டுளன (16) சாவேறெல்லாந் தனி விசும்பேற;மாவேறிய தன் வருதினித் (17) தலைவரைக்
குறுகலர் குலையக் கோட்டாறுட்பட நெறிதொறு நிலைகளிட்டருளித் திறல்கொளாரமுந்
திருப்புயத்தலங்களும் (18) போல் வீரமுந்தியாகமும் விளங்கப் பார்தொழச் சிவனிடத்து-

3. மையெனத் தியாகவல்லி அவனிமுழுதுடையாளிருப்ப அவனுடன் கங்கை வீற்றிருந்தென
மங்கையர் திலதம் ஏழிசைவல்லபி ஏழுலகுடையாள் வாழிய மலர்ந்தினிதிருப்ப ஊழியும் அவ-
னிமுழுதுடையாளோடும் வீரஸிம்ஹாஸனத்து வீற்றிருந்தருளின கோவிராஜகேசரி பந்ம-
ரான சக்கரவர்த்திகள் ஸ்ரீ குலோத்துங்க சோழதேவர் காஞ்சிபுரத்துக் கோயிலினுள்ளால்
அட்டத்து வேள்மேலை மண்டபம் ராஜேந்திர சோழனில் சொட்டையில் எழுந்தருளியிருந்து
ராஜராஜப் பாண்டிநாட்டு உத்தம சோழவளநாட்டு நாஞ்சிநாட்டுக் கோட்டாறான மும்முடி
சோழநல்லூரில் சோழமண்டலத்து மண்ணிநாட்டு முழையூருடையான் அரையன் மதுராந்-
தகனான குலோத்துங்க சோழக்கேரள ராஜன் எடுப்பித்த இராசேந்திர சோழீச்வர
முடைய மஹாதேவர்க்கு இந்நாட்டு ஆந்தாய்க்குடிக்கு காணிக்கடன் காசு எழுபத்தொன்ப
துக்கும் நெல்லு முன்னூற்றிருபத்து நாற்கலத்துக்கும் இராஜேந்த்ர சோழதேவற்கு ஏறின
வாண்டு ஏழாவது செலவின்படி இறைகட்டின மாடை நாற்பத்தஞ்சரையே மும்மாவரையும்
யாண்டு ௩௰தாவது முதல் இத்தேவற்கு வேண்டு நிவந்தங்களுக்கு இறுப்பதாக இவ்வூ-

4. ர்முன் பியர் (19) தவிர்ந்து இராஜேந்த்ர சோழநல்லூரென்னும் பியரால் (16) ஊர்க்கழஞ்சு கும
ரக்கச்சாணமு மீன்பாட்டமு[ம்*] தறியிறை தட்டார் பாட்டமுமாடைக்கூலி தெசவதெங்-
காலளவு கூலியும் உள்ளிட்ட பாட்டங்களும் அந்தராயமும் சில குடிமையும் உட்பட யாண்டு
முப்பதாவது முதல் தேவதான இறையிலியாக வரியிலிடத்திருவாய்மொழிந் தருளினாரென்று
திருமந்திரவோலை கேரளாந்தகப்பல்லவராயன் எழுத்தினால் புகுந்த திருவாய்க்கேழ்விப்படி
(17) புரவரிதிணைக்கள நாயகம் அருமொழிதேவ வளநாட்டு நாகன் குடையான் பஞ்சநெதி
திருக்கண்ணபுரமுடையானும் முல்லூர் கிழவன் வேளான் குமரனான குவலையசுந்தர

(11) Read புகழின்
(12) Read புகழொடு.
(13) Read எத்திசை.
(14) Read பொதியிலும் மத்தவெங்கரி.
(15) Read தென்னாட்டெல்லை.
(16) Read குடமலை நாட்டுள்ள.
(17) Read வருதினி .
(18) Read தலங்கலும்.
(19) Read பெயர்.

மூவேந்த வேளானும் புரவரிதிணைக்களத்து :முகவெட்டி இராசசுந்தரவளநாட்டு அம்பர்
நாட்டு அண்டக்குடையான ந[ா*]ராயணன் திருச்சிற்றம்பலமுடையானும் கு• ஆருடை-
யான் அரையன் குடிதாங்கியான இராஜந[ா*]ராயண மூவேந்தவேளானும் இருந்து யாண்டு
. . . . . . வது நாள் நூற்றெண்பதினால் தேவதானஇறையிலியாக வரியிலிட்டது [||*]
இவ்வூர் கோன் இராசராசன் ஆன கொலோத்துங்கசோழ நாஞ்சிநாடுடையா[ன்*] இவ்வூர்க்-
குச்சமைந்து பெருநான்கெல்லை அறைஓலை செய்த அறைஓலைப்படி இதற்கு கிழ்பாற்கெல்லை
அழகிய பாண்டிய புரத்துக்கு-

5\. ப்போன வழிக்கு மேற்கும் . . . .

ABSTRACT OF CONTENTS

While the king Râjakêsarivarman Kulôttuṅgachôḷadêva was staying in his place at Kâñchîpuram, he granted the village of Andâykkuḍi under the new name of Râjêndrasôḷanallûr to the Mahâdêva of the temple of Râjêndrasôḷa-îśvaram, which Araiyaṉ Madurântakaṉ, *alias* Kulôttuṅga sôḷa-Kêraḷarâjaṉ, of Muḷaiyûr in the Maṇṇinâḍu, a division of Sôḷamaṇḍalam, had built at Kôṭṭâṟu otherwise known as Mummuḍisôḷanallûr, in Nâñjinâḍu, a subdivision of the Uttamaśôḷa-vaḷanâḍu, in Râjarâja-Pâṇḍinâḍu. This grant was to be entered in the Revenue Registers as a tax-free *dêvadânam* village from the 30th year of the reign of the king. It was accordingly entered in the Revenue Registers on the 180 day of . . . . . the year of the king's reign in the presence of a number of high officials.

P. CHÔLAPURAM INSCRIPTION OF KULÔTTUNGACHÔLA I.

This is also found in the Chôḷêśvara temple and is engraved on the south base of it. It is dated the **39th year** of the reign of **Kulottungachoḷadeva** and records that a person named Chôḷa-vichchâdara-pPallavaraiyar set up a perpetual lamp to be burnt in the presence of the god, Râjêndrachôḷeśvara. Adverting to this temple Dr. Caldwell writes, " Râjêndrachôḷa's name is identified with that of Śiva in an inscription at Kôṭṭâr, in South Travancore. The temple is said to have been ' erected by Kulôttuṅgachôḷa, in Kôttâr, the good town, of the triple-crowned Chôḷa, to the great divinity Râjêndrachôḷêśvara, that is, either to Râjêndrachôḷa considered as identified with Śiva, or rather probably to Śiva, as worshipped by Râjêndrachôḷa." (1) From the inscription O published above it is patent that Kulôttuṅgachôḷa was not the builder of the temple, but an individual named Madhurântaka *alias* Kulôttuṅgachôḷa-Kêraḷarâjaṉ. Dr. Caldwell is again wrong in supposing Râjêndrachôḷa as identified with Śiva, for, we know of no such cases either from inscription or from personal experience in which a man is identified with one of the Hindu Trinity; besides these the learned Doctor makes several statements, such as that Râmânuja is mentioned by name in the Śaṭakôpar-antâdi etc. For aught I know, Kambar, the author of that *antâdi* never mentions Râmânuja at all in that work of his. It would take a lot of space to point out a large number of inaccuracies that have crept into Caldwell's work referred to above nor is this the place to do so.

1\. ஸ்வஸ்திஸ்ரீ [||*] புகழ்மாது விளங்க ஜயமாது விரும்ப நிலமகள் நிலவ மலர்மகள் புணர
உரிமையிற்சிறந்தமணிமுடி சூடி மீனவர் நிலைகெட வில்லவர் குலைதர ஏனைமன்னவரிரிதலுற்
றிழிதரத் தி(ய்)க்கனைத்துந் தன்சக்கர நடாத்தி விஜைய[ா*]பிஷேகம் பண்ணி வீரஸிம்-
ஹாஸனத்து அவனிமுழுதுடையாளோ-

(1) It is not known who this Parâkramachôḷa was, after whom the factory is named. I have not met with such a surname assumed by any of the Chôḷas known to history.

2. டும் வீற்றிருந்தருளிய கோவிராஜகேசரிபற்மரான சக்கரவர்த்திகள் ஸ்ரீ குலோத்துங்க சோழதேவர்க்கு யாண்டு ௩௰௯ஆவது ராஜராஜப் பாண்டிநாட்டு உத்தம சோழவளநாட்டு நாஞ்சிநாட்டுக் கோட்டாறான மும்முடி சோழநல்லூர் ராஜேந்த்ரசோழீஸ்வரமுடைய மஹா-தேவற்கு சோழமண்டலத்துப்பாண்டிகுலாந்தக-

3. வளநாட்டு ஆர்க்காட்டுக்கூற்றத்து இரையூருடையான் அரையன் கங்கைகொண்டானான சோழவிச்சாதரப்பல்லவரையர் யாண்டு ௩௰௯ ஆவது முதல் சந்திராதித்தவல் [ச்] செல்வதா வைத்த திருநுந்தாவிளக்கொன்றுக்குக் கோட்டாற்று நிலைப்படை தாளிவிச்சாதிரத்தரும்-பில் படையிலா-

4. ந்தமிழன் மாணிக்கன் வசம் விட்ட சாவாமூவாப்பேராடு ஐ(ய்)ம்பதும் இவன் கைக்கொண்டு இவ்வாண்டு முதல் ராஜேந்த்ரசோழீஸ்வரமுடையாநால் அளக்ககடவ நெய் உழக்கு இ நெய் உழக்கும் முட்டாமல் சந்திராத்தவ[லு]ம் தமிழன் மாணிக்கனும் இவன் வற்கத்தாரும் அளந்து இத்திரு-

5. நுந்தாவிளக்கு ஒன்றும் . . . .

ABSTRACT OF CONTENTS

In the 39th year of the reign of the king Râjakêsarivarman Kulôttuṅgasôḷadêva, one, Araiyaṉ Gaṅgaikoṇḍâṉ, *alias* Sôḷa-vichchâdara-ppallavaraiyar of Iraiyûr in the Arkkâḍu division of the Pâṇḍi-kulântakavaḷanâḍu, a subdivision in the Śôḷamaṇḍalam, gave 50 sheep for maintaining a perpetual lamp in the temple of the Mahâdêva of the Râjêndrachôḷiśvaram in Kôṭṭaṟu, *alias* Mummuḍi-śôḷanallûr, in Nâñjinâḍu, a subdivision in the Uttamaśôḷa-vaḷanâḍu of the Râjarâja-Pâṇḍi-maṇḍalam. The sheep were taken charge of by one Tamiḻaṉ-Mâṇikkaṉ of the army stationed at Kôṭṭaṟu; he bound himself to supply daily a *uḻkku* of ghee for burning the lamp.

Q. VARIYUR INSCRIPTION OF KULOTTUNGACHOLADEVA I.

The following inscription is engraved on the three faces of a stone lying in the cocoanut garden situated on the north of the salt factory near Vâriyûr. This record is also somewhat seriously damaged. It records that in the 4[*] year of the reign of the king **Kulottungacholadeva**, one, Poṉpaṟṟiy-uḍaiyâṉ Araiyaṉ Mûvâyirattoruvaṉ *alias* Kurkularâyaṉ of Amarapurimaṅgalam, in the Uttamaśôḷavaḷanâḍu, a subdivision of the Râjarâja-Pâṇḍinâḍu, set up a perpetual name for the merit of the king, in the temple at Suchindram; for the maintenance of which he granted two pans in the salt factory at Vâriyûr. The lamp so set up by him was called *Kulôttuṅgaśôḷan-nundâ-viḷakku*. From this inscription it is certain that the Vâriyûr salt factory must have existed before the time of Kulôttuṅgaśôḷadêva I, that is, before the beginning of the 11th century A. D. Even to this day, it is an important factory which yields a portion of the supply of salt needed for the Travancore state, in which it is situated. Variyûr is about 3 miles north-east of Kanyâkumâri.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [||*] புகள்மாது விளங்க (2)
2. ஜெயமாது விரும்ப நிலமகள் நி-
3. லவ மலர்மகள் புணர உரிமையி-
4. ற்சிறந்த மணிமுடி சூடி மீனவர்நிலைகெ-
5. டவில்லவர் குலைதர எ[னை]மன்னவ-

(1) From inked impressions.

(2) Read புகழ்

6. ர் இரிதலுற்றிரிதர (3) [தி]க்கனைத்துஞன்
7. சக்கர நடாத்தி வீரசிங்காஸனத்து
8. அவனிமுழுதுடையாரோடும் வீ-
9. ற்றிருஞருளிய கோவிராஜ[கே]-
10. சரிபந்ரான சக்கரவத்திகள் ஸ்ரீ
11. குலோத்துங்கசோழதேவ-
12. ற்கு யாண்டு சப[க]வது
13 to 19. (Damaged)
20. இது . . . . . க்கு வார் திருவாணை [|| *]
21. நாஞ்சிநாட்டு சுஞரசோழ சதுற்வே-
22. திமங்கலத்து ஸ்ரீஞிரமுடைய உறை-
23. தேவற்க்கு பெருமாள் திருமேனி கவி-
24. யாண திருமேனியாக இரா[ச*]யிரா[ச*]ப்பா-
25. ண்டிநாட்டு உத்தம சோழவழநாட்டு (4)
26. அமர[புரி]மங்கலத்து பொன்பற்றி
27. உடையான் அரையன் மூவா-
28. யிரத்தொருவனான குருகுலராயன்
29. வைத்த திருநுந்தாவிளக்கு ஒ[ன்]-
30. று [|| *] இவ்விளக்கு[க்கு*]ப் புறத்தாநாட்டு
31. வாரியூரான பராக்கிரம சோழப்பே-
32. ரளத்து குடும்பன் வில்லி[ய]ம் ப-
33. லவவன் ♦ன இர[ண்டாயி] . . . . .
34. ♦சித்திர[வ]ல்லி பணியில் இர-
35. ண்டு பாத்தி சஞராலித்தவற் [விலை?]
36. [கொண்?]டு குடுத்து குலோத்துங்-
37. கசோழன் திருநுந்தாவிள . . . . . .
38. . . . இ . . . . . .

ABSTRACT OF CONTENTS

The year 4[1st] of the reign of the king Râjakêsarivarman Kulôttuṅgachôḷadêva. . . . . . Poṉpaṟṟi-Udaiyâṉ Araiyaṉ Mûvâyiratt-oruvaṉ, *alias* Kurukularâyaṉ of Amarapurimangalam in the Uttamasôḷa-vaḷanâḍu, a subdivision in the Râjarâja-Pâṇḍi-nâḍu set up one perpetual lamp in the temple of the Mahâdêva of Suchindram in Sundaraśôḷa-chatur-vêdimaṅgalam of the Nâñjinâḍu. For (the maintenance of) this lamp, two pans in the salt factory at Vâriyûr *alias* Parâkrama-chôḷappêraḷam in the Puṟattâyanâḍu were purchased and given (to the temple). The pans were situated in the section of the factory worked up by Kuḍumbaṉ Villiyambalavaṉ, *alias* Iraṇḍâyira... Chittiravalli. The lamp was to be named the lamp of Kulôttuṅgachôḷaṉ.

(3) இரிதலுற்றிழிதர

(4) Read °ளநாட்டு

R. GUHANATHASVAMIN TEMPLE INSCRIPTION OF MARAVARMAN VIKRAMACHOLA-PANDYADEVA

The subjoined inscription is engraved on the south base of the *arddha-maṇḍapa* of the Guhânâthasvâmin temple at Kanyâkumâri. It belongs to the reign of Vikramachôḷadêva, who, curiously enough, is dubbed in this record with Pâṇḍya titles Mâravarman and Pâṇḍyadêva. The end of the inscription is built in; however, it is not difficult to make out the purport of the document. It records that a merchant of Kanyâkumâri, Âchchaṉ Maṟṟili, who appears to have been conferred the name Pendirundâṉ by the people (?), made a gift of twenty pieces of gold to the temple of Tiruppendiśvaram, perhaps built by him and named therefore after him, for offerings to be made to the god of that temple. The tank called the Kôṇâḍar-kuḷam in the *dêvadânam* village of Râjarâjêśvaram, in the Nâñjinâḍu, got breached during the high floods that occurred in Jayaṅgoṇḍasôḷanallûr and remained damaged for some time. The *Perumakkaḷ* of the temple of Râjarâjêśvaram utilised the amount paid by Pendirundân to the Tiruppendiśvaram temple for repairing the breaches, promising that they would supply, from the paddy grown in the fields watered by the tank, the rice required for the offerings intended by Pendirundâṉ.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [||*] கோமாற பன்மரான உடையார் ஸ்ரீ விக்கிரம சோழபாண்டிய தேவற்கு யாண்டு ௨௰௯ [||*] இராஜராஜப் பாண்டிநாட்டு உத்தம சோழவளநாட்டுப் புறத்தாயநாட்டுக் கழிக்குடி இராஜராஜேஸ்வரத்துப் பெரும . . . . .

2. தியெ[தி]யும் செவ்வாய்க்கிழமையும் பெற்ற பூசத்தினாள் இத்தேவர் கோயில் முகமண்டபத்துக் கூட்டங்குறைவறக்கூடியிருந்து செய்த ஸஹாகாரியமாவது [||*] இன்னாட்டுக் குமரியான கங்கைகொண்டசோழபுரத்து வியாபாரி ஆச்சன்மாற்றிலியைத் திருப்பெந்தீஸ்வரம் உடையார் கண் . . . .

3. ருந்தானென்று நாம் ஷேமங்குடுத்து இவன் பையிக்ஷம்புக்குத் தேடி இத்தேவற்குத் திருவமுதுக்கு உடலாகத் தந்தகாசு இருபது [||*] இக்காசு ௨௰ கொண்டு இராஜராஜேஸ்வரம் உடையார் தேவதானம் நாஞ்சிநாட்டுக் கோனாடர்குளம் ஜயங்கொண்டசோழநல்லூர் பெருவெள்ளத்து உடைச்சு உடைகுளமாய்க்கி . . . . .

4. ழைக்குடிக் காலினின்றும் போந்த [ே]நர்கவரெ கால்கல்லவும் இக்காசிருபதுங்கொண்டு செலுத்தி இத்திரப்பியத்துக்குச் செலவாக இக்குளத்தின் கீழ் விளைஞ்ச போகத்திலே இப்பெந்தீஸ்வரம் உடையார்க்கு நித்தம் இருநாழி அரிசி திருவமுது இந்நாள்முதல் சந்திராதித்தவல் உடையார்க்குச்செலுந் திருவ . . . .

5. முது செலுத்துவிதாக அமைஞ்சோம் இராஜராஜேஸ்வரத்துப் பெருமக்களோம் ஆச்சன் மாற்றி[லி]யான பெந்திருந்தானுக்கு இப்படியே செலுத்துவிதானோம் இரா[ஜ*]ரா[ஜ*]ஸ்வரத்துப் பெருமக்களோம் [||*] தேவகணக்கந் அரையந் குன்றந் எ[ழுத்து] . .

ABSTRACT OF CONTENTS

In the year 29 of the (reign of the) king Mâravarman Uḍaiyâr Vikramachôḷa-Pâṇḍyadêva; the *Perumakkaḷ* of the temple of Râjarâjêśvaram at Kaḻikkuḍi in the Puṟattâyanâḍu, a sub-division of the Uttamaśôḷavaḷanâḍu in the Râjarâja-ppâṇḍinâḍu, assembled in the *mukha-maṇḍapa* of that temple, on a Tuesday, the . . . . (in the month . . . .), and the Pushya *nakshatra* and

(1) From inked impressions.

transacted the following business of the *sabha* (assembly) :—The servants of the temple of Tirup-pendvîśaram . . . . . . we gave to Achchaṉ Mârrili, a merchant of Kumari *alias* Gaṅgaikoṇḍaśôḷa-puram . . . . . . the required place and he having earned from outside (?), gave a gift of 20 *kâśus* for making offerings to this god. The *dêvadânam* tank called Kôṉâḍar-kuḷam situated in the Nâñjinâḍu, which got breached on account of the heavy floods at Jayaṅgoṇḍaśôṇḷnallûr and which remained a breached tank, was repaired with these 20 *kâśus* (given by Achchaṉ Maṟṟili) ; from the same amount also was repaired the channel called the Nêrkavarekkâl, which branches off from that running through (Tâ) ḷakkuḍi. For having utilised this sum (for these repairs) the Perumakkaḷ of the temple of Râjarâjêśvaram bound themselves to supply daily two *nâḻis* of rice from the paddy grown in the fields watered by the tank (repaired), to the god at Pendiśvaram. Here the document calls Achchan Mâṟṟili, Pendirundâṉ. (Hence, the temple of Tiruppendiśvaram must have been built by him.) This is the signature of Araiyaṉ-Kuṉṟaṉ, the temple accountant.

METHODIST PUBLISHING HOUSE, MADRAS.

Travancore Archaeological Series

No. XV

Some Later Pandya Inscriptions

(Continued from No. VI.)

A. SAMBUR—VADAGARAI INSCRIPTION OF MARAVARMAN ARIKESVARADEVA

Since publishing No. VI of the Travancore Archæological Series, containing some later Pâṇḍya inscriptions, a number of others were discovered; of these, the records found in the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai, the Vindai or Vindaṉûr of the inscriptions, are of importance in elucidating further the relationship existing among the kings of the later Pâṇḍya dynasty. In continuation with those already published, I now edit the collection made subsequently, with head notes to almost all of the inscriptions.

On page 53 of this *Series* I have written, " The next king that is mentioned is Kulaśêkharadêva. Exts. 4 and 5 give S' .1351 as the date of accession of this king; that is, seven years after that of Arikêsari Parâkrama Pâṇḍyadêva. . . . . In one of the inscriptions, Kulaśêkhara is called Aḻagaṉ-Perumâḷ (Exts. 2 and 5). . . . . As this king succeeded Arikêsari Parâkrama, we might suppose that he was the same Kulaśêkhara as the one who completed the front *gopura* left unfinished by Parâkrama. This surmise seems to receive corroboration from Ins. V, wherein he is called also Aḻagaṉ. He calls Arikêsari Parâkrama his *aṇṇâḷvi*, a term applied to elder brothers in the Tinnevelly district. So, Kulaśêkhara might be a brother or perhaps a cousin of Arikêsari . . . . " . The Pudukkôṭṭai plates, while mentioning Varatuṅgarâma and Śrîvallabha, the donors of that grant, gives the names of another Śrîvallabha and Mânâbharaṇa, without mentioning how they were related to each other and to their successors. In Ins. **A** edited below, **Śrivallabha**, who is said to have been born in the Uttara nakshatra, and who refers to **Arikesari Parâkrama** as his *aṇṇâḷvi*, thus strengthening our conclusion that the two kings were brothers. Further corroboration comes from the Ins. E. and F. which belong to the reign of Jaṭilavarmaṉ Tribhuvana-chakravarttin Parâkrama Pâṇḍyadêva *alias* **Vira-Pâṇḍya** who was born in the Aviṭṭa nakshatra (Danishtha), and who is also styled, like Arikêsari Parâkrama, *poṉṉiṉ-perumâḷ*, and which state distinctly that Arikêsari Parâkrama Pâṇḍyadêva and Śrîvallabha were the maternal uncles of this prince Parâkrama, *alias* Vîra Pâṇḍya. Since, as we have seen already, that Śrîvallabha calls Arekêsari Parâkrama his *aṇṇâḷvi* he must be the younger brother of the latter. Again, Aḻagaṉ Kulaśêkhara of the Teṉkâśi inscriptions also calls Arikêsari Parâkrama his *aṇṇâḷvi*; therefore we have to conclude that he was also another younger brother of Arikêsari Parâkrama, or that both Kulaśêkhara and Śrivallabha were but one and the same person. At present there is nothing to decide whether they both refer to the same person or whether Kulaśêkhara was different from Śrîvallabha.

Again, on page 54 it was surmised that Jaṭilavarmaṉ Aḻagaṉ-Perumâḷ Parâkrama-Pâṇḍyadêva might be the son and successor of Kulaśêkharadêva. From the facts gathered from the inscriptions of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai, it becomes patent that Parâkrama born in the Aviṭṭa nakshatra, though no doubt succeeded Kulaśêkhara, was not, however, the son of that king, but was a nephew, sister's son. The son Parâkrama of Kulaśêkhara, mentioned in Ext. 4, must, therefore, be the Parâkrama who was born in the Kârttika nakshatra, whose dates range from S'. 1401 to 1421. Here again is seen the case of double rulers exerting sway at the same time. After effecting the necessary changes we might redraw the genealogical table thus :—

Arikêsari Parâkrama-Pâṇḍyadêva, (*aṇṇâḷvi*).	Śrîvallabhadêva, *alias* (?) Kulaśê-*kharadêva*, born in the Uttarâ nakshatra.	Sister	
	Parâkrama *alias* Kulaśêkhara, born in the Kârttikai, nakshatra, S. 1301-21.	Jaṭil. Tribh. Parâkrama-Pâṇḍya *alias* Vîra-Pâṇḍya, also called Ponnin-Perumâḷ, born in Aviṭṭam, S'. 1395-1428.	Jaṭil. Tribh. Parâkrama-Pâṇḍya *alias* Śrivallabha, born in Tiruvâdirai. 2 + 30 years.

How and under what circumstances the two nephews of Arikêsari Parâkrama came to usurp the throne, whether they were the two brothers Abhirâma Parâkrama and Ahavarâma, said to have been born in the family to which Mânâbharaṇa and Śrîvallabha belonged, we cannot determine a present. However it is certain that the Pâṇḍya throne went into the hands of the nephews and then to their successors. It is a popular belief in the Pâṇḍya country that the Pâṇḍya kingdom was inherited by the bastard sons of the genuine Pâṇḍyas and the new race of kings began ruling with Teṇkâśi as their capital. It is most probable that the usurpation by the nephews of the Pâṇḍyas survives in the memory of the people in the garbled form noted above.

In the introduction to the inscription on the central shrine of the Viśvanâthasvâmin temple edited on pp. 89-95, of this *Series*, it is stated that Arikêsari Parâkrama Pâṇḍyadêva established five *agrahâras* of which Vindai was one. All the inscriptions of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai call it Vindaṉûr; the Vindai of the inscription just referred to must be identical with Sâmbûr-Vaḍagarai. Inscription D edited below informs us that the king Arikêsari Parâkrama-Pâṇḍyadêva granted house-sites, paddy fields and gardens to 48 brâhmaṇas and established thus an *agrahâra* at Śâmbûr-Vaḍagarai.(1) The same inscription adds that the lands granted to the brâhmaṇas was found to be insufficient to maintain themselves and consequently the king was pleased to make additional grants to enable them to live comfortably.

The inscription **A** edited below is engraved on the south wall of the *mahâmaṇḍapa* of Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai. It is dated the thirty-second year opposite the second of the king **Mâravarman Arikeśvaradeva.** On a Tuesday, corresponding to the fifth of the solar month Karkaṭaka, the fifth *tithi* of the bright fortnight, in the Uttarâ nakshatra, the star of nativity of prince **Śrivallabhadeva,** he granted an additional share of house-site, paddy-land and garden to a brâhmaṇa in the *agrahâra* of Vindanûr; it mentions the donations made previously by the kings *aṇṇâlvi* Parâkrama-Pâṇḍyadêva and his brother Śrivallabhadêva. I am inclined to believe that Mâravarman prefixed to the name Arikêśvaradêva (Arikêsari) is a mistake for Jaṭilavarman; if this supposition is correct, Arikêśvaradêva mentioned in this inscription must be identical with Arikêsari Parâkrama-Pâṇḍyadêva and Śrivallabha, was his brother.

A

Text (2)

1. ஸ்வஸ்திஸ்ரீ கோமாறவர்ம்மரான த்ரிபுவனச்சக்ரவத்திகள் அரிகேஸ்வர தே வர்க்கு (3) யாண்டு இரண்டாவதின் எதிர் முப்பத்து இரண்டா-

2. வது கற்கடக ஞாயற்று அ[ஞ்]சாந்தியதியும் ஸுக்லபக்ஷத்து பஞ்சமியும் பௌமவாரமும் பெற்ற நயினார் ஸ்ரீ வல்லபதேவர் ஆட்டை-

3. பிறந்த நாள் ஆன உத்திரத்து நாள் [|*] விஸ்வாமித்ர கோத்ரத்து ஆஸ்வலாயன(4.) ஸூத்ரத்து மருகூர் ஸ்ரீ வெங்கடநாத பட்டனுக்கு குறுமறைநாட்டு விந்தனூ[ர]ான வாரா க்ரஹவாஸ்து-

4. ச்சது வேதி மங்கலத்துச் சது வேதி பட்டகளுக்கு முன்னாள் அண்ணாழ்வி பரா க்ரமதேவர் திருஉள்ளம்பற்றி வைத்த பாகம் நாற்பத்து எட்டு [|*] வேத விருத்தி பாக

5. ம் இரண்டு [|*] ஸர்வண்ய விருத்தி பாகம் ஒன்றும் [|*] உடையார் திரு மூலத்தானம் உடைய நயினார் பாகம் மூன்றும் [|*] ஆக பாகம் அன்பத்து நாலும் [|*] தம்பி ஸ்ரீவல்லபதேவர் குடுத்த பாகம் இர-

(1) Compare *ll.* 8—9 of E. below.

(2) From inked impressions.

(3) Read தேவற்கு

(4) Read ஆஸ்வலாயன

6. ண்டும் [|*] ஆக ஸாமஜ அன்பத்து ஆ[று இதனு]டன் கூட்டி இ[ற்றை] நாள் தனக்க(5) உதகவடுவஷு யஜஷுஸ்தானம் ஆக தந்த ஸாமஜ ஒன்றுக்கும் மனை ஒன்றுக்கும் ஸடுஸ்தான இற[இலிஆகவி] (6)

7. . . . ட்டு இவ்வூர்ப் பெரிய குளத்தின் கீழ்பக்கத்தி[ல்] மூன்றுங் கண்ணறு மேற்கு [நின்று]ம் சுந்தர பாண்டிய புரத்தில் பெருங்காலுக்கு கி- (7) . . . .

8—9. . . . .

10. . . . . . இதில் தெற்கு அடைய நிலம் கீழ்அரைக்காலும் ஆக நிலம் இரண்டு மாவும் கீழ் சிறகில் தெற்குஅடைக் (8) காமஜ வாசெட்டு நாராய-

11. ண ஹட்டன் மனைக்கு தெற்கு மனை ஒன்றும் தோட்டமும் தோட்டக்கூறும் மற்று இவ்வகரத்தில் ஹட்டகளுக்கு ஒத்த வ-

12. ண்ண[ம்] கையாண்டு அநுஹவித்துப் போதும்படி கற்பித்துவிட்ட அளவுக்கு இம்மருசாதியிலே இன்னாள் முதல் ஆவஜதாமஜ ஸஷதி வருவேஸமே கல்விலு-

13. ம் செம்பிலும் வெட்டிக்கொண்டு கையாண்டு அநுஹவித்துப் போதவும் பார்[க்*]க [||*] இவை [ஒ]க்கூர் உடையான் எழுத்து [||*]

ABSTRACT OF CONTENTS.

In the thirty-second year opposite the second of the reign of the king Mâravaraman Tribhuvanachakravarttin Arikêśvaradêva, on the fifth of the month Karkaṭaka, which corresponded with a Tuesday, the fifth *tithi* in the bright fortnight, on the Uttarâ *nakshatra*, the natal star of Śrivallabhadêva, a house site, [paddy-field] . . . . were granted to the brâhmaṇa named Śrîvêṅkaṭanâthabhaṭṭa.

The inscription adverts to the establishment by Parâkrama Pâṇḍyadêva of an *agrahâra* consisting of fifty-four parts thus :—fortyeight for the Chaturvêdi-bhaṭṭas, two for *Vêda-vṛitti*, one *Savarṇa-vṛitti* (that of writer of documents) and three for the god of the Mûlasthâna. To these was added one more share by (Parâkrama Pâṇḍya's brother, Srîvallabhadêva).

B, C, AND D. SAMBUR-VADANARAI INSCRIPTIONS OF JATILAVARMAN PARAKRAMA-PANDYADEVA.

The three subjoined inscriptions of the king **Parâkrama-Pâṇḍyadeva** are found in the Mûlasthânêśvara temple at Śâmbûr Vaḍagarai. The first is engraved on the north base of the *mahâmanḍava* of the temple. The second, on the south wall of the *mahâmanḍapa* and the last on the south base of the same.

The first records the grant of some land to the god Mûlasthânêśvara of Vindaṉûr, on the day of the Mṛigaśira nakshatra, the natal star of the king. It was made in the **twenty-third year, opposite the second of the** reign of the king, **on a Tuesday, the second** *tithi*, **in the bright half of the solar month Rishabha ; this day was the twentieth of that month.** Vindaṉûr belonged to the Kuṟumaṟai-nâḍu.

From the facts that the king is said to have been born in the Mṛigaśira nakshatra, and that the signatory to the document is Kiḍârattûr-uḍaiyaṉ, a name which occurs in the other documents of Arikêsari Parâkrama Pâṇḍyadêva, we may assert that the king is **Arikesari Parâkrama-**

(5) Read தனக்கு

(6) Read இறை

(7) From here to the middle of the 10th line a number of numerals expressing the extent of lands are used, hence these lines have been omitted, as they are of no historical value, but difficult to print.

(8) Read அடைய

Pâṇḍyadeva. From the examination of a number of his inscriptions, we learn that this king had been making some sort of gift or other on the star of his birth, Mṛigaśira nakshatra.

The second record makes a gift of two additional shares in the *agrahâra* at Vindaṇûr to two more brâhmaṇas. It is dated the **second** year opposite to the **thirty-first.** The gift was made on the **eighth of the solar month Dhanu, which corresponded with the Paurṇima, Thursday, and Mṛigaśira nakshatra.**

The third document is dated the **fourth** year opposite to the **thirty-first**; on the **seventh of the solar month Mina, which corresponded with the eighth tithi of the bright fortnight, in the Ayushmân-yoga, Thursday and Mṛigaśira nakshatra,** the king, hearing that the lands he granted when he established the *agrahâra* were insufficient for the brâhmaṇas to live upon, granted some more lands in addition to those already granted.

B

Text [1]

1. ஸ்வஸ்திஸ்ரீ [||*] கோச்சடை[ய]வர்மரான த்ரிபுவனச்சக்ரவர்த்திகள் ஸ்ரீ பராக்கிரம பாண்டிய தேவற்கு யாண்டு இரண்டாவதின் எதிர் இருபத்துமூன்றாவது [|*] இஷல ஞாயிற்று இருபதாந்திகைதியும் வளிவளுவக்ஷத்து ஃவிதிகையும் செவ்வாய்க்கிழமையும் பெற்ற நம்முடைய பிறந்தநாள் ஆன மிருகசீர்ஷத்து நாள் [|*] குருமறைநாட்டு விந்தைனூர் [2] ஆன பராக்[கிர]ம] பாண்டிய சதுர்வேதிமங்கலத்து உடையார் திருமூலத்தான நயினாற்கு நாம் கற்பித்த பூசைக்கு இரண்டாவதின் எதிர் இருபத்துநாலா-

2. வது முதலுக்கு விந்தனூர் பெரிய குளத்தின் கீழ் தேவதானம் ஆகவிட்ட நிலம் நாலுமாவுக்கு பலாற்றுக்கு மேற்கு இரண்டாங் கண்ணாறு மேற்கு நின்றும் தடி பல விட்டு கிழக்குத்தடி மூன்று நிலம் அரைமாவின் கீழ் எட்டுமா முக்காணியில் கிழக்குதடி ஒன்றும் நிலம் காணியின்கீழ் ஏழுமாவரையும் இதந் காலிடை வடமேற்கு தடி இரண்டு நிலம் அரைக்-காணியின்கீழ் அரையேமாகாணியு-

3. ம் இதன் காலிடை தென்கிழக்கு தடி ஒன்று நிலம் காணி முந்திரிகையின்கீழ் அரையே மூன்றுமா முக்காணியும் இதன் தெற்குதடி ஒன்று நிலம் அரைக்காணி முந்திரிகை-யி[ன்*] கீழ் மாகாணியும் இதன் கிழக்குதடி ஒன்று நிலம் காணியின்கீழ் முக்காலே அரைக்கா-லும் இதன் வடகிழக்குதடி இரண்டு நிலம் காணி முந்திரிகையின்கீழ் அரையே மாகாணியும் இதன் கிழக்குதடி ஒன்று நிலம் அரைக்காணி முந்திரிகையின்கீழ் அரைக்காலும் இதன் தெற்குதடி ஒன்று நிலம் காணியின்கீழ்-

4. அரையே மூன்றுமா முக்காணியும் இதன் காலிடை தென்கிழக்குதடி ஒன்று நிலம் அரைக்காணியின்கீழ் அரைக்காலும் இதன் காலிடை வடகிழக்குதடி ஒன்[று*] நிலம் காணியின் கீழ் எட்டுமா முக்காணியும் இதன் தென்கிழக்குதடி அஞ்சு நிலம் முக்காணி அரைக்காணியின் கீழ் முக்காலே மூன்றுமா முக்காணியும் குலசேகரப்பிள்ளையார் தேவதானத்துக்கு தென்-கிழக்குதடி ஒன்று நிலம் அறைக்காணி முந்தி-

5. ரிகையும் இதன் வடகிழக்குதடி எழு நிலம் முக்காணி முந்திரிகையின்கீழ் அரையும் அஞ்சாங் கண்ணாறு கிழக்கு நின்றுதடி பல விட்டு மேற்கு நின்று நிலம் முக்காணியில் தென் கிழக்குதடி ஒன்றும் நிலம் அரைக்காணியின்கீழ் எட்டுமா முக்காணியும் ஆக நிலம் நாலு மாவும் இருபத்துநாலாவது முதலுக்கு தேவதானம் ஆக விட்ட அளவுக்கு இம்மரிசாதியிலே-யில்-

(1) From inked impressions.
(2) Read விந்தனூர்

6. வேலை பிடிபாடாககொண்டு சந்திராதித்தவற் செல்ல கல்லிலும் செம்பிலும் வெட்டி இப்பற்றும் தேவதானம் ஆக கையாண்டு பூசையுந் தாமு...ற நடத்திப்போதவும் பாற்க [||*] இவை கிடாரத்தாருடையான் எழுத்து [||*]

ABSTRACT OF CONTENTS

In the twenty-third year opposite the second of the reign of the king Jaṭâvarman Tribhuvana-chakravarttin Parâkrama Pâṇḍyadêva, on a Tuesday corresponding to the twentieth of the month Rishabha and the second *tithi* of the bright fortnight, in the Mrigaśirsha *nakshatra*, the birth-star of his, the king made a grant of land for maintaining the *pûja* arranged for being celebrated (daily) to the god of the Mûlasthâna in the Parâkrama-chaturvêdimaṅgalam.

C

Text (1)

1. ஸ்வஸ்திஸ்ரீ [||*] பெருமாள் பராக்ரமபாண்ட்யதேவருக்கு யாண்டு ௩[௰]௧ வதின் எதிர் ௨ வது தநுநாயறு எட்டாந் தேதியும் பூணைணையும் வ்யாழ[கி]ழமையும் (2) பெற்ற ம்ருகஶீர்ஷத்து நாள் பராக்ரமபாண்ட்ய-

2. ச்சதுர்வேதிமங்கலத்து பட்டர்களில் இருங்கிண்டித் திருவெண்காட பட்[ட*]பௌண்டரீகயாஜியார்க்கும் (3) முப்புறத்து ஸர்வதேவபட்டனுக்கும் (4) குடுத்த பாகம் இரண்டுக்கு குறுங்கானகுளத்தின்கீழ் ஏழாங் கண்ணாறு கரையடி முது-

3. தரி[சு] நிலம் (4a) க்கு கிழக்கு [தடி] பல நில[ம்*] ....(4a) ம் இவகரத்தில் மேல் சிர-கில் வடக்கடைய மனை இரண்டும் மற்றும் எப்பேற்பட்ட ஸ்வாதந்த்ர்யங்களும் இவ்வகரத்தில் பட்டர்களோடு ஒக்க உதகபூர்வ்வ ஸர்வமாந்யமாககு- (5)

4. டுத்த பாகமிரண்டுமாசந்த்ராதித்தவரை ஸந்ததிப்ரவேசமே கல்லிலு ம்செம்பிலும் வெட்டி அநுபவிப்பாராகவும் பார்க [||*] இது கிடாரத்தாருடையார் எழுத்து [||*]

ABSTRACT OF CONTENTS

In the second year opposite the thirty-first of the reign of the king Parâkrama-Pâṇḍyadêva, on the eighth of the month Dhanu, which corresponded with the Paurṇima, Thursday, Mṛigaśîrsha nakshatra, two shares were granted to Iruṅgiṇḍi Tiruvêṅgaḍabhaṭṭa Pauṇḍarîka-yâji and Sarvadêva-bhaṭṭa of Muppuram, residents of Parâkrama-Pâṇḍyâ Chaturvêdimaṅgalam.

D

Text

1. ஸ்வஸ்திஸ்ரீ [||*] கோஜடிலவர்மரான த்ரிபுவனசக்ரவத்திகள்[ள்] பெருமாள் பராக்ரமபாண்டிய தேவற்கு யாண்டு முப்பத்தொன்றாவதின் எதிர் நாலாவது மீநநாயற்று ஏழாந்தியதியும் பூர்வபக்ஷத்து ஷஷ்டியுமாயுஷ்மாந்யோகமும் ப்ருஹஸ்பதி வாரமும் பெற்ற நம்முடைய

---

(1) From inked impressions.

(2) The letters ழம are engraved below the line.

(3) The letter ர் in யார்க்கும் is engraved below the line.

(4) The letter ஸ in ஸர்வ is engraved below the line.

(4a) Here there are a number of numerical symbols which are difficult to be printed.

(5) The secondary á symbol in மாக is engraved below the line

2. பிறந்தநாளான ஊரகபரீக்ஷத்து நாள் குறுமறைநாட்டு பெருமாள[கர]மான பராக்ரமபாண்ட்ய சதுர்வேதிமங்கலத்து சதுர்வேதி பட்டர்கள் பேர் நாற்பத்தெட்டுக்கு பாகம் நாற்பத்தெட்டும் வேதவ்ருத்தி பாகம் இரண்டும் ஸவணவ்ருத்தி பாகம் ஒன்றும் நாயினார் ஸ்ரீமூல-

3. ஸ்தானமுடைய நாயினார் தேவதானம் பாகம் மூன்றும் ஆக பாகம் ஐம்பத்து-நாலுக்கு நாம் முன்னாள் பாகம் ஒன்றுக்கு காருக்கு முக்காணி நிலமும் பசாநத்துக்கு இரண்டுமா நிலமும் சேர உழகற்பித்து இதுக்குக் கல்லும் வெட்டுவித்துக் குடுக்கையில்

4. இவர்களுக்கு இது கொண்டு நிர்வாஹம் [வரா]தப[டி] ஆலே இன்னாள் முதலுக்கு காருக்கு ஒருமா நிலமும் பசாநத்துக்கு இரண்டுமா நிலமும் சேர உழுதுகொள்ளும்படியும் கர்பித்து தண்ணீரும் விந்தனூர் பெரிய குளத்தின் கீழ்

5. நாயினார் ஸ்ரீமூலஸ்தானமுடைய நாயினார் பாகம் மூன்றும் உட்பட நிலம் ஐம்பத்து-நாலுமாவுக்கு இவர்கள் இக்குளத்திலும் காலிலுந்தண்ணீர் நாலத்தொன்றும் பாச்சிக்கொள்-ளும்படியும் ஸுந்தரபாண்ட்யபுரத்தில் பெரிய-

6. குளத்தின் கீழ் இவர்களுக்கு விட்ட நிலம் [ஐம்]பது . . . . ளு இவர்களும் இக்குளத்திலும் காலிலும் தண்ணீர் அஞ்சில் ஒன்று பாச்சிக்கொள்ளும்படியும் குறுங்கான குள த்தின் கீழ் பேர் இரண்டுக்கு விட்ட நிலம் நாலுமாவுக்கு நில விழுக்காட்டிலே

7. தண்ணி[ர்*] பாச்சிக்கொள்ளும்படியும் அந்த அந்தக் குளத்தின் கீழ் அணைவேலையும் குளவேலையும் தண்ணீர் பாச்சிற விழுக்காட்டிலெடுத்து போதும்படியும் கற்பித்த அளவுக்கு இவர்கள் இம்மரியாதியிலே இவோலை பிடிபாடாகக் கொண்டு கல்லிலும்

8. செம்பிலும் ஆசந்த்ரதாரம் ஸாத்திவவேஸமே கைய்யாண்டு அநுபவித்துப் போக-வும் பாற்க [||*] இது கடாரத்தூர் உடையார் எழுத்து [||*]

ABSTRACT OF CONTENTS.

The fourth year opposite the thirty-first of the reign of the king Jaṭilavarman Tribhuvana-chakravarttin Parâkrama-Pâṇḍyadêva, on the seventh of the month Mîna, which corresponded with a Thursday, the eigth *tithi* of the bright fortnight, Âyushamân-yôga and Mṛigaśira nakshatra, the natal star of the king ; some time previously, the king granted to 48 *chaturvêdi-bhaṭṭas*, 48 shares ; one share for Vêda-Vṛitti and three to the God of Mûlasthâna and one to the scribe, thus making fifty-four ; for each share was granted three *kâṇis* of land for the *kâr* crop and two for the *paśânam* but it was found that it was insufficient for their maintenance and consequently one *mâ* for *kâr* and two *mâs* for *paśânam* were granted in addition to those already given. These lands were to be watered from the big tank of Vindaṉûr, the big tank of Sundara-Pâṇḍyapuram and the tank named Kuṟuṅgânakkuḷam, in the definite proportions specified.

E AND F. SAMBÛR—VADAGARAI INSCRIPTIONS OF PARAKRAMA—PANDYADEVA ALIAS VIRA-PANDYADÊVA

The first of the two inscriptions published below is engraved on the north wall facing the west of the *mahâmaṇḍapa* of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai ; the second, on the north wall of the *mahâmaṇḍapa* of the same. They are both written in Tamil characters and are well preserved.

The first records that the king Jaṭilavarman Tribhuvanachakravarttin **Parâkrama-Pândya-deva** *alias* **Vira-Pândya,** the nephew of Arikêsari Parâkrama-Pâṇḍyadêva and Śrîvallabha, granted shares in the *agrahâra* of Vindaṉûr, otherwise known as Parâkrama-Pâṇḍya-chaturvêdimaṅgalam,

to two brâhmaṇas, Kumâra-Gôvinda-bhaṭṭa and Kurôvi Nârâyaṇa-bhaṭṭa. Herein mention is made of the establishment originally of the *agrahâra* by '*uncle*' Pârâkrama-Pâṇḍya and augmented to later on by the gifts of his brother, '*uncle*' Śrivallabha. It is dated **the fifth year opposite to the second of** the reign of the king; the exact date of the record is the **fourteenth of the month of Tulâ, corresponding to the second tithi of the bright fortnight, Thursday, Anurâdha nakshtara.**

The second is dated the **same year**, but the date was the **fourteenth tithi of the dark half of the month of Kumbha, Sunday, and Aviṭṭa (Dhanishṭha) nakshatra. This nakshatra was the star in which the king Vira-Pâṇḍya was born.** The king made on this day a grant of an additional share in the *agrahâra* of Vindaṇûr to Vaṅgippuṟattu Kârimâra-bhaṭṭa. In this inscription also the donations made by the brothers Parâkrama-Pâṇḍya and Śrivallabha are detailed.

E

Text

1. ஸ்வஸ்திஸ்ரீ [||*] கோஜடிலவர்மரான த்ரிபுவனச்சக்ரவத்திகள் பொன்னின் பெருமாள்
2. பராக்ரம பாண்ட்யதேவரான வீரபாண்டிய தேவர் நம் யாண்டு இரண்டாவதின் எதிர்
3. அஞ்சாவது துலாஞாயற்று செவ்வயும் ஶுக்லபக்ஷத்து த்விதியையும் ப்ருஹஸ்ப திவார-
4. மும் பெற்ற அனிழத்துநாள் மௌத்கல்யகோத்ரத்து ஆபஸ்தம்ப ஸூத்ரத்து [செட்ட போசை]
5 குமாரகோவிந்த பட்டனுக்கும் ஸாலங்காயநகோத்ரத்து ஆபஸ்தம்ப ஸூத்ரத்து குரோவி நா-
6. ராயணபட்டனுக்கும் குறுமறைநாட்டு விந்தனூரான பராக்ரமபாண்ட்ய சதுர்வேதி மங்கலத்துச் சது-
7. ர்வேதி பட்டகளுக்கு முன்னாள் நயினார் பராக்ரமபாண்ட்யதேவர் திருவுள்ளம் பற்றிக் குடுத்த பங்கு நாற்பத்து எட்டு-
8. ம் வேதவ்ருத்தி பங்கு உம் ஸவணவ்ருத்தி பங்கு கம் உடையார் திருமூல ஸ்தானம் உடைய நயினார் பங்கு நடம்
9 ஆக பங்கு ருமெசம் பின்பு மாமடி ஸ்ரீவல்லபதேவர் இதனுடன் கூட்டிவிட்ட பங்கு உம் மாமடி அரிகேஸர-
10. தேவர் கூட்டிவிட்ட பங்கு கம் ஆக பங்கு அன்பத்து எழு [||*] இதனுடன் கூட்டி இற்றைநாள் இவர்களுக்கு நாம் உதகபூ-
11. ர்வ ப்ரதானமாக குடுத்த பங்கு இரண்டு [|*] மனை இரண்டு [||*] பங்கு இரண்டுக்கு விட்டுக்குடுத்த நிலமாவது இவ்வூர்
12. பெரிய குளத்தின் கீழ் பலாற்றுக்கு மேற்கு நாலாங் கண்ணாறு மேற்கு நின்றும் கரைக்கு கிழக்குதடி
13. பலதிறப்புக்குக் கிழக்குத்தடி மூன்று [|*] நிலம் காணி திறப்பு [|*] இதுக்கு கிழக்குதடி பல நிலம் இரண்டு மா [||*]
14. குரோவி நாராயண பட்டனுக்கும் இதன் கிழக்குத்தடி பலநிலம் இரண்டு மா [|*] இதுக்கு கிழக்கு எல்லையாவது

15. ப[ழ]சேரித்திடலுக்கு தென் மேற்குதடி இரண்டு [|*] நிலம் காணியின் கீழெட்- டுமா முக்காணி [||*] இதில் மேற்-

16. க்கடய நிலமுரைக்காணி முந்திரிகையின் கீழாறுமாக்காணி யுள்பட இதன் தெற்கு திருவிட-

17. யாட்டத்து[க்கு] மேற்கு நிலம் இரண்டுமா [||*] செட்ட போசைக்குமார கோவி- ந்த பட்டனுக்கும் ஆக

18. இதன் தெற்கு எல்லை மூன்றுங் கண்ணாற்று வடக்கு வரப்பு வடவெல்லை திருவி- டையாட்ட-

19. த்துக்கு தெற்கு கிழகேக்காடிந(க்கோடின) காலுக்கு தெற்கும் ஆக இன்னான்கெல்- லைக்குள்ப்பட்ட

20. நிலம் நாலுமாவும் மனை இரண்டுக்கு [மே]லைச்சிறகில் வடதலையில் உறுப்புட்- டூர் யஜுநாரா-

21. யணபட்டன் மனைக்கு தெற்க்கு மனையொன்றும் தோட்டமும் குமாரகோவி- ந்த பட்டனுக்கும்

22. கீழைச்சிறகில் மருநகூர் ஸ்ரீவெங்கடநாயபட்டன் மனைக்கு தெற்க்கு மனை ஒன்றும் தோட்டமும்

23. நாராயணபட்டனுக்கும் ஆகபாகம் இரண்டும் மனை இரண்டும் தோட்டமும் தோட்- டக்கூறும் மற்றும்

24. இவ்வகாரத்தில் உண்டான ஸமஸ்தப்ராப்திகளும் நாம்பட்டகளுடன் வாங்கி இவர் களுக்குக்குடுத்த அளவுக்கு

25. பட்டகளுக்கு ஒத்த [ம]ரியாதியிலே இன்னாள் முதல் ஆசந்த்ராதாரம் ஸந்ததி ப்ரவெஸமே கல்லிலும்

26. செம்பிலும் வெட்டிக்கொண்டு கையாண்டு அனுபவித்துப் போதும்படி கற்பித்துக்- குடுத்த

27. அளவுக்கு இப்படியே கையாண்டு அனுபவித்து க்கொள்ளுவாராகவும் பாற்க [||*] இப்படிக்கு இவை

28. கருவூர் பொன்பற்றி உடையான் எழுத்து [||*]

ABSTRACT OF CONTENTS

The year five opposite the second of the reign of the king Jaṭilavarman Tribhuvana-chakra-varttin, the precious king (*poṉṉin-perumâḷ*), Parâkrama-Pâṇḍyadêva *alias* Vîra-Pâṇḍyadêva; on the fourteenth of the month Tulâ, which corresponded with the second *tithi* of the bright fortnight, a Thursday and the Aṉiḻa-nakshatra (Anûrâdhâ), the king granted a share to Śeṭṭapôsai Kumâra-Gôvinda-bhaṭṭa of the Gautama gôtra and Apastambha-sûtra and another to Kurôvi Nârâyaṇa-bhaṭṭa of the Bhâradvâja Gôtra and Apastambha-Sûtra, in the *agrahâra* of Vindaṉûr *alias* Parâ-krama-Pâṇḍya-chaturvêdi-maṅgalam, in the Kuṟumaṟai-nâḍu in addition to the 48 shares granted to brâhmaṇas, 2 for Vêdavṛitti, 3 for the god of Mûlasthâna and one to the scribe granted in the past by the uncle Parâkrama-Pâṇḍya (*i.e.* Arikêsari) of the king, Parâkrama-Pâṇḍya *alias* Vîra-Pâṇḍya, which was augmented by 2 more by uncle Śrîvallabhadêva and then by one by uncle Arikêśvara, thus making the total shares 57. With these, the two fresh shares were now granted by the king to the persons already mentioned above.

F

Text

1. ஸ்வஸ்திஸ்ரீ [||*] கோஜடிலவர்ம்மரா[ன] த்ரிபுவனச்சக்ரவத்திகள் பொன்னின் பெருமாள் [ப]ரா

2. க்ரமபாண்டிய தேவர் ஆன வீரபாண்டிய தேவர் னம் யாண்டு இரண்டாவதின் எதிர் அஞ்சா-

3. வது கும்ப ஞாயிற்று அபரபக்ஷத்து ப்ரதமையும் பூர்வியும் ஸோமவாரமும் பெற்ற னம்முடை ஆட்டைப் பிறந்தநா-

4. ளான அ[வி]ட்டத்து நாள் வஸந்தஹோத்ரத்து ஸூவஸ்த்வ ஸாக்ஷாத்து வங்-கிப்புறத்து ஸ்ரீ காரிமாற பட்டனுக்குக் குறுமறை[ற]—

5. நாட்டு விந்தனூரான பராக்ரமபாண்டியசதுர்வேதிமங்கலத்து சதுர்வேதி பட்ட-களுக்கு முன்னு-

6. ள் னயினார் பராக்ரமபாண்டியதேவர் திருவுள்ளம்பற்றி வைத்த ஸாமநு றுபத்-தெட்டும் [|*] வேதவ்ருத்தி ஸாமநு இரண்டும் [ஸ]-

7. வணாவ்ருத்தி ஸாமநு கம் [|*] உடையார் திருமூலஸ்தானமுடைய நயினார் ஸாமநு-கம் [|*] ஆகஸாமநு நூசெம் [|*] பின்பு மாமடி ஸ்ரீவல்லப-

8. ஸேவர் இதனுடன் கூட்டி விட்டஸாமநு உம் [|*] மாமடி அரிகேஸரி தேவர் இதனுடன் கூட்டிவிட்ட ஸாமநு கம் நம் யாண்டு ந-

9. ாலாவது நம் குடுத்த ஸாமநு உம் [|*] ஆகஸாமநு நூகெ [||*] இதனுடன் கூட்டி இற்றநாள் நம் இவனுக்கு உதகபூர்வம் ஸர்வமாநயமாகக்கு-

10. டுத்த ஸாமநு கம் [||*] மனை கம் ஸாமநு ஒன்றுக்கும் ஸ்ரோத்ரான இறயிலி ஆக-விட்டுக்குடுத்த நிலமாவது [|*] இன்னாட்டு இவ்வூர் பெரிய குளத்தின் கீழ்

11. பலாற்றுக்கு மேற்கு [மூன்றும் கண்ணாற்று] மேற்கு நின்றும் கரைக்கு கிழக்கு தடி பலதிறப்புக்கு கிழக்கு தடி க [|*] நிலம் காணி அரைக்காணியின் மூன்று

12. மா முக்காணி [|*] திறப்புக்கு கிழக்கு தெற்கு எல்லை பெருங்காலுக்கு வடக்கு நயினார் அழகிய மணவாளப் பெருமாள் திருவுடை-

13. யாட்டத்துக்குத் தெற்கு தடி பலவிட்டு கிழக்கு நின்றும் மேற்கு தடி க [|*] நிலம் காணியின் அரையே அரைக்கால் [||*] இதுக்கு மேற்கு [த]-

14. டி க [|*] நிலம் அரைக்காணி [||*] இதில் தடிப்பிறிவு நிலம் முந்திரிகையின் அரைக்கால் இதுவும் உள்ப்பட மேற்கு தடி பல-

15. நிலம் ஒருமாவரை முந்திரிகையின் அரையே மூன்றுமாமுக்காணி [||*] இதுவும் லா[ங்கண்ணாற்று] மேற்குநின்றும் செட்ட[பே]-

16. ரசை குமாரஹோவிந்தபட்டன் நிலத்துக்கு கிழக்கு வடக்கு பழசேரித்திடலுக்குத் தெற்கு திருவுடையாட்ட-

17. த்துக்கு மேற்கு தடி பலனிலம் காணி அரைக்காணி(யி) ஆறுமாக்காணியும் ஆக நிலம் இரண்டுமா இன்னிலம்

18. இரண்டுமாவும் இவ்வகரத்தில் கீழச்சிறகில் தென்தலைபில் ஸவணாவ்ருத்திமனைக்கு தெற்கு மனை கம் தோட்டமுந்தோட்ட-

19. க்கூறும் மற்றும் இவ்வக்ரஹாரத்தில் உண்டான ஸமஸ்தப்ராப்திகளும் ஸபட்டகளு-
டன் வாங்கி இவனுக்கு குடுத்த அளவு-

20. க்கு பட்டகளுக்கு ஒத்த மரியாதயிலே இன்னாள் முதல் சந்த்ராதித்யம் ஸஞதி
ப்ராவஸமே கல்லிலும் செம்பிலும் வெ[ட்]

21. டிகொண்டு கைய்யாண்டு அநுபவித்து போதும்படி கற்ப்பித்துக் குடுத்த அள
வுக்கு இப்படியே கைய்யாண்டு

22. அநு[ப]வித்து கொள்ளவா[ந]ாகவும் பார்க [||*] இப்படிக்கு இவை கருவூர்
பொன்பற்றி உடையான் எழுத்து [||*]

G. SAMBUR-VADAGARAI INSCRIPTION OF PARAKRAMA PANDYADEVA

This inscription is engraved on the north wall facing the *mahâmaṇḍapa* of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai. It is dated the 5th year opposite to the 2nd of the reign of Jaṭilavarman Tribhuvanachakravarti Poṉṉin-Perumâḷ Parâkramadêva and records that two more shares were added to the *agrahâra* of Vindanûr by the king, granting them to two brâhmaṇas. It recounts the shares granted by 'uncle' Parâkrama Pâṇḍyadêva (Arikêsari), when he established the *agrahâra*. In specifying the sites granted for the two houses, the inscription states that one was situated south of the house of Uṟupputtûr Yajñanârâyaṇabhaṭṭa. We know from Ins. I, published below that Yajñanârâyaṇabhaṭṭa received his share in the year 2 plus 3 of the king Srîvallabha, born in the Tiruvâdirai *nakshatra*. Therefore, the year 2+5th of Parâkrama Pâṇḍya must be later than 2+3rd of Śrîvallabha and therefore, it looks likely, that both the brothers Aḻagaṉ Perumâḷ Parâkrama and Parâkrama born in Tiruvâdirai might have ruled simultaneously.

G

Text

1. ஸ்வஸ்திஸ்ரீ [|| *] கோஜடிலவர்மரான த்ரிபுவனசக்ரவர்த்திகள் பொன்னின்
பெருமாள்

2. பராக்ரம பாண்ட்யதேவர் நம்யாண்டு இரண்டாவதின் எதிர்

3 அஞ்சாவது [|*] துலாஞாயற்று செவ்வாயும் பூர்வபக்ஷத்து த்விதியையும் ப்ருஹஸ்ப
திவார-

4. மும் பெற்ற அனிழத்து நாள் [|*] கௌசிககோத்ரத்து ஆபஸ்தம்பஸூத்ரத்து
[செட்டபோசை]

5. குமாரதேவிசெட்டிபட்டனுக்கும் பாரத்வாஜகோத்ரத்து ஆபஸ்தம்பஸூத்ரத்து
குரோவி நா-

6. ராயண பட்டனுக்கும் குறுமறை நாட்டு விந்தனூரான பராக்ரம பாண்ட்யசதுர்
வேதிமங்கலத்துச் சது-

7. ர்வேதிபட்டகளுக்கு முன்னாள் நயினார் பராக்ரமபாண்ட்யதேவர் திருவுள்ளம் பற்-
றிக்குடுத்த பாகம் நாற்பத்து எட்டு-

8. ம் வேதவ்ருத்தி பாகம் உம் ஸபண்டிதவ்ருத்தி பாகம் கம் உடையார் திருமூல-
ஸ்தானம் உடைய நயினார் பாகம் நம்

9. ஆக பாகம் நிச்சம்பின்பு மாமடி ஸ்ரீவல்லபதேவர் இதனுடன் கூட்டிவிட்ட
பாகம் உம் மாமடி அரிகேஸரி

10. செவர் கூட்டிவிட்ட பாகம் கம் ஆக பாகம் அன்பத்து ஏழு [||*] இத-னுடன் கூட்டி இற்றனாள் இவர்களுக்கு நாம் உதகபூர்வ-

11. கம் ஸர்வமான்யமாக குடுத்த பாகம் இரண்டு மனை இரண்டு பாகம் இரண்டுக்கு விட்டுக்குடுத்த நிலமாவது [|*] இவ்வூர்

12. பெரிய குளத்தின் கீழ்பாலாற்றுக்கு மேற்க்கு நாலாங்கண்ணாறு மேற்கு நின்றும் கரைக்கு கிழக்குதடி-

13. பலதிறப்புக்குக் கிழக்குத்தடி மூன்று நிலம் காணிதிறப்பு [|*] இதுக்கு கிழக்குதடி பலநிலம் இரண்டு மா [||*]

14. குரோவி நாராயணபட்டனுக்கும் இதன் கிழக்குத்தடி பலநிலம் இரண்டுமா [|*] இதுக்கு கிழக்கு எல்லையாவது

15. ப[ழ]சேரித்திடலுக்கு தென்மேற்குதடி இரண்டு நிலம் காணியின் கீழெட்டுமா முக்காணி [|*] இதில மேற்-

16. க்கடய நிலமரைக்காணி முந்திரிகையின் கீழரை மாக்காணியுள்பட இதன் தெற்க்கு திருவிட-

17. யாட்டத்துக்கு மேற்க்கு நிலம் இரண்டு மா [|*] செட்டபோசைக் குமாரகோவி-ந்த பட்டனுக்கும் ஆக

18. இதன் தெற்கு எல்லை மூன்றுங்கண்ணாற்று வடக்குவரப்பு [|*] வடவெல்லை திரு-விடையாட்ட-

19. த்துக்கு தெற்க்கு கிழக்கேகாடிந(க்கோடின) காலுக்கு தெற்கும் ஆக இன்னான்-கெல்லைக் குள்பட்ட

20. நிலம் நாலுமாவும் மனை இரண்டுக்கு மே[ம]லைச்சிறகில் வடதலையில் உறப்புட்டூர் யஜ்ஞநாரா-

21. யண பட்டன் மனைக்கு தெற்க்கு மனையொன்றும் தோட்டமும் குமாரகோவிந்த பட்டனுக்கும்

22. கீழைச்சிறகில் மருங்கூர் ஸ்ரீ வேங்கடநாராயண பட்டன் மனைக்கு தெற்கு மனை ஒன்றும் தோட்டமும்

23. நாராயண பட்டனுக்கும் ஆக பாகம் இரண்டும் மனை இரண்டும் தோட்டமும் தோட்டக்கூறும் மற்றும்

24. இவ்வகார[த்*]தில் உண்டான ஸர்வஸ்வாதிகளும் நாம் பட்டகளுடன் வாங்கி இவர்களுக்குக்குடுத்த அளவுக்கு

25. பட்டகளுக்கு ஒத்த [ம]ரியாதியிலே இன்னாள் முதல் ஆசந்த்ரதாரகம் ஸந்ததி ப்ரவேசமே கல்லிலும்

26. செம்பிலும் வெட்டிக்கொண்டு அனுபவித்துப் போதும்படி கற்பித்துக்குடுத்த

27. அளவுக்கு இப்படியே கையாண்டு அனுபவித்துக் கொள்ளுவாராகவும் பாற்க [||*] இப்படிக்கு இவை

28. கருவூர் பொன்பற்றி உடையான் எழுத்து

ABSTRACT OF CONTENTS

The king Jaṭilavarman Tribhuvanachakravarti Poṉṉiṉ-Perumâḷ Parâkrama Pâṇḍyadêva grant-ed a share each in the *agrahâra* of Vindaṉûr *alias* Parâkrama Pâṇḍya Chaturvêdimaṅgalam, to

Kurôvi Nârâyaṇabhaṭṭa of the Bhâradvâja *gôtra* and Âpastambha *sûtra* and to Śeṭṭapôśai Kumâra Gôvindabhaṭṭa, of the Gautama *gôtra* and Âpastambha *sûtra*, on a Thursday, the 14th of the month Tulâ, which corresponded with the 2nd *tithi* of the bright fortnight and the *nakshatra* Anûrâdhâ, in the 5th year opposite the 2nd of the reign of the king. Here the document narrates the details of the shares granted originally by the founder and the subsequent additions made to them by his brother Srivallabha. Then follow the details of the lands granted on the present occasion and their boundaries. The extent of land granted to each one was 4 *mâs*. The house-site given to Kumâra Gôvindabhaṭṭa was in the west row, north end, south of the house of Yajñanârâyaṇabhaṭṭa ; that given to Nârâyaṇabhaṭṭa, was in the east row, south of the house of Maruṅgûr Vênkaṭanâthabhaṭṭa. The donees are enjoined to get these grants engraved on stone and copper and enjoy them with all the rights with which other shareholders enjoy. At the end occurs the signature of the officer, Poṉpaṟṟi-uḍaiyâṉ of Karuvûr.

H. SAMBUR-VADAGARI INSCRIPTION OF ALAGAN-PERUMAL PARAKRAMA PANDYADEVA

The subjoined inscription is engraved on the east wall of the *maṇḍapa* in front of the Amman shrine in the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai. It is dated the 9th year opposite the 2nd of the reign of the king Aḻagan-Perumâḷ Parâkrama Pâṇḍyadêva, the elder brother of Parâkrama Pâṇḍya, born in the Tiruvâdirai *nakshatra*, the donor of the gift mentioned in the document under consideration, (See the Genealogical table given on page 251 above). This year, on a Friday, the Śatabhisha *nakshatra*, the 2nd of the (solar) month Tulâ, which corresponded with the second *tithi* of the bright fortnight, the prince Parâkrama Pâṇḍya born in the Tiruvâdirai *nakshatra* granted some lands to the Śrîvaishṇavas of the temple of Aḻagiyamaṇavâḷapperumâḷ at Vindaṉûr, for the performance of the mid-day *pûja* to that god. The temple of Vishṇu mentioned herein is, at present, situated at a distance of a mile south-west of the village of Śâmbûr-Vaḍagarai and is surrounded by the ruins of a mud fort. This site is now known as the Vindaṉûr-kôṭṭai. This must be the fort that is mentioned in the inscription, when it gives the boundaries of the land granted. The following places are mentioned in the record :—Aḻagiyamaṇavâḷa-ppêr-êri, Vindaṉûr in the Kuṟumaṟainâḍu, Pañcha-Pâṇḍava-ppaḍukkai-ppoṟṟai, Âykkuḍi, and Kaḍayam. There is still a large tank near the ruined fort and this is perhaps the Aḻagiyamaṇavâḷa-ppêr-êri. Vindaṉûr, the village in former times, must have extended as far south as the present Vindaṉûr-kôṭṭai. There is at a distance of 1 mile from the village of Âykkuḍi, a craggy hill in which there is a natural cave with stone beds in it ; this natural cave is still known as the Pañcha-Pâṇḍavar-paḍukkai. This name seems to have been given to it even in the days of our inscription. Âykkuḍi is a flourishing *agrahâra* of brâhmaṇas, who are mostly of the Sâmavêda school. It is on the way from Teṉkâśi to Śambûr-Vaḍagarai. The Kaḍayam mentioned in our inscription cannot be the Railway station of that name, as it is far away from Aykkuḍi, whereas, the town of Kaḍayanallûr might be identified with it as the latter happens to be near Âykkuḍi.

H

Text.

1. ஸ்வஸ்திஸ்ரீ [||*] கோஜடிலு ஸ்டுநாத த்ரிபுவந சக்ரவர்த்திகள் அண்ணழ்வி அழகன்பெருமாள் பராக்ரம பாண்ட்யதேவற்கு யாண்டு இரண்டாவதின் எதிர் ஒன்பதாவது [||*] துலாஞாயிற்று இரண்டாந்தியதியும் பூர்வபக்ஷத்து த்விதீயையும் ஶுக்ரவாரமும் பெற்றசதையத்து நாள் [||*] திருவாதரை நாட்பிறந்[த] பராக்ரம பாண்ட்யதேவர்

2. என்று பேர் உடைய நாம் குறுமறை நாட்டு விந்தநூர் நயினார் அழகிய மணவாளப் பெருமாள் நயினா[ர்] திருப்பதி ஸ்ரீ வைஷ்ணவர்களுக்கு இந்நயினாற்கு உச்சந்திருவாராதனைக்கு

திருவிடையாட்டம் ஆகவிட்ட இவ்வூர் ஒட்டின குளம் ஆனஅழகிய மணவாளப் பேரேரிக்குப் பெருநாங்கு எல்கையாவது [|*]

3. கீழ் எல்கை பெரியகுளத்தில் நீர்நக்கலுக்கும் கோட்டைக்கும் மேற்கு [|*] தென் எல்கை செங்குளத்துக்கும் ஆய்க்குடிக்கும் போறவழிக்கும் வடக்கு [|*] மேல் எல்கை பஞ்சபாண்டவர்கள்படுக்கை பொற்றைக்கு கிழக்கு [|*] வடஎல்கை கடையம் பொமுலப்பற்றுக்கும் பெரிய குளத்தில் நிர்நக்கலுக்கும் தெற்கு ஆக இன்னாங்கு எல்-

4. கைக்குட்பட்ட நன்[ஞ்]ச புஞ்சை மாவடைப்பட்டடை கொடித்தோட்டம் மற்றும் எற்பேற்பட்ட ஸமஸ்தஸ்வஸ்திகளும் திருவிடையாட்டம் ஆகக்கைய்யாளும்(ப்) படியும் கற்பித்து இந்த குளத்தில் பற்றிலே நம்பு செந்தாமரைக் கண்ணற்க்கு ஜீவிதவிருத்தியாக குடுத்த நிலம் ஒருமாவும் திருவாழி . . . மக்காணி ஆட் . . . .

ABSTRACT OF CONTENTS

In the 9th year opposite the 2nd of the (reign of the) king Jatilavarman Tribhuvanachakravattin Alagan-Perumâḷ Parâkrama Pâṇḍyadêva, on a Friday, the 2nd of the (solar) month Tulâ, which was the 2nd *tithi* of the bright fortnight of that month, in the Śatabhisha *nakshatra*, Parâkrama Pâṇḍyadêva born in the Tiruvâdirai *nakshatra*, (the younger brother of the king), granted land to the Śrîvaishṇavas living in the quarters where stood the Vishṇu temple, of Alagiyamaṇavâḷapperumâḷ-nâyiṇâr, situated in the village of Vindaṇûr in the Kurumaṛainâḍu, for performing the mid-day *pûja*. The land granted was near the Alagiyamaṇavâḷappêr-êri near this village and its four boundaries were:—on the east, the lands watered by (?) the large tank and the fort; on the south, the way leading to Śeṅguḷam and Âykkuḍi; on the west, the Pañcha-Pâṇḍava-ppaḍukkai-poṟṟai and on the north, the villages of Kaḍayam and Pomulappaṟṟu (?), and the lands, watered by the large tank. All the wet and dry lands, the betel gardens etc., shall be farmed by the Śrîvaishṇavas and enjoyed by them till the sun and the moon endure. A *mâ* of land was granted to Sendâmaraikkaṇṇan, the *pûjâri* for his maintenance.

I. SAMBUR-VADAGARAI INSCRIPTION OF JATILAVARMAN SRIVALLABHADEVA

The following inscription is engraved on the south wall of the *mahâmaṇḍapa* of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai. It is dated the 3rd year opposite to the second of the reign of the king Śrîvallabhadêva, born in the Tiruvâdirai *nakshatra*. We saw in Ins. H, edited above that the younger brother of Alagan-Perumâḷ Parâkramadêva was also born in the same *nakshatra*, but bore the name Parâkrama. Śrîvallabha of the present inscription calls Parâkrama (Arikêsari), the founder of the *agrahâra* of Vindaṇûr, his uncle (*mâmaḍi*). Hence, he must also be a brother of Alagan-Perumâḷ Parâkrama, and being born in the same *nakshatra* as Śrivallabha, I am inclined to take them both as identical; in other words, Parâkrama born in the Tiruvâdirai is the same as Śrîvallabha, (see the genealogical table given on p. 251 above). The inscription records that the king Śrivallabha granted two additional shares in the *agrahâra* of Vindaṇûr to two brâhmaṇas. The village of Vindaṇûr is here called also by the name of Perumâḷ-agaram. The date of the inscription is a Friday, the 30th of the (solar) month Kanni, the seventh *tithi* of the dark fortnight and the *nakshatra* Tiruvâdirai (Arudrâ).

I

Text

1. ஸ்வஸ்தி ஸ்ரீ [||*] கோஜடிலவர்மரான த்ரிபுவனசக்ர[வர்த்தி*]கள் ஸ்ரீ [வல்லப]தெவர் நம்யாண்டு உவதின் எதிர் [௨] வது

2. கந்நிஞா[யி*]ற்று ௩௰ உயும் அபரபக்ஷத்து ஸப்தமியும் ஶுக்ரவாரமும்பெற்ற நம்முடைய ஆட்டைப்பிறந்தநா-

3. ளான திருவாதிரைநாள் பராஶரகோத்ரத்து போதாயநஸூத்ரத்து பெருமநல்லூர் ஸா ஸ்ரீ க்ருஷ்ணபட்டனுக்கு-

4. ம் நித்ருவகாஶ்யபகோத்ரத்து ஆஶ்வலாயன ஸூத்ரத்து உறுப்புட்டூர் யஜ்ஞநாராயணபட்டனுக்கும் [।*] ஸ்வஸ்தி ஸ்ரீ [॥*]

5. கோஜடில வர்மரான மாமடி பராக்கிரம பாண்ட்ய தேவர் முன்னாள் வைத்த குறும-றைநாட்டு விந்தைநூர் பெரு-

6. மாளகரமான பராக்கிர[ம*]பாண்ட்ய சதுர்வேதி மங்கலத்து பட்டகளுடன் கூடி நாம் உதகபூர்வ்வ ப்ரஹ்மதேயமாகக்-

7. குடுத்தபாகம் இரண்டுக்கு விட்ட நிலமாவது [।*] இன்னாட்டு ஸுந்தரபாண்ட்ய புரத்து பெரிய குளத்தின்கீழ் ஏ-

8. ழாங்கண்ணாற்றில் மேற்குநின்று இவ்வகரப்பற்றுக்குக் கிழக்குத்தடிபலநிலம் நாலு

9. மாவும் மனை இரண்டுக்கு இவ்வகரத்து வடக்குச்சிறகு இரு[ங்]கிண்டி கங்காதர பட்டநு மனைக்கு கிழைமனை பெருமநல்லூர் ஸா ஸ்ரீ-

10. க்ருஷ்ணபட்டனுக்கும் மேல்சிறகில் முப்புறத்து ஸர்வதேவபட்டநு மனைக்கு வடக்கு-மனை ஒன்றுவிட்டு மனை உறுப்புட்டூர் யஜ்ஞநாராயண பட்டனு-

11. க்கும் ஆக மனை இரண்டும் தோட்டமும் தோட்டக்கூறும் மற்றும் இவ்வகரத்து-ற்ற மரியாதி உள்ள ஸர்வஸ்வாதீநமும் இந்நாள் முத

12. ஆசந்திரதா[ர]ரகம் ஸந்ததிப்பிரவேஶமே கல்லிலும் செம்பிலும் வெட்டி அநுப-விப்பாராகவும் பாற்க [॥*] இது . . . நென்மலி உடைய-

13. ான் எழுத்து உ ஶாஸநஸ்த [॥*] து [ல்யம்]

ABSTRACT OF CONTENTS

In the year 3 opposite to the 2nd of the reign of the king Jaṭilavarman Tribhuvanachakravarti Śrîvallabhadêva, on a Friday, the 30th of the month Kanni, which corresponded with the seventh *tithi* of the dark fortnight and the Tiruvâdirai *nakshatra*, the star of his birth, the king Śrîvallabhadêva granted two shares to 2 brâhmanas in the *agrahâra* of Vindaṇûr called Perumâḷ-agaram *alias* Parâkrama-Pâṇḍya Chaturvêdimaṅgalam, set up in former times by uncle Parâkrama Pâṇḍyadeva; of the donees one was Śri Krishṇabhaṭṭa, of the Parâśara *gotra* and the Bôdhâyana *sûtra*, who was a native of Perumaṇallûr. The other was Uṟupputtûr Yajñanârâyaṇabhaṭṭa, of the Niddhṛuva Kâśyapa *gôtra* and the Aśvalâyana *sûtra*. The extent of land granted was 4 *mâs* below the large tank of Sundara Pâṇḍyapuram and to the south of the lands belonging to this *agrahâra* and it was situated on the west of the 7th (irrigation) channel. Of the two house sites given, one was situated in the north row, and was next to and on the east of the house of Iruṅgiṇḍi Gaṅgâdharabhaṭṭa. This was granted to Śrî Krishṇabhaṭṭa of Perumanallûr. The second was situated in the west row and was one house next to that of Sarvadêvabhaṭṭa of Muppuram; this was given to Uṟupputtur Yajñanârâyaṇabhaṭṭa. Thus the two houses, the gardens, etc., attached to the shares should be taken possession of by the donees from the date specified and enjoyed in exactly the same manner as all other shareholders, and should get the grant engraved on stone and copper. At the end the signature of Nenmali-uḍaiyâṉ, an officer of the king occurs and after, the sign-manual '*tulyam*' is engraved.

J. SAMBUR-VADAGARAI INSCRIPTION OF JATILAVARMAN KULASEKHARADEVA

The inscription edited below is engraved on the south wall of the Jamadagnêśvara temple at Kaḷâṅgâḍu, near Teṉkâśi. It is dated Śaka 1416, which corresponded with the 15th year of the reign of the king Jaṭilavarman Tribhuvanachakravarti Perumâḷ Kulaśêkharadêva. On a Friday, the 10th of the month Mîna, the 10th *tithi* of ......fortnight and the *nakshatra* Pushya, the king made a grant of land and money to a brâhmaṇa for performing the *pûja* in the temples of Tiruvakkiśvara and Gaṇâśa at the village of Kiḻâṅgâṭṭûr. The document bears at the end the signature of Koḍumaḻûr-uḍaiyâṉ, the officer whose name occurs in several documents of the kings Ativîrarâma, Varatuṅgarâma and Śrîvallabha, but since the date of this record is S' .1416, which falls in the reign of an earlier king, the Koḍumaḻûr-Uḍaiyâṉ mentioned here might be different from the person figuring in the later inscriptions. About the time of the epigraph under consideration there lived a Kulaśêkhara who was born in the Kârttigai *nakshatra*, and whom I have tentatively taken to be the son of Kulaśêkharadêva, the brother of Arikêsari Parâkrama Pâṇḍyadêva. The present record might be assigned to his reign, which extended from S' .1401 to 1421. We have seen that this prince must also have ruled simultaneously with his cousin Aḻagaṉ Parâkrama (the sister's son of Arikêsari Parâkrama, who usurped the throne). It is not quite clear how the two above named Pâṇḍyas with Srîvallabha, the brother of the latter, could have ruled at the same time and what territorial jurisdiction they had, etc. Anyhow their inscriptions dated from S. 1385 to 1428 are found in the reign of one or the other of the three kings.

The village of Kiḻâṅgâṭṭûr mentioned in the inscription is the same as Kaḷâṅgâḍu in the enclave belonging to Travancore, and situated near Teṉkâśi and Seṅgôṭṭai.

J
Text (¹)

1. ஶகாப்³[த³*] ஆசாயிகால் ஸ்வதி (2) ஸ்ரீ கோஜடிலவர்மரான [த்ரிபு⁴]வன (2a) சக்ர(ற)வத்தி கள் பெரு-

2. மாள் குலசேகர தேவற்கு யாண்டு பதினஞ்சு ஆவது மீன ஞாயற்று பத்தாந்தி[யதி*]-
யும் . . . . . . க்ஷத்து ஓ [ஶு*] கி-

3. ஶுக்ரவாரமும்பெற்ற பூசத்துநாள் காஸ்வமொத்ரத்து (3)வொயாய நவஸூ-
த்ரத்து இளைய நயினான் தண்-

4. டைதந்த [சு]வாமி பட்டனுக்கு வடவாரிநாட்டுக் கிளாங்காட்டூர் உடையார் திருவக்-
கீச்சரமுடையி (4) நயினார்-

5. கோயிலும் இவ்வூர்ப்பிள்ளையார் கோயிலும் நம்பும் தேவகன்மமும் காணி ஆட்சை
ஆக மாதம் நாள்முப்பது வட்ட-

6. மும் பூசத்து நாள் ஒன்றுக்குக்கு . . . . . யில் சோறும் நாள் ஒன்றுக்குப் புண்-
ணியாவாகத்து நெல்லு இருநாழியு-

7. ம் அரிசிநாழியும் மாதம் ஒன்றுக்குப் பணம் இரண்டு கோட்டை இர[ண்*]டு ஆகவும்.
பற்றிப் போதும்படி கற்பித்து இன்னூட்டு இவ்-

(¹) From inked impressions.

(²) Read ஸ்வஸ்தி

(²a) A symbol for the compound *tribhu* is employed.

(³) Read காஶ்யபகோத்ரத்து

(⁴) Read °முடைய

8. ஊர்ப்பற்றில் இன்நயினர் தேவதானமான வடக்கிக்கால் புரவில் இறையிலிக்கு ஒரு-
மாவரை நிலமும் குடி மகன் ஒடு கட-

9. மையும் வாங்கிக்கொள்ளும்படியும் கற்பித்து இதுக்குக் காணிக்கை ஆகத்தா[ம்*]
கற்பித்த [பணம்] (5) ருாருய [|| *]

10. இப்பணம் அஞ்ஞூற்று அன்பதும் அறைக்கு முதலாக ஒடுக்கிக் காணிஆட்(ச்)சை
ஆகக்கையாளு-

11. ம்படி கற்பித்துவிட்ட அளவுக்கு இம்மரிஆதிலே பூசித்துச் சோறும் உடைமையும்
இறை-

12. யிலியும் பற்றிக்கொண்டு ஆசந்தி[ர*] தாரவற்(ச்)சந்ததிப் பிறவேசமே காணிஆட்-
(ச்)சை ஆக க-

13. ல்லிலும் செம்பிலும் வெட்டிக் கையாண்டு கொள்ளவும் பாற்க [|| *] இவை கொடும-
ளூருடையான் எழுத்து உல உல

ABSTRACT OF CONTENTS

In the Śaka year 1416, in the 15th year of the king Jaṭilavarman Tribhuvanachakravarti Perumâḷ Kulaśêkharadêva, on Friday, the 10th of the month Mina, which corresponded with the tenth *tithi* of . . . . fortnight and the *nakshatra* Pushya, the king granted to Iḷaiya-nayinâṉ Taṇḍai-tanda-svâmibhaṭṭaṉ, of the Kâsyapa *gôtra* and the Bôdhâyana *sûtra*, the following:—for performing the thirty days' *pûja* on ordinary days and one extra on the day of the Pushya *nakshatra*, to the gods Tiruvakkîśvara and Gaṇêśa at Kiḷâṅgâṭṭûr, ... rice, 2 *nâḷis* of paddy and one *nâḷi* of rice for *puṇyâvâha*, two *paṇams* and two *kôṭṭais* of paddy per mensem: for which he granted one *mâ* and a half in the *dêvadâna* land named Vaḍakkil-kâl-puravu belonging to this god (Tiruvakkîśvara), as also the rent due from the tenant. To acquire this land the king paid a sum of 550 *paṇams*, which were paid in the temple treasury and the *kâṇiyâtchi* right was conferred upon the aforesaid person, who is directed to take possession of the land and to enjoy with all rights from generation to generation doing the *pûja*. May this document be committed to writing on stone and copper. At the end is the signature of Koḍumaḷûr-Uḍaiyâṉ.

K. SENGOTTAI INSCRIPTION OF KULASEKHARA ALIAS PARAKRAMA PANDYADEVA

The following is found on the north wall of the *maṇḍapa* in front of the Vishṇu temple at Śeṅgôṭṭai. The end of this record is damaged, but then the purport of the inscription could be made out from the existing fragment. It belongs to the reign of Kulaśêkharadêva *alias* Parâkrama Pâṇḍyadêva, son of Abhirâmâ Parâkrama Pâṇḍyadêva. In the year 1467 of the Śaka era, which corresponded with the 3rd year of the reign of the king, on a Friday, the 11th *tithi* of the dark fortnight of ...... month, and the *nakshatra* Uttara, the *Vyatîpâta* (?) yôga and the Simha-karaṇa, the king granted some land to the temple of Kulaśêkharaviṇṇagar Emberumâṉ at the village of ...... nâyaka-Chaturvêdi-maṅgalam.

The Chaturvêdimaṅgalam referred to in the inscription is no other than the present Seṅgôṭṭai.

K
Text

1. ஸமஸ்த [|| *] ஸ்வஸ்தி ஸ்ரீ [|| *] ஸகவ[ெந] கலிராஜ ந்ருபால ஸ்ரீமத்
கொஜடிலவர்மரான திரிபுவன சக்ரவர்த்தி கோனேரி[ன்மை] கொண்டான் ஸ்ரீ பெரு-
மாள் குலசேகர பராக்ரம பாண்ட்ய

(5) An abbreviation is used for the word *panam*.

2. தேவர் நந்தனான குலசேகர தேவரான வராகுணவாணுடை[ய] வற்கு யாண்டு சகாப்தம் ருசாகூடு என் [மேல்] மூன்றுவது விஸ்வாவஸு வருஷம் . . . .

3. ரிஷபவக்ஷத்து ஸோக[ா]தஸியும் ஸோமவாரமும் [வா]தியோ[கமு]ம் ஸிம்ஹகரணமும் பெற்ற உத்திரத்து நாள் தென்னரிநாட்டு . . . .

4. நா[ய]கவுதாமெவூதி உங்கலத்து நயினர் குலசேகரவிண்ணகர் எ[ம்பெ]ருமா- னுக்கு திருவிடையாட்டம் பாட்டமாகக்கு . . . . .

5. கைக்கு முறைக்கு நாம் மேற்படியார் [அ]ஞ்சாலியில் மேல் . . . . . ந்தவிர்த்- துக்குடுத்த நிலமாவது மேற்படி நாட்டு மே . . . . .

L. KALANGADU INSCRIPTION OF PARAKRAMA PANDYADEVA SAKA 1470

On the north wall of the Jamadagnêśvara temple at Kaḷâṅgâḍu is written this very ill-spelt document. It belongs to the reign of **Parâkrama Pâṇḍyadeva,** son of Abhirâma Parâkrama. It is **dated S'. 1470**, which corresponded with the **6th year of** his reign. This year the prince Abhirâmavarman, the son of Tirunelvêlipperumâḷ made a gift of land for a festival.

The reigning king is Parâkrama, the first son of Abhirâma Parâkrama; whereas the donor appears to be Abhirâma *alias* Varatuṅgarâma, but then he is the son of Parâkrama and not, as is stated in the record, of Tirunelvêlipperumâḷ. The mistake is quite in keeping with the very faulty language in which the document is drawn up. Kilâṅgâṭṭûr, it is said, was situated in the Vaḍavârinâḍu.

L

Text (1)

1. ஸோஹஸ்வஸ்து[|| *] சகாத்தம் ருசாஎடுல் சுவத்தி ஸ்ரீ (2) கோச்செடிலவன்மரான திறிபுவனச்சக்கி-

2. றவத்தி [க] . னே . ர்மை கொண்டமன் (3) [ஸ்ரீ] பெருமாள் (4) . து[வீ?]ரம பராக்கி- ரம பாண்டி தே[வ*]ரான

3. னந்தனரான [ஸ்ரீ] பெருமாள் (5) பைராஎகிரம பாண்டிய தேவர(ற்)கு இயாண்டு சூ?வது கிலக ஷு மாசி

4. [உடுள] தெயிதியும் பூறுவ ப[க்க]த்தில் எகாதெசியும் சுக்கிரவாரமும் [டியுட்டு]மான (6) யோ-

5. கமும் ஹவ (7)கரணமும் பெற்றஉத்திராடத்தினுள் [ஸ்ரீ] பெருமாள் திருநெல்வே லிப்பெருமாள்-

6. ரான தனனரான(8) அபிராம வன்மரா[ன*] நாம் வடவாரிநாட்டு கிளாங்காட்டூர் உடையார் திருவக்கிசுரமுடைய நயினாற்கு

7. விளாபூசை க நாள் ஒன்று[க்கு] அமுதுபடி முன்னுழி ஆகவும் கரியமுது உப்புஅமுது மிளகு அமுது நெய் அமுது

(1) From inked impressions.

(2) Read ஸ்வஸ்தி ஸ்ரீ

(3) Read சேர்னேரின்மை கொண்டான்.

(4) Read அபிராம பராக்கிரம பாண்டிய தேவர் நந்தனரான

(5) Read பராக்கிரம

(6) Read ஆயுட்மான்

(7) Read ஹவம்

(8) Read திருநெல்வேலிப் பெருமாள் நந்தனரான அபிராம

8. தேங்காய் சர்கரை(9) பழம் இலையமுது அடை(ய்)க்காய் அமுது சாற்றுப்படி (சாறுப்-படி) தா[வி]பம்(?) எண்ணைக்காப்-

9. வெண்டி[ன]கம்(10) ஆக இது வகை படிவேண்டும் படிக்கு நாம் தேவதானம் பாட்-ட(ம்)மாக விட்ட வ[ட*] வாரி[நா] . . . .

10. று[லைம] . . . . யும் தெர்கும் . . . றபுரவ [ந]ாலங்கண்ணுறு தடி மூன்று நிலம் அரைக்காணியும் . . . .

11. கண்ணுறு தடி . . . . ரிவு நிலம் காலே அரைக்காலே அரைக்காலும் ப . த. தாங்ச(?) தடி . . . .

12. ரணி முந்திரிகையின் அரையும் தடி ஒன்று நிலம் முந்திரிகையின் ஆறுமாக்க . . . . . .

13. [யில்] அடு . . . [தி]ருவிளக்குன்(11) எண்ணை பஞ்சாஅமுதத்துற்.(12) . . . . .

14. ஒன்று கிளாங்காட்டோர் தென்பனுரால் எங கண்ணுறு தடி (ஒன்) . . . .

15. ஒன்று நிலம் காணி அரைக்காலும் தடி ஒன்று நிலம் அரைக்காணி அரைக்காலும் இவை[ந?]யம்பும் எட்டாவ . . . .

16. ரணியும் தடிக ஒன்று [நிலம்] முந்திரிகையின் காலும் தடி ஒன்று நிலம் . . . .

17. முந்திரிகை அரைக்காலும் நிலம் ஒன்று நில[ங்க]ள் ஆறுமாக்காணி . . . . .

18. [விை]ரபாடு எர்ப்பபடடதும் . . . வரியி(ல்)லா[ர்*] கணக்கிலும் . . . வி . . த்து தேவதானம் . . . . .

ABSTRACT OF CONTENTS

In the Śaka year 1470, the 6th year of the reign of Parâkrama **P**âṇḍyadêva, son of Abhirâma Parâkrama, on Friday, the 21st of Mâśi, in the year Kilaka, which corresponded with the 11th *tithi* of the bright fortnight, in the Âyushmân yôga and Bhava karaṇa, the nakshatra Uttarashâḍha Abhirâmavarma, son of Tirunelvêlipperumâḷ granted for the celebration of a festival, land six *mâs* and a *kâṇi* in extent. Out of this the following expenditure was to be incurred :—Rice for offering, 3 *nâḻis* ; vegetables, salt, pepper, ghee, cocoanuts, sugar, plantain fruits, betel leaves, betel nuts, sandal paste, oil, curry stuffs, etc., required for the day's expenditure should be purchased. A pañchâmṛita abhishêkam was to be performed on the day of the festival.

M. SAMBUR-VADAGARAI INSCRIPTION OF KULASEKHARA ALIAS PARAKRAMA PANDYADEVA. SAKA 1471

The following is engraved on the east wall of the *mahâmaṇḍapa* of the Mûlasthânêśvara temple at Sâmbûr-Vaḍagarai, and belongs to the reign of **Kulaśekhara**, *alias* **Parâkramadeva**, son of Abhirâma Parâkrama. It is **dated the Śaka 1471** ; this year the king made a grant of some land to the god Abhimuktiśvara at Vindaṇûr, *alias* Perumâḷ-agaram or Parâkrama Pâṇḍya Chaturvêdimaṅgalam. The king is said to have been born in the Aśvati *nakshatra*. The record is incomplete.

M
Text (1)

1. ஸ்வஸ்திஸ்ரீ [|| *] கோஜடிலவர்ம்மரான திரிபுவனசக்ரவத்திகோனேர்மை கொ-ண்டான் ஸஹிராஜ பராக்ரமபா-

(9) Read சர்க்கரை

(10) Read வெஞ்சனம்

(11) Read திருவிளக்கின்

(12) Read பஞ்சாமிர்தத்துக்கு

(1) From inked impressions.

2. ண்ட்யதேவர் ஆநாந குலசேகர தேவராய பராக்ரம பாண்ட்ய தேவற்கு யாண்டு ஸக[ர]-

3. ஷ்டி ஆசாளயிகல் மேல் செல்லாநின்ற ஸௌம்ய ஸம்வத்ஸரத்து தக்ஷிணாயநத்-

4. து ஸரத்ருதுவில் துலாரவி ஒரு௨யும் பூர்வபக்ஷத்து வெள்ளிகிழமையும் ஸா-
க்ரவாரஸப்தமி ஸாமஹமி-

5. யாமமும் ஸிம்ஹகரணமும்பெற்ற ஸ்வாதி நக்ஷத்ரத்து நாள் ஸ்ரீமத் பரா-
க்ரம பாண்ட்ய தே-

6. வற்கு ஆந ஸ்வாதி நக்ஷத்ரத்து ஜாதராந திருநெல்வேலிப்பெருமாள[ர்*]ய நாம்
குறு மறை-

7. நாட்டு விந்தனூராந பெருமாளக[ர]மான பராக்ரம பாண்ட்ய சதுர்வேதி மங்கலத்து
உடையார் ஸ்ரீகோ-

8. கீஸ்தவரமுடைய ந[ம்] நயினாற்(க்)கு தேவதானமாகக் குடுத்த [மேற்படி] (2)
நாட்டு [மேற்படி] (2) ஊர் பெரியகுளத்தின் கீழடி மேட்டு ம-

9. டை பற்றில் . . . . நயினாருக்கு குடுத்த ந[ம் கண்ணாற்று] (3) கிழக்கு நின்றும்
தடி பல நிலத்துக்கும் வடமேற்கு தடி . . . . (4)

10. [இதன்] (5) தெற்கு தடி . . . . (4) [இதன்] (5) நாலா[ங் கண்ணாற்று] (3) வட-
மேற்கு . . . . . . (4) [இதன்] (5) மேற்கு தடி . . . . . (4) [இதன்] (5) மேற்கு

11. தடி . . . . [இதன்] (5) தென் எல்லை வடமேற்கு தடி . . . . (4) [இதன்] (5)
தெற்கு தடி . . . . (4) [இதன்] காலிடை வடமேற்குத்-

12. தடி . . . . (4)

13. . . . . . [இதன்] (5) தெற்கு தடி . . . . (4) ஆக . . . . அ[ம்
கண்ணாற்று] (3) மேற்கு நின்றும [தடி] (6) பல நிலத்துக்கு கிழக்கு

14. . . . . . . (4) ரு[கண்ணாற்று] (3) கிழக்கு ரு[கண்ணாற்றி]ன் (3) பகுதிக்கு வடக்கு
தடி . . . . (4) [இதன்] (5) காலிடை வடமேற்கு தடி . . . . (4) [இதன்] (5) கிழக்கு த-

15. டி . . . . (4) [இதன்] (5) தெற்கு தடி . . . . . . (4) [இதன்] (5) வடக்கு
தடி . . . . . (4) [இதன்] (5) தென் கிழக்கு தடி . . . . (4) [இ-

16. தன்] (5) வடகிழக்கு தடி . . . . . (4) [இதன்] (5) கிழக்கு தடி . . . (4) [இதன்]
(5) வடக்கு தடி . . . . . (4) [இதன்] (5) கிழக்கு தடி . . . . .

17. . . . . . (4) [இதன்] (5) கிழக்கு தடி . . . . . (4) இதின் மேற்கு அடையவா .
ள அ[ங்கண்ணாற்று] (3) . . . . . (4) கிழக்கு நின்று

18. தடி ருங்[கண்ணாற்று] (3)க்கு மேற்கு தடி . . . . . . (4) [இதன்] (5) மேற்(க்)கு
தடி . . . . . . (4) [இதன்] (5) தெற்கு தடி . . . . . (4) இதன் கிழக்கு தடி . . . . .

19. . . . . (4) [இதன்] (5) வடமேற்கு தடி . . . . . (4) [இதன்] (5) வடமேற்கு தடி
. . . . . (4) ந[ம் கண்ணாற்று]மேற்கு தடி நின்றும் தடி பல நில[ம்]

---

(2) Here a symbol for மேற்படி is used.

(3) A symbol of கண்ணாறு is here employed.

(4) Tamil numerals expressing land-measures are employed here ; since, printed types for these could not be got, they are omitted in the transcript.

(5) An abbreviation for இதன் is employed here and in subsequent places.

(6) An abbreviation for தடி is employed here.

20. . . (4) க்கு தெற்கு தடி . . . . . (4) [இதன்] (5) வடக்கு தடி . . . . . . (4) [இதன்] (5) வடகிழக்கு தடி . . . . . (4) [இதன்] (5) கிழக்கு தடி . . . . . (4) ஆக
21. . . . . . . (4) இன்னிலம் அஞ்சுமாவுக்கும் . . . .

ABSTRACT OF CONTENTS

In the Śaka year 1471, Saumya, in the Śararitu, on Friday, the 15th of the month Tulâ, which corresponded with the Paurṇima of the bright half (of that month), in the Saubhâgya-yôga and the Simha-karaṇa, and the *nakshatra* Aśvati, in the reign of the king Jaṭilavarman Tribhuvanachakravarti Kônêriṉmaikoṇḍâṉ Kulaśêkhara, *alias* Parâkrama Pâṇḍyadêva, son of Abhirâma Parâkrama Pâṇḍyadêva; Tirunelvêlipperumâḷ, (another) son of Abhirâma Parâkrama Pâṇḍyadêva, who was born in the Aśvati nakshatra, granted to the god Abhimuktiśvara at Vindaṉûr, *alias* Perumâḷ-agaram or Parâkrama Pâṇḍya Chaturvêdimaṅgalam, in the Kuṟumaṟainâḍu, the following pieces of land :— (Here follow a list of lands and their extent). Thus the total of five *mâs*. . . . . .

N. KALANGADU INSCRIPTION OF KULASEKHARA ALIAS PARAKRAMA PANDYADEVA

The following inscription is engraved on a stone set up in front of the Jamadagnêśvara temple at Kaḷâṅgâḍu. It belongs to **the 7th year** of the reign of the king Jaṭilavarman Tribhuvana-chakravattin Kônêrimai-koṇḍâṉ **Kulaśekhara** *alias* **Parâkrama Pâṇḍyadeva**, son of Abhirâma Parâkrama Pâṇḍyadêva. In the **Śaka year 1472,** (cyclic year) **Sadhâraṇa,** on Thursday, the 25th of the month Tulâ, which corresponded with the full-moon in the bright fortnight, in the Vyâghâta-yôga, Simha-karana and *nakshatra* Uttarâshâḍha, Piriyâdâṉ, *alias* Parâkrama Pâṇḍya Toṇḍaimân, *alias* Cheṉ....dikkâdêvar of Tôvâḷai, otherwise known as Edirvilliśôḷapuram, was, at the instance of Aḷagaṉ-Perumâḷ, son of Tirunelvêlipperumâḷ, appointed the hereditary accountant of the temple of Srî Vakkîśvara at Kiḷâṅgâṭṭûr.

The king mentioned herein is the first son of Abhirâma Parâkrama and the Aḷagaṉ-Perumâḷ is the famous Śrivallabha, *alias* Ativîrarâma Pâṇḍya, son of Tirunelvêlipperumâḷ. The name Edirvilliśôḷapuram is the vulgar form of Edirilisôḷapuram. Tôvâḷai is the southernmost frontier station of the Travancore State.

N

Text

1. ஸுஹஸ்த்ரம் [||*] ஸ்ரீ வக்ஷஸ்தலநாயகஸ்ய ஸ்ரீஹேமஜாயதி ஸாஸநஸ்ய ஸ்-ஹஸ்தி விரிஞ்சநாயாயுஷ்ய
2. ஸ்திரஸ்திதி ஆசாரயகஸ்ய ஆதிவர்ஷாதேவஸ்ய [||*] ஶகாப்தம் ஆயிரத்து நானூற்று எழுப-
3. த்திரண்டின்மேல் செல்லாநின்ற ஸ்வஸ்திஸ்ரீ கோஜடிலவர்ம்மநாந த்ரிபுவநச்-க்ரவர்த்திகோனே-
4. ரிமைகொண்டான் அபிராம பராக்ரம ப[ா*]ண்ட்யதேவநந்தநநாந குல-சேகர தேவராந பர[ா*]க்ரம-
5. பாண்ட்யதேவற்கு யா[ா*]ண்டு எழாவது ஸாதாரண வருஷம் துலா-நாயற்று இருபத்தஞ்சாந்தேதியும் பூர்வ-
6. பக்ஷத்து பௌர்ணமையும் குருவாரமும் வ்யாகா[த*] யோகமும் ஸிம்ஹகரணமும் பெற்ற[உத்திரட்]டாதி நாள்

7. தோவாளையான எதிர்வில்லிசோழபுரத்து பிரியாதான் பராக்கிரம பாண்டியத் தொண் டமான்

8. செண்...டிக்காதேவ[ர்]க்கு நம் ஆலயத்து[க்கு] தானக்கணக்கு காணியாழ்சையாக கல்பித்து நங்-

9. குமாரன் திருநெல்வேலிப் பெருமாள் நஞ[ந*]ராந அழகன் பெருமாள் ஓலைவரவிடு கையில்

10. நாளது முதலுக்கு நம் ஆலயத்துக்கு தானகணக்கு காணியாழ்ச்சையாக எழுதி கொண்டு கண-

11. க்குக்கு நாள் ஒன்றுக்கு பிசாழ (?) நாழியாக[வும்] மாதம் ஒன்றுக்கு கோட்டை முக்கா லாகவும் ஆக..பவற்.-

12. . பெற்றுக்கொண்டு இன்னாள் முதலுக்கு ந[ம்]முடைய முதலுண்டானதுக்கு கணக் கும் எழுதி[க்]கொண்டு

13. ஆசந்த்ராதா(ர)வரை ஸந்ததி ப்ரவேஸமெ கல்லிலும் செம்பிலும் வெட்டிகை யாண்டுகொள்ள-

14. வும் ஆசிவல்லொஸ்வரூபு எழுத்து

ABSTRACT OF CONTENTS

In the Śaka year 1472, (cyclic year) Sâdhâraṇa, which corresponded with the 7th year of the reign of the king Jaṭilavarman Tribhuvana-Chakravartti Kônêrimaikoṇḍâṉ Kulaśêkharadêva, *alias*, Parâkrama Pâṇḍyadêva, on Thursday, the 25th of the month Tulâ, which was also the full-moon *tithi* of the bright fortnight, in the Vyâghâta-yôga, Siṁha-karaṇa and Uttarâshâḍha *nakshatra*, Aḻagaṉ-Perumâḷ, son of Tirunelvêlipperumâḷ nominated one Piriyâdâṉ otherwise known as Parâkrama Pâṇḍya Toṇḍaimâṉ Chêṉ . . . . ḍikkâdêvar of Tôvâḷai, which was known also as Edirvilliśôḻapuram, as the accountant of the temple of Tiruvakkiśvaram ; a note to that effect was despatched to the temple and the man nominated was appointed to the same. He was to receive (in remuneration) one *nâḻi* of rice daily and three quarters of a *kôṭṭai* of paddy per mensem ; with this income he should, also his descendants, continue writing the accounts of this temple as long as the moon and the stars endure.

O. SAMBUR-VADAGARAI INSCRIPTION OF KULASEKHARADEVA *ALIAS* PARAKRAMA PANDYADEVA

On the south wall of the *manḍapa* in front of the central shrine of the Sundararája-perumâḷ temple at Vindaṉûr-kôṭṭai near Sâmbûr-Vaḍagarai is engraved the following inscription, which is damaged at the end. It belongs to the reign of the king Jaṭilavarman Tribhuvana-chakravarti Kônêrmaikoṇḍâṉ **Kulaśekharadeva,** *alias* **Parâkrama Pâṇḍyadeva** son of Abhirâma Pâṇḍyadêva and is dated the **7th year** of his reign, which corresponded with the **year 1472** of the Śaka era and the cyclic year **Sâdhâraṇa.** This year, in the Uttarâyana, on Monday, the 19th of the month Mithuna, which was also the second *tithi* of the bright fortnight, in the Vyâgháta-yôga, Siṁha-karaṇa and *nakshatra* Punarvasu, Aḻagaṉ-Śokkaṉ, otherwise known as Sundarattôḷuḍaiyâṉ, of the Kauśika-gôtra and Bôdhâyana-sûtra, who was one of the Kôdu-kula (?) *sabha*, was nominated the hereditary accountant of the temple of Gôvindarâja-pperumâḷ, at Vindaṉûr, by Tirunelvêlipperumâḷ, son of Abhirâma Parâkrama Pâṇḍyadêva and who was born in the Aśvati *nakshatra.* The appointment carried with it a pay of threefourths of a *paṇam* and threefourths of a *koṭṭai* of paddy per mensem.

O

Text

1. ஊதகஜ ஸ்ரீஹாதிதேவா நாமு ஜௌமிஶாவொவஞாஜிதமு விஶாவஹீ ஶஹாவிஷெணாமொருவிம்ஶநாஜ மாஹநமு [||*] மகாஷமு ருசாஎடூல் மேல் செல்லா-நின்ற ஸ்வஸ்தி ஸ்ரீ கொஜடிஷு வஶுமாநா த்ரிலாவநஷக்ரவத்திரு கோநேர்மை கொண்டான்

2. சுஹிமாஶவமா க்ரஶவாஜஞெவர் நடநமா ந நமு க ஶாமநு காஹுமக ஙெவமா ந வமா க்ரஶவாஜஞெவற்கு யாண்டுஎழாவது ஸாயாமண வஹுமதா உத்த [மாய] நத்தா [ஶிய] ந மவி மிகூ தேதியும் வசிவருவக்ஷத்தா ஷிதியையும்

3. வொஶவாமமும் வ்ராவாதயொமமும் ஸிம்ஹகாமணமும்பெற்ற வானர் வசிமத்து நாள் கோதா குல ஸஹெயாரில் கௌமிக மொத்ரதா வொயாய ஸசித்ரதா அழகியசொக்கன[ன] சுந்தரத்தோளுடையானுக்கு நம் வீட்டுக்கு நம்க[ண]க்கு

4. காணி ஆள்ச்சை ஆகக்கு[டு *]த்து மாதம் ஒன்றுக்கு பணம் முக்காலும் கோட்டை முக்காலும் ெ . ா . . . . [அ]சலுக்கு ஒக்க . . . . களும் குடுக்க கற்பித்து நம் காஶாமநு சுஹிமாஶவமா க்ரஶ வா-ஜஞெவர் நடநமா ந [அ] ஸ்வதி

5. நக்ஷத்ரத்து ஜாதமாய பெருமாள் . . . திருநெல்வேலிப் பெருமாள் ஓலை நம் காரி-யம் பார்க்கும் கோனேரி ஒ[ப்பி] . . . . கணக்கு க . . யனும் நம் தானிகர் . . . .

P, SAMBUR-VADAGARAI INSCRIPTION OF TIRUNELVELIPPERUMAL. SAKA 1474

The inscription published below is engraved on the south base of the *mahâmaṇḍapa* of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai. It belongs to the reign of **Tirunelvelipperumâḷ** *alias* Dharmapperumâḷ **Kulaśekharadeva** and is dated the **year opposite** the **second of his reign.** This year corresponded with the **Śaka 1474**; in this year, the king appointed one Śokkaṉ Kaṇḍiya-dêvaṉ to the hereditary accountantship of temple of the Mûlasthânêśvara at Vindaṉûr. The in-scription begins, in the second line, with the later Pâṇḍya 'introduction', beginning with *bhuvan-êkavîra.*

P

Text

1. ஸ்வஸ்தி ஸமாயரு ஶெதஜ ஸதமு ஸஶஸ்தஸா மஜௌமிஹி: சிரிமூலநாத சிவசம்போ ஜருயதி சாசுவதம் சாதனம் ஆதிவண்டேசுவரா[ஜ்ஞ]யமு மகாஷமு

2. ருசாஎசெல் மேல் செல்லாநின்ற ஸ்வஸ்தி ஸ்ரீ ஹவநெகவீமவக்ஷகாஷு வ்ரதீவ ஶயாமாஶஹெந ஜயந்தமங்கல புரவராயீஸ்வம [க்ஷேஶாஸா ம] நாமஸிம்ஹ கொம-ஐத-

3. மோஷிவாகம வொஐஸிஙா [வடவாநஷு] தேவப்பிரமாணஸ்ராவநாவாயரு சங்கித ஸாஹித்யஸாவருபூம கோச்சடிலவன்மாரா

4. த்ரிஹவநஷக்ரவதிரு கோநேரிமை கொண்டான் அபிராம பராக்கிரம பாண்டிய ஜெவர் நந்த[ந*]ரான திருநெல்வேலிப் பெருமாள-

5. ான தன்மப்பெருமாள் குலசேகரதேவர்கு ஆண்டு [உ]வது எதிர் பரிதாபி [சம்வத்-ஸரத்து] தெச்சிணுயநத்து சாருதுவி[ல] கந்நிரவி டுவ [யும்] அபரபக்கத்தில் து-

6. திய[யும்] மந்தவாரமும் புணர்பூசமும் பிராமயோகமும் [வராக கரணமும் பெற்ற] புநர்பூசத்து நாள் நம் ஆல[ய*]த்து [இர]ண்டா[ங்]குடி சொக்கன் கண்டியதேவனுக்கு கீ[ழ்] தேவகன்மிக[ண]க்கு காணி

7. யாட்சையாக கற்பிக்கும்படிக்கு நம் குமாரன் தன்மப்பெருமாள் குலசேகரதேவன் நம் வாசல் காரியம் நயினுன்னும் நம் ஆலயக்கணக்[கு] செண்பகராமக்குட்டிக்கும் தானிகருக்கும்

8. ஓலை வரவிடுகையில் நம் ஆல[ய*]க்கணக்கு ஒத்தவண்ணம் உடைமையும் சோறும் மற்றும் உண்டான சு[வ]ந்தரங்களும் நாளது முதலுக்குப்பற்றிக்கொண்டு காணியா-

9. ட்சையாக சந்ததி விறவேசமே செம்பிலும் சிலையிலும் வெட்டி கையாண்டு கொள்ளவும் இப்படிக்கு ஆலயக்கணக்கு செண்பகராமக்குட்டி எழுத்து [|| *]

10. சூத்ரவ[ட]ணைஸரந எழுத்து [|| *]

ABSTRACT OF CONTENTS

In the Śaka year 1474, in the year opposite the 2nd of the reign of the king Jaṭilavarman Tribhuvanachakravarti Kônêrimaikoṇḍâṉ Tirunelvêlipperumâḷ, otherwise known by the names Dharmapperumâḷ and Kulaśêkharadêva, which corresponded with the cyclic year Paridhâvi; in the Śararitu, on a Saturday, the 5th of the (solar) month Kanni, which was also the second *tithi* of the dark fortnight, and *nakshatra* Punarvasu, Brâhma-yôga and Varâha-karaṇa, Śokkaṉ Kaṇḍiyadêvan being recommended by the king to the place of the hereditary accountantship under the *dêvakarmis* of the temple of Mûlasthana and was appointed, on the same conditions as the other accountants. He is ordered to get the rice, etc., perquisites belonging to the appointment, and continue himself, as also his descendants, as accountants as long as the moon and the stars endure.

Q. SAMBUR-VADAGARAI INSCRIPTION, OF TIRUNELVELIPPERUMAL. SAKA 147

The following damaged inscription, which is also incomplete is engraved on the east wall of the *maṇḍapa* of the Sundararâjapperumâḷ temple at the Vindaṉûr-Kôṭṭai. It belongs to the **year opposite the 2nd** of the reign of the king **Tirunelvelipperumâl** *alias* **Dharmapperumâl Kula-śekharadeva**, son of Abhirâma Parâkrama Pâṇḍyadêva, which corresponded with the śaka year 1474. The date, as also the portion containing the subject matter of the inscription, is lost.

Q

Text

1. ஶ தஸ்ய ஶ்ரீ அபிராம பராக்ரம பாண்டிய தேவஸ்ய (பு)த்ர(ஸ்)ய விக்ரம ஸீஹ ஸஹோதரஸ்ய-

2. ணா ஸ்ரீ ஸ்ரீவல்லப ராஜ ஸுநோ: [|| *] ஸகாப்தம் துசாளடுசெல் மேல் செல்லா நின்ற ஸ்வஸ்தி ஸ்ரீ......

3. கோஜடிலவர்மரான [த்ரிபு]வநச்சக்ரவர்த்தி கோ நேர்மை கொண்டான் ஸ்ரீ[ஸக வ*]ராக்ரம பாண்டியதேவர(ா)ந-

4. நதராந ந ஸுந்தரான் திருநெல்வேலிப் பெருமாள் தன்மப்பொருள் குலசேகர தேவற்கு

5. ஆண்டு இரண்டாவதின் எதிர் வரியாவி ஸ[ம்]வத்ஸரத்து மாஸதேவில். . . . . .தேறா . . . . .

6. வீதி . . . . . .

R. SAMBUR-VADAGARAI INSCRIPTION OF THE REIGN OF ATIVIRARAMA SRIVALLABHA. SAKA 1487.

The subjoined inscription is engraved on the east wall of the *mahâmaṇḍapa of* the Mûlasthanêśvara temple at Śâmbûr Vaḍagarai. It is dated the Śaka **year1487**, which was also the **third** year of the reign of the king **Ativirarâma Śrivallabhadeva.** In the year Krôdhana, in the Uttarâyana, the Hêmanta-ṛitu, on Thursday, the 6th of the month Makara, the thirteenth *tithi* of the bright fortnight, the Mahêndra-yôga and Varâha-karaṇa and *nakshatra* Mṛigaśirshâ, one Irâkkudapperumâḷ, alias, Kaḷḷapirâṉ Śivala-kkâliṅgarâyaṉ was appointed as the accountant of the Śrîbhandâram, etc., of the temple of Mûlasthânêśvara at Vindanûr, by the order of the king.

R
Text

1. ஸமாயபுலேசக ஸதகடு ஸகஸ்த ஸாமாஜோதிஹி: ஸ்ரீ உமிழு நாய ஸிவ ஸல்லா [ஜ்]யதி ஸாஸ்வதடு ஸாஸ-

2. நடு சூதிவஜ்ஜெஸ்வராஜேஜயடு | ஸகாப்டு சுசாஅஜேஎல் மேல் செல்லாநின்ற ஸ்வஸ்தி ஸ்ரீ-

3. [ஸ்வ]நேகவீர வந்ரகாஷு வநீவ உயாராஉ(ா)ஹெந்ர ஜயதுஉஂமஷு வார[ா*] யீஸ்வரக்ஷேஉாஸார

4. நாரஸிஂஹகொரஐ த[ஜோ]திவாகர ெ[வாஐஸி]ஸா வடிவாநஷு தெவவ்ராஹ்மணஸ்ரா-

5. வநாவாயபு ஸஂகீத ஸாஹித்ய ஸாவபு ஹஉிஉ கொஜடிஷு வஉ்பராந திஹாவநவ்கரவதிபு கோநே-

6. ர்[மை] கொண்டான் திருநெல்வேலிப் பெருமாள் வீரவெண்பாமாலையான் தன்மப்-

7. பெருமாள் குலசேகரதேவர் னந்தநரான அழகம்பெருமாள் அதிவீராமனை ஸ்ரீ வஷு-

8. ஹதெவசு க்கு ஆண்டு மூன்றுவது க்ரோயந ஸஂவத்ஸரத்தை உத்தராயநத்தை ஹெஉஜுஇ-

9. துவில் உகரஞாயிற்று ஆறுந்தேதியும் வஉிவபுவக்ஷத்தை த்ரயோஉஸியாடு ஞ்ரஹ[ஸ்]திவாரஉடு ஊெ-

10. ஹந்ரயொமஉடு வராஹகர[ண*]மும் பெற்ற ஊ்ரமஸீஷபு[த்தை] நாள் உலகுசிந்தாமணி வளநாட்டு கிடாரத்-

11. து இராக்குதப் பெருமாள் கள்ளப்பிரான் சீவலக்காலிங்கராயனுக்கு சீபண்டாரக்க-

12. ணக்கும் திருவாழி[யு]ம் கண்காணியும் திருமாலையும் காணியாட்சையாக கற்ப்பிக்கும்படி-

13. க்கு நம் குமாரன் அழகம்பெருமாள் அதிவீ[ர]ராமனை ஸ்ரீ வஷு[ஹ]தெவநு நம் வாசல் காரியம் நயிளு-

14. [னுக்கு]ம் தானக்கணக்கு சொக்கன் கண்டியதேவனுக்கு[ம்] தானிகருக்கும் ஒலை வரவிடுகையில் சீபண்-

15. டாரக்கணக்குக்கும் திருவாழிக்கும் கண்காணிக்கும் திருமாலைக்கும் மற்றும் அற்ற-படி உடை-

16. மையும் சொத்தும் மற்றுமுண்டான சுதந்திரங்களும் இதுமுதலுக்கு பற்றிக்கொண்-

17. டு கணக்கும் எழுதிக்கொண்டு திருவாழி கண்காணி திருமாலையும் செய்துகொண்டு காணி-

18. யாட்சையாக ஆசந்த்ரதாரம் வஷதி வர்வெ[ஶமே*] செம்பிலும் சிலையிலும் வெட்டிக் கைய்யாண்-

19. டு கொள்ளவும் ஆதிவஜ்ஞாஸ்ரஷ எழுத்து

S. AND T. KALANGADU AND SAMBUR-VADAGARAI INSCRIPTIONS OF ATIVIRARAMA PANDYADEVA. S. 1489 AND 1492

The two following inscriptions which record the appointments of temple officers are found in Kaḷâṅgâḍu and Śâmbûr-Vaḍagarai respectively. The one is engraved on the east wall of the *mahâmaṇḍapa* of the Jamadagnêśvara temple at Kaḷâṅgâḍu, while the latter is found on the north wall of the *mahâmaṇḍapa* of the Mûlasthanêśvara temple at Śâmbûr-Vaḍagarai. At the beginning of the first is a Sanskrit verse written in the Tamiḻ and the Grantha characters in the most faulty manner; the rest is in plain Tamiḻ prose. It records that one Śikailâyam-uḍaiyâṉ, *alias*, Maṟattiru Vâṇâdarâyaṉ of Ulaguchintâmaṇi-vaḷanâḍu was appointed to the accountantship of the temple of Jamadagnêśvara at Kiḷâṅgâṭṭûr by the king, Ativîrarâma Pâṇḍyadêva. It is dated the **Śaka year 1489** which was also the **5th year** of the reign of the king **Alagan Perumâl**, *alias* **Śrivallabhadeva** and **Ativirarâma Pâṇḍyadeva**, the son of Tirunelvêlipperumâḷ Kulaśêkhara-dêva and grandson of Abhirâma Parâkrama Pâṇḍyadêva. The appointment took effect from **Friday, the 24th of the month of Arpaśi**, which corresponded with **the 7th tithi of the bright fortnight**, the **Simha-karaṇa and Pushya nakshatra.**

The second record is dated the **Śaka year 1492**, the cyclic year **Pramoduta**, which was **also 8th year** of the reign of **Ativirarâma Pâṇḍyadeva.** On **Monday the 25th of the month Kanni in the Dashiṇâyanam, which corresponded with the 11th tithi of the bright fortnight, in the Simha-karaṇa and Śubhayoga and the nakshatra Pushya,** Tirumêniyaḻagiyâṉ, *alias*, Taṇḍaikkâla Brahmâdarâyaṉ of the Kâśyapa gôtra and Bôdhâyana Sûtra was appointed to do the thirty days' *pûja* in the temple of Mûlasthâna ; the appointment was made by the king himself. As in the previous document the king's father's name is given and it is preceded by the usual later Pâṇḍya 'introduction' beginning with *bhuvanêkavîra*.

S

Text

1. ஶாலஶ்வஸ்தா[||*] பாத்கிஹல சக்ரவி விருத்திநாம்

2. ச[ா]க்கிறவத்தி-[யு]-]ரஸாரிணாஂ அஹாஜ

3. திருவக்கின் ஶ்வாஸ்வ ஸ்வமேசவஸ்ராபி சாஸ-

4. ரம் ஆதிசண்டேஶ்வராஜேஷுயம் [||*] சகாஷ்வடு க-

5. சா அடுசல் மேல் செல்லாநின்ற ஸ்வஸ்தி ஸ்ரீ புவ-

6. னேகவீர சகலகுணஸம்பன்ன ஆகவராமன-

7. ஜநகோரள தர்மாதிவாகர சோளஸிந்து வ-

8. டவாநல ஸங்கீத ஸாஹித்ய வித்யாவிநோத ஸ்வ-
9. ஸ்தி ஸ்ரீ கோச்சடில வர்மரான திரிபுவனச்சக்கிற-
10. வத்தி கோனேர்மை கொண்டான் அபிராம பரா-
11. க்கிரம பாண்டியதேவர் னந்தனரான அழகன்
12. [பெரு]மாள் திருநெல்வேலிப்பெருமாள் வீரவெண்பா-
13. மாலை [ய]ர[ய] குலசேகரதேவர் னந்தனர[ா]ந அழகன்-
14. பெருமாள் அதிவீரராமனான ஸ்ரீவல்லபதேவற்கு ய-
15. ாண்டு நுவ[து] பிறப[வ] ஐல் அற்பசி மீ அபரபக்கத்து
16. இருபத்து நாலாந்தெயதியும் சத்தமியும் சுக்கிறவாரமு-
17. ம் சிங்ஙகாணமும் பூசத்துநாள் பெற்ற உலகுசிந்தாம-
18. ணிவளநாட்டு கிடாரத்தூர் சிகையிலாயமுடையான்
19. ம[ற]த்தி [ரு] வாணுதபெருமாளுக்கு வடவாரிநாட்டு [கி]-
20. [ள]ாங்க[ா]ட்டூர் நம் ஆலயத்துக்கு தன்மகத்த[ர்]கணக்கு
21. காணியாட்சையாக குடுக்கும்படிக்கு நம்குமரன்
22. திருநெல்வேலிப்பெருமாள் வீரவெண்பா மாலை-
23. யான் குலசேகரதேவர் னந்தனரான அழகன்[பெரு]மாள்
24. அதிவீரராமன் சிரிவல்லவதேவர் நம் வாசல் . . துர்க்கா-
25. றர்க்கு ஓலை வரவிடுகையில் நம் குமாரன் அழகன்[பெரு]மாள்
26. [அதிவீரராம]னான ஸ்ரீ வல்லபதேவர் கற்பித்தமைஆ-
27. [லே] . . . . மம சிவலதேவனும் னம் அதிவீரராம
28. . . . . தேவனும் ந . . . .

(six more lines damaged)

T

Text (1)

1. ஶாகேஸ்தே [||*] ஸஹஸ்ராயுதேதக ஸததி ஸப்த ஸாகோனிஷிலி ஸ்ரீ உபிரு நாய-

2. ஶிவஸம்ஹோஜ்ஞயதி ஶாஸ்வதம் ஶாஸநம் க்ஷிதிவல்லபராஜேந்த்ரம் | ஶகாப்தம்

3. கசாகுஉல் மேல் செல்லாநின்ற ஸ்வஸ்தி ஸ்ரீ ஹாவநகவீர வர்த்தகாவ பூதி-வசயாமாச-

4. ஸ்ரீஹர்த்த ஜயதுரங்கமருவர வராயிஸ்ர க்ஷேத்ராஸார நாமஸிம்ஹ கர-ஐ தத்ராதி-

5. வாகர வேதவிகாஸ வடவாநல தேவப்ராஹ்மண ஸாவநாவாய ஸம்-கீத-

6. ஸாஹித்ய ஸாவபௌம கோச்சடிலவர்மரான த்ரிபுவநசக்ரவர்த்தி கோநேர்மை கொண்டான்

7. திருநெல்வேலிப்பெருமாள் வீரவெண்பா மாலையான் வர்மப்பெருமாள் கவுபே வர-

(1) From inked impressions.

8. தேவர் நக்ஷத்ரமான அழகன் பெருமாள் அதிவீரராமனான ஸ்ரீவல்லபதேவற்க்கு ஆண்டு அ வது

9. ப்ரஜோத்பத்தி ஸம்வத்ஸரத்து உத்தராயணத்து வஸந்த ருதுவில் கனிரவி யும் சுக்லபக்ஷ-

10. த்து தசமியும் சுக்ரவாரமும் சுபயோகமும் ஸிம்ஹகரணமும் பெற்ற உத்தர நக்ஷ-

11. த்ரத்து நாள் புநர்வஸு நக்ஷத்ரத்து ஜாதராந ஸ்ரீ த்ரத்து திருமேனி யழகி யான் ஸ்ரீ வேங்கடநாயகன்

12. தண்டைக்கால ஸ்ரீ வேங்கடநாயகனுக்கு பண்டுடையானு[ம்] பழம்பேரையும் தவிர்த்து முப்ப-

13. துவட்டமும் நம் ஆஜ்ஞை காணியாட்சை ஆக கல்பித்தபடிக்கு நம் குமாரன்

14. அழகன் பெருமாள் அதிவீரராமனான ஸ்ரீவல்லபதேவர் ஓலை நம் வாசல் து. க்காள-

15. க்கு வரவிடுகையில் நம் காரியம் ராமநாதனும் காரியக்கணக்கு குற்றாலமும் கூஜியள் கணக்கு

16. சொக்கன் கண்டியதேவனும் மாடாபத்தியக்கணக்கு திருவலங்காத்தானும் நம்

17. ஆலயகணக்கு செண்பகராமக்குட்டி சில மழவராயன் கணக்கின்படி விட்ட

18. குறுமறைநாட்டு விந்தனூர் பெரியகுளத்தின் கீழ் பத்தக்கால் ச [கண்ணாறு தடி] உ . . . .

19. . . . . ( ) ஆக மாதம் ஒன்றுக்கு நம்பு உடமை நெல் [கோட்டை] க ஆகவும் சோறு ஸ்வதந்த்ர-

20. ங்களும் பயிர் எடுப்பு ஓத்தவாசினையில் உள்ள ஸ்வதந்த்ரங்களும் பற்றிக்கொண்டு நம் ஓலைக்கு

21. எழுத்தும் இட்டு ஆஜ்ஞை ஆஜ்ஞாவ்ருத்தியும் மனையும் மனைக்கூறும் . . . .

22. யும் உத்ஸவம் ப்ரதிஷ்டையும் தொன்றுங்கோவில் தொன்றாக சோவில் மற்றும் எற்பேற்-

23. பட்ட ஸமஸ்த ப்ராப்திகளும் ஆசந்த்ரதாரவரை ஸந்ததிப்ரவேசமே செம்பி லும் வெட்டி

24. கையாண்டுகொள்ளவும் [||*] ஆதிவல்லேஸ்வரநு எழுத்து

U AND V. KALANGADU INSCRIPTIONS OF THE REIGN OF ATIVIRARAMA PANDYADEVA. S. 1493

The subjoined inscriptions are engraved on the north base of the central shrine of the Venkaṭâchalapati temple at Kaḷâṅgâḍu. They both record the grants of land made by the king to this temple. The first is dated **Ś 1493**, cyclic year **Prajotpatti** ; in this year, **in the Uttarâyanâ and Vasanta-ritu, on Friday, the 15th of the month Vaigâsi**, which corresponded with the **10th tithi of the bright fortnight**, in the **Śubha-yoga and Śubha-karaṇa** and **nakshatra Uttara**, the king **Ativirarâma, alias Aḻagaṇ Perumâḷ, Śrivallabhadeva**, granted some land to the god Tiruvêṅgaḍanâtha of Kiḷâṅgaṭṭûr. The king is said to have been born in the Punarvasu nakshatra.

The second inscription belongs to the **same year** but is **dated Thursday, the 6th of the month Kanni**, in the **Dakshiṇâyana and Varsha-ṛitu** ; this day was also **the 3rd tithi of the**

bright half of the month, and **nakshatra Aśvati, Śubha-karaṇa and Śubha-yoga.** On this day the king granted once again some more land to the same temple of Tiruvêṅkaṭanâtha of Kaḷâṅgâṭṭûr.

U

Text

1. ஸுபமஸ்து[||*] ஸ்வஸ்திஸ்ரீ [||*] ஸக[ாப்தம் ௧௪௬௰] உன் மேற் செல்லாநின்ற ஸ்வஸ்திஸ்ரீ புவநேகவீர வஞ்சிகாருண்யதீப ஸமஸ்தராஜேந்த்ர ஜயதுங்ககுலவாரா-வாராஸீ க்ஷேமாலங்கார நாரஸிம்ஹகேரளதர்மோதிவாகர வேதஸிம்ஹ வட-வாநல ஸாஹித்ய ஸார்வபௌம செய்வல்ராஜ-

2. ணை ஸ்வாவநா[ரா]யண கோஜபிஷுவஜ்ரபந்த த்ரிபுவநசக்ரவத்திகள் கோநேர்மைகொண்டாநு ஸ்ரீபெருமாள் திருநெல்வேலிப்பெருமாள் வீரவெண்பாமாலையாநு யஜ்ஞப்பெருமாள் காருண்யஸேவா தேவர் நந்தநாயா ஸ்ரீபெருமாள் அழகநு பெருமாள்

3. அதிவீரராமநு ஆய ஸ்ரீவல்லபதேவர்கு ஆண்டு எட்டாவது ப்ரஜோத்பத்தி ஸம்வத்ஸரத்து உத்தராயநத்து வஸந்தருதுவில் வைகாசி மீ ௰ பூர்வபக்ஷத்து தஸமியும் ஸுக்ரவாரமும் ஸுபயோகமும் ஸுபகரண-

4. மும் பெற்ற உத்திரநக்ஷத்ரத்து நாள் ஜந்மநக்ஷத்ரத்து நாள் ஜாத ந[ா*]ய ஸ்ரீபெருமாள் அழகநுபெருமா[ள்] அதிவீ[ரரா]மநு ஆய ஸ்ரீவல்லபதேவர் ஆய நாம் கிளாங்காட்டூரில் நயிநார் திருவேங்கடநாதற்கு திருவிடையாட்டம் ஸ-

5. ர்வமாந்யமாக விட்ட நம் வாசற்கணக்கர் இட்டகைத்தடிப்படி வடவாரிநாட்டு பன்பொழி உள்ளிட்[ட] . . பற்றில் பண்டு உடையானையும் பழம் பேரையும் தவிர்த்து நம் கண்டு உழவுதிறந்து திருவிடையாட்டம் விட்டது-

6. க்கு எல்லையாவது நாளிட்டுவென்றான் கடமாக்குளம் உள் பட்டதுக்கு எல்லை கீழ் எல்லை இலத்தூர்க . . . ம் மேற்படி குளத்தில் நீர்நக்கலுக்கும் மேற்கு தெநு எல்லை பழஞ்செய் கால் புரவுக்கு வடக்கு

7. . . . . (The rest damaged).

V

Text (1)

1. ஸுபமஸ்து [||*] ஸ்வஸ்திஸ்ரீ ஸகாப்தம் ௧௪௭௰ செல் மேற்செல்லாநின்ற ஸ்வஸ்தி ஸ்ரீ புவநேகவீர வஞ்சிகாருண்யதீப ஸமஸ்தராஜேந்த்ர ஜயதுங்கமகுடவாராவாராஸீ-ஸ்வர க்ஷேமாலங்கார நாரஸிம்ஹ கேரளதர்மோதிவாகர வேத-

2. ஸிம்ஹ வடவாநல ஸாஹித்ய ஸார்வபௌம செய்வல்ராஜ ணை ஸ்வாவநாராயண கொஜபிஷுவஜ்ரபந்த த்ரிபுவநசக்ரவத்திகள் கோநேர்மைகொண்டாநு ஸ்வஸ்திஸ்ரீ பெருமாள் திருநெல்வேலிப்பெருமாள் வீரவெண்பா-

3. மாலையாந் யஜ்ஞப்பெருமாள் காருண்யஸேவா தேவர் நந்தநாய ஸ்ரீ பெருமாள் அழகநுபெருமாள் அதிவீ[ரரா]மநு ஆய ஸ்ரீவல்லபதேவர்க்குயாண்டு ஒன்பதாவது ப்ரஜோத்பத்தி ஸம்வத்ஸரத்து தக்ஷிணாயநத்து வர்ஷருதுவில் க-

(1) From inked impressions.

4. ஸ்ரீரவி கூட யாட்டு சுவாரவக்ஷத்தரு திருதியையாட்டு மங்கலவாரமும் ஸௌ-ம்யயோகமும் ஸௌமகரணமும் பெற்ற சு[வாதி] நக்ஷத்திரத்தரு நாள் புனர்வஸு நக்ஷத்திரத்து நாள் ஜாதரா[ய] ஸ்ரீ பெருமாள் அழகநுபெருமாள் அதிவீரராமநு ஆய ஸ்ரீவல்லபதேவர் ஆ-

5. ய நாம் வடவாரிநாட்டு கிளாங்காட்டூரில் நயினார் திருவேங்கடநாதற்கு திருவிடையாட்டமாக ஸர்வமான்யமாக விட்ட நம் வாசற்கணக்கர் இட்ட கை[ய்]த்தடிப்படிசேர்த்துக்குடுத்த மேற்படி நாட்டு மேற்படியூர் உள்ளிட்ட பற்றில் இராசகு-

6. லராமப் பேரேரிக்கு நான்கு எல்கைக்கு எல்கையாவது கீழைக்கட்டளை தென்மடல் (2) ஓடிய காலுக்கு மேற்கு பழவராயன்குளத்து நீர்நக்கலுக்கும் பழய செம்பேறுகீழ்மேலோடிய ஒட்டுக்கண்ணுற்று

(The succeeding lines are somewhat damaged)

W. SAMBUR-VADAGARAI INSCRIPTION OF THE REIGN OF ATIVIRARAMA PANDYADEVA

The inscription edited below is found engraved on the north wall of the *mahâmandapa* of the Mûlasthânêśvara temple at Śâmbûr-Vaḍagarai. Itis dated **Ś. 1494**, cyclic year **Angirasa. This year corresponded to the 10th** year of the reign of **Ativirarâma Pânyadeva.** In the **Uttarâyaṇa and Śaśiritu of** this year, **on Friday, the 15th of the month Mina**, which was also the **11th tithi of the bright, fortnight, in the Vanija-karaṇa and Priti-yoga and nakshatra Rohini,** Tiruvaṇṇâmalaippulavaṉ Chidambaranâthan *alias* Tirumûlanâtha Mudali of the Naḍuvumaṇḍalam was appointed to sing the Dêvâram hymns in the temple of Mûlasthânêśvara temple, by the king. He was recommended by Aḷaga-Śokkaṉâr Abhirâma Pâṇḍyaṉ. This last person must be Varatuṅgarâma, who, we have already seen, bore the name Abhirâma Sundarêśa. (See page 126 above).

W
Text

1. ஸௌஹ்ரவர்த்த [||*] ஸர்வாயுஷே தசு ஸதத்து ஸஹஸ்ர ஸௌர சௌரஹி:
ஸ்ரீ உரிய நாயரிவ-

2. ஸ்ஹிஜாயதி ஸாஸ்வத்து ஸாஸநது சூதிவஜ்ஜெஸ்வராஜேஷுயத்து ஸகாப்தே

3. துசாசு செல் மேல் செல்லாநின்ற ஸ்வஸ்தி ஸ்ரீ ஹாவநேகவீர வருஷ

4. வருதி[வ*] உமாராஜோஹரு ஜயஞ்சமுரவாரவராயிஸ்வர நார-

5. ஸிம்ஹகோரஜ தக்ஷிணவாகார வேரஜஸிம்ஹவடவாநமு தேவ-

6. ப்ராஹ்மண ஸுவநாவாயு ஸமீத ஸாஹித்ய ஸாவஹஸிஉ கோஜடி-

7. ய வல்லபராந திருமா[வ*]நவுக்கு வத்தியு கோனேர்மைகொண்டான் திருநெல்வேலிப்[பெருமா]ள்

8. வீரவெண்பாமாலையான் [யச*] உப்பெருமாள் குலசேகரதேவக்கு நந்த-

9. நரான அழகன்பெருமாள் அதிவீரராமநான ஸ்ரீவ[ல்ல]பதேவற்கு ஆண்டு [0]ஆ-

10. வது ஆங்கீர[ஸ*]ஸம்வத்ஸரத்தரு உத்த[ராயண] சௌரிஷதுவில் மீநம் 15
அபரவக்ஷத்து ஏகாதசி-

(2) Read தென்வடல்.

11. யாடு ஶுக்ரவாரமு[ம்] வணிஜகரணமும் [ஸ்ரீ]தியோகமும் பெற்ற ரோஹணி நக்ஷத்ரத்தினாள் சே[ர]-
12. மூவ[ழ]நாட்டு நடுவுமண்டலத்து பெரும்பற்றபுலியூர்நயினா் திருவம்பலமுடைய ந-
13. யினா் திருப்பூமண்டபத்தாரில்த்திருவண்ணாமலைப் புலவா் சிதம்பரநாதன்
14. திருமூலநாதமுதலிக்கு பண்டுடை[யும்] மனை[யும்] பழம்பேரை[யும்] தவித் து திருப் பாட்டுக்காணியாட்சையாக கற்-
15. பிக்கும்படிக்கு நம் குமாரன் அழகசொக்கனா் ஸவிராஜவாண்ஜன் ஓலை நம் வாச-
16. ல் காரியம் இராமநாதனுக்கும் காரியகணக்கு சங்கரனுக்கு
17. ம் கர்ம்மிதண்டை பிராமா . . . . சணக்கு சொக்கன்
18. [கண்டி]ய தேவனுக்கும் நம் ஆலயதணக்கு செண்பகராமனுக்கும்
19. சிவலம்மாறயனுக்கு ஓலையும் விடுகையில் திருப்பாட்டுக்காணி-
20. யாட்சையும் உடைமைசோறு சுதந்திரங்களும் கையாண்டு . . . பற்றிக்கொண்-
21. டு தொன்றுங்கோயில் தொன்றாக கொயிலும் மனையும் மனைக்கூறுந்தோட்டமு-
22. ம் தோட்டக்கூறுமற்று மெற்பட்டச் சம்பிரூத்தி[யும்] ஆசந்திரதாரவா் சந்ததி பிற- வேசமே கல்லிலு-
23. [ஞ்] செம்பிலும் வெட்டிகையாண்டுகொள்ளவும் சூஜிவஞேஶ்வரநு எழுத்து

X. KALANGADU INSCRIPTION OF SIVALA MARN. S. 1522

The subjoined inscription is engraved on a stone set up under a banian tree situated on the east of the village of Kaḷâṅgâḍu. It is dated **Śaka 1522 which** is said to have been the **38th year** of the reign of **Aḷagaṉ Perumaḷ Ativirarâman**, *alias* **Śrivallabhadeva.** In this year **Plava** on the **12th of the month Tai, the prince Śivaḷa Mâraṉ, who brought back the** past, colonised the village of Kiḷâṅgâṭṭûr by remitting taxes on the house sites occupied by any one for six months. The prince Śivala Mâraṉ appears to be the person who performed a *yâga* and on that account called himself Śrivallabha-yajvâ or Sômayâji.

X

Text (1)

1. கௌப-
2. தி[க்கு விரைப்பாடு கோட்டை நெல்லு . .]
3. சகா[த்த]ம்
4. ௲௫௱௨௰௨ ன்
5. மேற்செ-
6. லாநின்றி (2) ஸ்ரீ [பெருமா]ள்
7. அழகன்
8. [பெருமா]ள் அதிவீ[ர]-
9. ரமனான
10. ஸ்ரீவ[ல்ல]வ தே-
11. [வ*]ற்குயா-
12. ண்டு ௩௰அவது
13. பில (வ௵)
14. தைமீ ௰௨௨ ஸ்ரீ
15. [பெருமா]ள் இற-
16. [ந்த] காலமெடு[த்த]
17. சிவல ம-
18. ாறன் பண்ட-
19. ாரத்தில் கி-
20. ளாங் காட்[டூர்]
21. மாடை
22. பிறித்துக்குடியே

(1) From inked impressions.
(2) Read செல்லாநின்ற

23. ற்றிவித்த	24. சிவல ந[ல்லூ]ற்கு
25. [எல்]லை-	26. ாவது [கீழ்எல்]கை
27. [மேற்படி]யூர் பு-	28. து[க்கு]ளந் . . ம்
29.	30. [க்கு தென் எல்லை] (3) . . . .
31. க்கு[வட]க்கு	32. [மேல் எல்லை] கல்வெட்-
33. டு[க்கு]ழி[க்குகிழ]	34. [க்கு வடஎல்லை] பரா-
35. க்கிறமபாண்-	36. டியப் பேரேரியூரு-
37. க்கு[தெற்கு] ஆக	38. [இன்]னுன்கெல்லை-
39. க்குள் பட்ட	40. குடியிருக்கிற பலற்-
41. கு சு	42. . . . .
43.	44. . . . . (4) ஆக இந்த-
45. ப்படியும்	46. வந்தேறு குடிக்கு ஆ-
47. று மாததை (5)	48. க்கு இறையி[ல்லா]மலும்
49. குடியிருப்-	50. பாராகவும் . . .
51. மட[த்துக்கு]-	52. [வித்துப்பாடு கோட்டை நெல் ச .]

Y. SUCHINDRAN INSCRIPTIONS OF ARIKESARI PARAKRAMA PANDYADEVA

The following inscription is found on the west wall of the *maṇḍapa* in front of the Sthâṇunâthasvâmin temple at Suchîndram. It is dated the **28th year** of the reign of the king Jatilavarman Tribhuvana-chakravarttin **Parâkramadeva, born in the Mrigaśirsha nakshatra. On the Mârigaśirsha** nakshatra, the natal star of the king, which fell on **the 20th of the month Medam,** which was also the **3rd** *tithi* **of the bright fortnight**, the king granted some land for conducting certain special services in his name. The king mentioned in this document is Arikêsari Parâkrama Pâṇḍyadêva, the builder of the temple of Viśvanâthasvâmin at Teṉkâśi.

Y

Text (1)

1. ஹரி[ঃ][||*]ஸ்வஸ்திஸ்ரீ [||*]சொசதிலைவன்மரான (2) திறிபுவனசக்கிறவத்தீ சிறி-
பிருக்கிறமபாண்டியதேவற்கு ஆண்டு இ-

2. ருபத்து எட்டாவது மேடஞு[ர*]யறு இருபதாந்தேய்தியும் பூறுவபக்கிழத்துதிறிதி-
யையும் பெற்ற நம்பு-

3. டைய பிறந்தநாளான மிருகசிருஷத்து நாள் நாஞ்சிஞட்டு சுசி(வி)ந்திரத்து உடையார்
சிவீந்திரமு-

4. டையநயிஞு(ர்)றக்கு நாம் கற்ப்பித்த பராக்கிறம(ன்)பாண்டியன் சந்திபூசைக்கு நாள்-
ளொன்று-

5. க்கு பூசைக்கு அமுதுபடி பதக்குநாஞழிக்கும் திருமாலே திருப்பருவட்டம் சாத்துப்
படி திருவிளக்கு-

(3) All the matter contained in square brackets are either abbreviations or conjunct consonants.
(4) The abbreviations employed are unreadable.
(5) Read மாதத்துக்கு
(1) From inked impressions.
(2) Read கோச்சடையவன்மரான திரிபுவனசக்கிரவர்த்தி ஸ்ரீபராக்கிரமபாண்டிய.

6. எண்ணெ நெய்அமுது கறிஅமுது தெங்காய்அமுது உப்புஅமுது மிளகுஅமுது உள்ப-
ட்டியல் நெ[த்தியங்களுக்கும் வானவ]-

7. ன் நாட்டு பஞ்சாறறிங்கரைல் போக்கு (3) செங்களக்குறிச்சியான சுந்தரபாண்டிய-
யன் நல்லூரில் சிவகாமசு[ஷ]ரிக்குளத்த கிழ் (4) இருபத்தெ-

8. ட்டாவது பீசான முத[லு]க்கு நாம் தேவதானமாகவிட்ட நிலம் முப்பதுமாவுக்கு
அதிகாரிகடைக்கூட்டயிட்டு வரக்காட்டி(ன்)ன கற்றடிப்படி எ ங-

9. [கண்ணாறு] . டு நின்றும் . . . . [இதன்]கி[ழக்கு] தடி[ங]ப்பிடார
விளாக்த்துக்குகிழக்கு தடி இவைநிலம் காணியும் தென் கிழக்குதடி இரண்டு நிலம் அரை-

10. மாவும் தென்கிழக்கு தடி அஞ்சு நிலம் அரைமாவும் இதன்கிழக்குதடி இரண்டுநிலம்
அரைமாவும் இதன் கிழக்கு தடி ஒன்றுநிலம் காணியும் இதன் கிழக்கு தடி அஞ்சு நிலம் ஒ-

11. ருமாவும் இதன்கிழக்குதடி மூன்று நிலம் ஒருமா[வு]ம் இதன் கிழக்கு தடி ஞலு
நிலம் மாகாணியும் இதன்கிழக்கு தடி நாலு நிலம் ஒருமாவும் தென்கிழக்குதடி இரண்டு நிலம்
அரைமா-

12. வும் தென்கிழக்கு தடி எட்டு நிலம் ஒருமாவரையும் இதன் கிழக்கு தடி ந[ா*]லு
நிலம் மாகாணியும் இதன் கிழக்குதடி ஒன்று நிலம் முக்காணியும் இதன் கிழக்கு தடி ஒன்று
நில[ம்*] க-

13. ாணி [அ]ரைக்காணியும் இதன் கிழக்கு தடி ஒன்று நிலம் அரைக்காணியும் இ[த*]ன்
கிழக்கு தடி ஒன்று நிலம் காணிஅரைக்காணி தென்கி[ழ]க்கு தடி நாலும் நிலம் ஒருமாவ-

14. [ரையும் இத]ன் கிழக்குமூன்று மூ[ன்*]றிலொன்றில்(ல)பற்றுநிலம் முக்காணி அரை-
க்காணியும் தென்கிழக்கு தடி ஆறு மூன்றில் ஒன்றில் பற்று நிலம் முக்காணியும் இதன் கி-

15. ழக்கு தடி மூன்று மூன்றிலொன்றில் பற்றுநிலம் காணியும் எட்டாங்கண்ணாறு மேற்கு
நின்றும் தடி இரண்டு மூன்றிலொன்றில் பற்று நில்ம் செட்டிகுளம் முதல் கண்ணா[று] .

16. [கி]ழக்கு தடி அஞ்சு நிலம் ஒருமாவும் தென்கிழக்கு தடி இரண்டு நிலம் முக்காணி-
யும் [ெ]தன்கிழக்கு தடிமூன்று நிலம் காணி அரைக்காணி ருமெஙகஙலபும் [இதன் கிழக்கு]

17. மேற்கு நின்றும் தடி மூன்று நிலம் மாகாணிஅரையும் . . . . (5)
யும[ா]காணியும் . . . . பலயும் குன்றில் பற்று நிலம் . . யும் . .

18. . . யும் . . . . யும் [இதன் கிழக்கு தடி] . . . . யும் [இதன்
கிழக்கு தடி ங] . . யும் [இதன் கிழக்கு] . . . . யும் [இதன் கிழக்கு] . .

19. . . . இ நின்றும்

(Incomplete)

---

(3) Read கரைப்போக்கு

(4) Read குளத்தின் கீழ்

(5) There are a number of Tamil numerals expressing the extent of land.

a

Travancore Archaeological Series

No. XVI

Specimens of Vatteluttu Inscriptions

INTRODUCTION

Vaṭṭeḻuttu, Tekkaṉ-Malayâḷam and Nâṉa-môṉa (1) are the various names of a kind of alphabet which was current in the Madura and the Tinnevelly districts and on the Malabar Coast. The earliest known records written in this alphabet discovered hitherto are those of the early Pâṇḍya king, Jaṭilavarman Parântaka I, who reigned in the last quarter of the eighth century A. D. At that time the alphabet was completely evolved and the difference between two similar letters, such as for instance between *p* and *v*; *ṅ* and *ḻu* etc., was very markedly shown; the decipherment of the early documents is consequently very easy. A few centuries later carelessness is exhibited to such an extent that it becomes difficult to say if a letter is *k* or *ch*, *ṅ* or *ḻu*, *p* or *v*, and so on. In the most recent times, the 17th and 18th centuries, the difficulty in reading is much more heightened by writing letters *p*, *v*, *y*, *n* and sometimes *l* also, exactly alike, so that if a word like *palá-vagaiyâṉa* is written in the alphabet of this period, it could be read as *vava-vàgaivâva*, *vava-vagaivâva*, and so on in no less than 24 ways. Inscriptions of this kind are to be read only on the context and such readings depend for their correctness only on probability. If a better reading is suggested, the one made before must be given up. The Vaṭṭeḻuttu alphabet dragged on its existence till the end of the 18th century on the West Coast and eventually gave way to Malayâḷam.

This alphabet is surmised by Dr. Burnell to have had its origin in the Phoenician and Aramaic characters of Europe. The same scholar also thought that it was "best to consider the Aśôka alphabets and the Vaṭṭeḻuttu as independent". In his opinion, this alphabet is very much older than the Tamiḻ, which "only gradually supplanted" it. With this notion, he asserts that Kuṟaḷ and Tolkâppiyam were written in this character and adds in this connection certain absurd uncalled for remarks on the antiquity of the Tamiḻ literature, the utter incorrectness of which has been ably pointed out by the late Mr. Sundaram Piḷḷay in his 'Some Mile-stones in Tamiḻ Literature.' No doubt epigraphy had not far advanced at the time Dr. Burnell wrote; hence nothing definite could be said then about any characters generally and of Vaṭṭeḻuttu in particular. Since then and up till Dr. Buhler wrote his Indian Palaeography the study of Vaṭṭeḻuttu had not progressed very much. However, that scholar advanced a second hypothesis about the nature of the Vaṭṭeḻuttu and its origin. Says he, "The Vaṭṭeḻuttu may be described as a cursive script, which bears the same relation to the Tamiḻ as the modern alphabets of the clerk and merchant to their originals e.g., the Môḍi of the Marâṭhâs to the Bâlbôdh and the Tâkari of the Dogras to the Śâradâ. With the expection of the *I*, probably borrowed from the Grantha, all its letters are made with a single stroke from the left to the right, and are mostly inclined towards the left. Several among them, such as the *ṉa*, with the curve and the hook on the left, the *va* with the open top and the hook on the left and the round *ṟa* show the characteristics of the second variety of the Tamiḻ of the 11th and 12th centuries. And with the usage of the later Tamiḻ inscriptions agrees the constant omission of the *virâma*. Some other characters, such as the round *ta*, the *ma* with the curve on the right and the *ya* with the loop on the left seem to go back to the forms of the earlier Tamiḻ. And three, the rounded *U*, the pointed *E*, and the *ṇa* with a single notch possibly show characteristics dating from still earlier period. Perhaps it may be assumed that the 'round hand' arose already before the 7th century, *but was modified in the course of time by the further development of the Tamiḻ and the Grantha scripts.* Owing to the small number of the accessible inscriptions, this conjecture is however by no means certain."

From the statement that Vaṭṭeḻuttu is but a cursive form of Tamiḻ, we have evidently to understand that it did not exist before Tamiḻ and came to be a separate alphabet like the Môḍi and Takari when Tamiḻ came to be employed by business men who could not attend to the niceties of the ideal or theoretical letters; again the assertion that, like the later Tamiḻ, the Vaṭṭeḻuttu also

(1) The name Nâṉa-môṉa is given to it because, at the time when the alphabet is taught to children for the first time, the benedictory words *namostu* etc. are begun, which are spelt *nana*, *mona*, *ittanna*, *tuna* (that is, *na*, *mô* and *tu*), and the alphabet therefore came to be known as the *nâṉa-môṉa* alphabet.

omits the *virâma*, clearly means to convey the notion that the evolution of the latter alphabet was proportional and corresponding to that of the former. It is therefore certain that Dr. Buhler is of opinion that Vaṭṭeḻuttu is no other than Tamiḻ as developed by the business man, the scribe.

To me it appears that the Vaṭṭeḻuttu is most likely derived from the Brâhmi variety of the Aśôka alphabet, like all other alphabets of India, the Nâgari, the Tamiḻ-Grantha and the Telugu-Kannaḍa groups. But it had had a separate line of evolution. From the close analogy of the early specimens of the Tamiḻ-Grantha characters we are sure that they must have been derived from the same mother alphabet, the Brâhmi of the Aśôka script. On closer scrutiny we can find several points of similarity between Vaṭṭeḻuttu on the one hand and the other alphabets of S. India. I have shown elsewhere that the Tamiḻ-Grantha group of the S. Indian alphabets is derived directly from the Brâhmi characters and it is enough if it is proved that Vaṭṭeḻuttu bears close resemblance to the Tamiḻ-Grantha letters, to establish the ultimate origin of the former alphabet.

Let us take first the vowel *a* of the Vaṭṭeḻuttu alphabet and compare it with its analogue in Tamiḻ. The only peculiarity noticeable in the Vaṭṭeḻuttu letter is that it has for the connecting horizontal stroke between the beginning of the letter and its end a curve which is open at the top; whereas, the Tamiḻ letter has in its place a straight line. (See Tables.)

The addition made to the short vowel *a* to convert into a long *â*, is identical with that employed by Tamiḻ. This addition marks the increase of the length of the sound by half a *mâtra*, and is also used in the formation of the long *û* as in *vû, pû, mû, yû* etc. (See Tables.)

The Tamiḻ *i* is written in archaic inscriptions like the Arabic numeral three; that is, the end stroke curls to the left; whereas, in Vaṭṭeḻuttu it turns to the right. There is practically no difference between the Tamiḻ and the Vaṭṭeḻuttu long *î*'s.

The Vaṭṭeḻuttu *u* is identical with the same letter of the Tamiḻ alphabet, but in the one case the lower horizontal line is slightly curved, and in the other, it is straight. To the short *u* the secondary *â* symbol, a short straight horizontal line, is attached to the right end to make it long *û*. In the case of the Vaṭṭeḻuttu it is added at the end of the horizontal member of *u*, whereas in the early Tamiḻ letter it is found attached to the vertical member, near the loop. The principle that the longer vowel is obtained by the addition of a short straight stroke to the left is of universal application and is found to apply to the case of the Vaṭṭeḻuttu and the Tamiḻ letters as well.

The letter *e* of Vaṭṭeḻuttu differs from the same letter of the Tamiḻ alphabet in that the former has its end slightly bent inwards and has the angle, formed by the first and second portion of it, at its top. In the case of the Tamiḻ *e* the angle referred to above is on the right, the first part of the letter being horizontal and the second, vertical.

The origin of the Vaṭṭeḻuttu *ai* is not clearly traceable.

There is no difference between the Tamiḻ and the Vaṭṭeḻuttu *o*. The vowel *au* has not hitherto been met with in the several Vaṭṭeḻuttu inscriptions examined by me. Its place is often taken by *av* and hence it is generally absent in Vaṭṭeḻuttu inscriptions.

Coming now to the **consonants**, the Vaṭṭeḻuttu *k, ch, ṅ*, r, l, *ḷ, ḻ*, ñ, are identical with the corresponding Tamiḻ letters; with the exception of the lower horizontal portion, which is a curve opening at the top in the Vaṭṭeḻuttu and a straight horizontal line in the Tamiḻ alphabets, the letters *n, t, p, m*, and *v* of both the characters are identical. In the case of the letters *p* and *m*, a small hook opening to the left is attached to their left.

The letter *ṉ* as found in the Tamil inscriptions of the early Pallava periods has the shape which resembles somewhat the Vaṭṭeḻuttu *ṉ*; while in the former there are two distinct loops, the latter has only one.

The earliest known forms of the letters *t* and *n* occur in a short inscription discovered on the hillock called the Tirunâthar-kuṉṟu, near Śeñji (Gingi); for the shapes of these letters see *p.* 231, of the Travancore Archæological Series, No. XIV. The Vaṭṭeḻuttu *t* and *n* differ a little from the Tirunâtharkuṉṟu ones in that the vertical line of *t* of the latter is converted into a curve in

the former, and both the vertical and horizontal straight portions of *n* of the latter are turned into two curves in that of the former. The Vaṭṭeḻuttu *n* has, in accordance with the general rule obtaining with the letters of this alphabet, the horizontal lower line in the form of a curve, with its opening at the top. It has, like *p* and *m* developed a hook on the left side at the beginning of the letter, and opening to the left. If the lower curvilinear line were drawn rather long, it would create confusion between *n* on the one hand and *v* and *p* on the other. To distinguish the letter *n* from the two others, *v* and *p*, its lower limb is converted into a simple hook with its opening to the right. In point of the relative lengths of their horizontal lower curvilinear member, the letters *n*, *v* and *p*. stand in order ; *n* has the shortest, *v* a slightly larger and *p*, the largest length.

The rough *ṟ* of the Vaṭṭeḻuttu and the Tamiḻ alphabets are also very similar to each other ; the end of the letters curls to the left in the case of the Vaṭṭeḻuttu letter, whereas in the Tamiḻ character it descends a little below the line.

If in its vowels and consonants the Vaṭṭeḻuttu alphabet is similar in shape to the Tamiḻ alphabet, the resemblance is still more striking in its secondary vowels, *kâ*, *ki*, etc. The principles involved in the formation of the secondary vowels are general and applicable alike to all the alphabets of India. The long *â* is formed by the addition of a short horizontal stroke to the right of the consonant somewhere at the top, (compare the Brâhmi *kâ* for instance on page 229 of this Series.). In the earlier stages of the evolution of any Indian alphabet, this stroke remains horizontal, but in course of time it bends down and becomes a vertical stroke; the attachment of this addition with the consonant does not get severed till after a few more centuries ; in the case of Tamiḻ the earlier long *û* has this long *â* symbol horizontal and straight ; later on it becomes a small vertical stroke attached to the top of the letter; cf. *û* of table on page 219 of this Series. About the 11th century separation of the secondary symbol from the body of the letter is complete ; (see table on p. 220). In the case of the Vaṭṭeḻuttu characters, the secondary *â* remains straight and horizontal throughout.

The secondary *i* is formed by the addition of a semicircular curve beginning from the top of the consonant and ending on the left with its opening to the left. (This is a more evolved form of the simple Brâhmi angular stroke). The later developments in this are that the symbol gets detached from the consonant in course of time and stands immediately above or by the side of the consonant; compare the later Tamiḻ *ki* and the Nâgari *ki*, but this does not affect the Vaṭṭeḻuttu secondary *i* symbol which remains attached to the consonant. Not much difference is visible between the short and the long *i*'s in the earlier stages, whereas in the later periods the short and long letters are distinguished from each other by various devices which are characteristic of the genius of each alphabet of S. India. The secondary *u* short is obtained by adding a short vertical line at the bottom of the consonant, but if the latter happens to be itself ending in a vertical line as in the case of the Brâhmi, the Tamiḻ and the Nâgari *ka*, the addition took a horizontal course. The addition to the consonant of one more line near the short *u* converts the letter into a long *û*. In some alphabets such as the Tamiḻ, Vaṭṭeḻuttu etc., this second addition is made often to the end of the first or the short *u* symbol; the secondary long *û* stroke, in these alphabets assumes in course of time a curvilinear form ; compare *śû*, *pû* etc. with *kû*, *tû*, etc. The secondary *e* is formed by affixing to the top of the consonant a straight short line on the left, while *ai* is got by two lines drawn parallel to each other in the same place as in the case of secondary *e*. This becomes a curved line open at the top in the Vaṭṭeḻuttu alphabet. The secondary *ai* with the two *e* strokes parallel to each other is seen in early Grantha and in the Nandi-nâgari and in a manner, in the Dêvanâgari ; whereas in the other alphabet such as the later Tamiḻ-Grantha, the Vaṭṭeḻuttu etc., the two lines, which in course of time become two right-hand spirals placed one above the other, in earlier inscriptions, and side by side in the later records. In still later times the two members of this symbol fuse into one somewhat resembling the *ṇ* with two rings. The secondary *o* is composed of the secondary *â* and the secondary *e* the respective symbols being attach-

ed to the consonants in their proper place, that is, *e* on the left and *â* on the right. The secondary *au* is apparently formed by attaching an additional secondary *â* stroke in addition to the secondary *e* and *â* symbols required for the secondary *o*. In later times the two secondary *â* strokes which are placed side by side vertically, coalesce into one symbol, which resembles the Tamiḻ numerical symbol *hundred* in the Tamil alphabet.

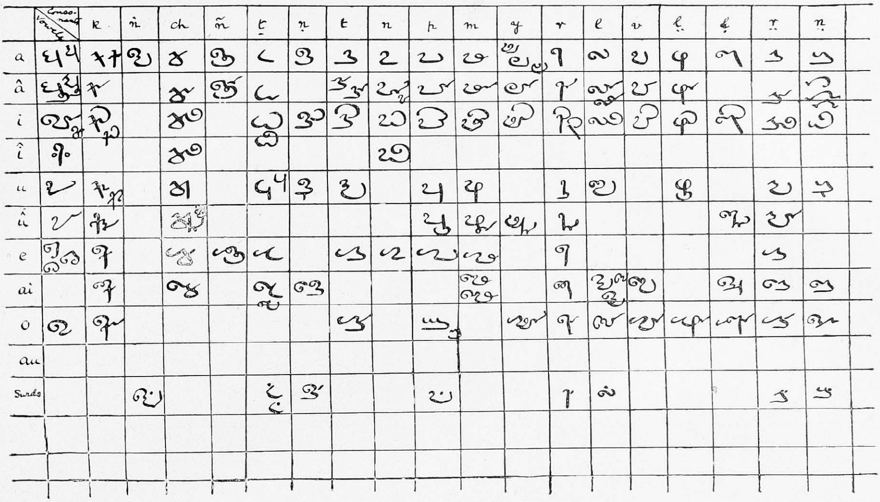
So far as these general principles of the formation of the secondary vowels are concerned, the Vaṭṭeḻuttu alphabet also obeys them as well as any other alphabet of India. This fact clearly proves that the prototype of the Vaṭṭeḻuttu alphabet is the Brâhmi variety of the Aśôka script. It had, like the other alphabets, its own evolution, which differed somewhat from the course of evolution of the Tamiḻ characters. In a very late period of the existence of this alphabet it degenerated so much that it made no difference between the various letters, such as *p*, *v*, *y*, etc., and reading a piece of writing in this alphabet became a matter, as we remarked already, depending entirely upon the context as well as the experience of the reader. Under such circumstances no one would desire to continue the use of this deficient alphabet; and when the Chôḷa conquest of the Pâṇḍya country took place, and the Tamiḻ alphabet began to creep in, it was received with, perhaps, a great feeling of relief. The Vaṭṭeḻuttu was once for all thrown out. In an inscription found in the Kuttâlanâthasvâmin temple at Tirukkuṟṟâlam, it is stated that when the central shrine, which had become dilapidated, was repaired, "all the writing, except the *Vaṭṭam* (Vaṭṭeḻuttu) which could not be read, was re-engraved on the wall." It is clear from this that at the time of the repair of the temple, Vaṭṭeḻuttu became an illegible or unknown character in the Pâṇḍya country. In the insulated Malainâḍu (Malabar) it continued as late as the middle of the 18th century A. D., and even here it was finally supplanted by the Aryâ-eḻuttu (the modern Malayâḷam).

It is an item of faith with some epigraphists that the vertical variety of Vaṭṭeḻuttu, like the one employed in the Madras Museum grant, the Trivandram Museum stone, etc., is more ancient than the slanting variety. There does not appear to be any ground for such a supposition; for both the varieties of the Vaṭṭeḻuttu script are employed in the inscriptions of the early Pâṇḍya king Jaṭilavarman Parântaka; compare the Tirupparaṅkuṉṟam inscription whose facsimile is given below, with the facsimile of the inscription of the same king found at Âṉaimalai and reproduced in the *Ep. Ind.* Vol. VIII, p. 320. In the earliest known Vaṭṭeḻuttu records the consonant *k* is always written like a Latin cross and *cha*, like the small *j* of the English cursive alphabet. Distinction is shown between *p* and *v* by giving the former a longer length to the former, as in the Grantha alphabet, than *v*. The letter *y* is a double semicircular curve with their openings at the top. Occasionally the other form, that of a left-handed spiral, is also employed. All these differences do not give any sure criteria of the age of any inscription. One thing which happens to be a real distinguishing feature of the early Vaṭṭeḻuttu is that the letters which end at the bottom, terminate in a horizontal line; compare *ṇ*, *t*, *ṉ*, *ṟ*, etc., on the table on page on the next page.

In the inscriptions of the 10th and the 11th centuries A.D., the letters *k* and *ch* are often written exactly alike and cannot be easily distinguished from each other except on the context. However, a slight and hardly perceptible difference is shown by making the loop of the latter a little bigger than that of the former. The other letters remain practically the same as in the earlier characters, but then they are really made 'round hand' (*vaṭṭeḻuttu*) by omitting all angularities; in rare instances the angularities are reproduced, as in the copper-plate inscriptions of Bhâskara-Ravivarman. These features drag on to the end of the 14th century more or less. The degeneration is clearly visible in the inscriptions of the second half of the 14th century A.D. The forms of the letters *ku*, *kû*, *chu*, *ṇa*, *a*, *â* and *e* have very different shapes from those of the early periods. The secondary *e* symbol has a small angular appendage developed at the beginning.

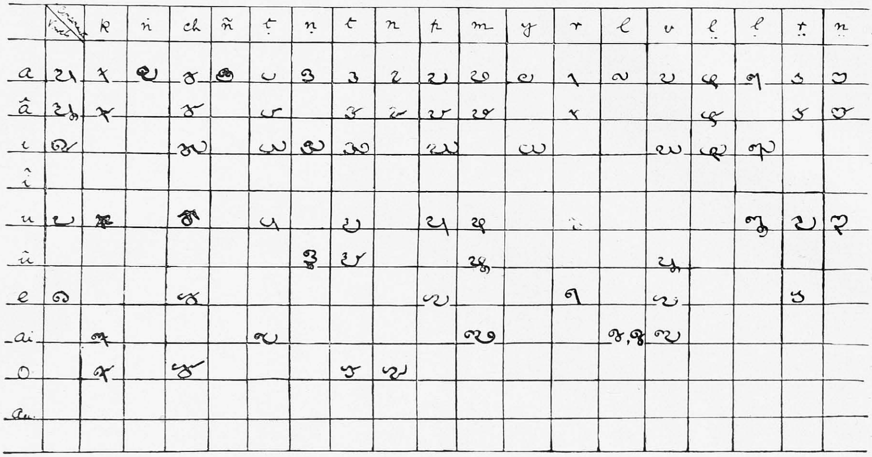
When we come to the 17th century, the difficulties in reading the Vaṭṭeḻuttu inscriptions become keener. For instance, it is almost a feat to read the Miṉchiṟai Maṭham plate whose tanscript and facsimile are given in another part of this paper. The Pâliyam plates detailing the

Tirupparankunram, Madras and Trivandram Museum Inscriptions of Maranjadaiyan (about 770 A. D.)

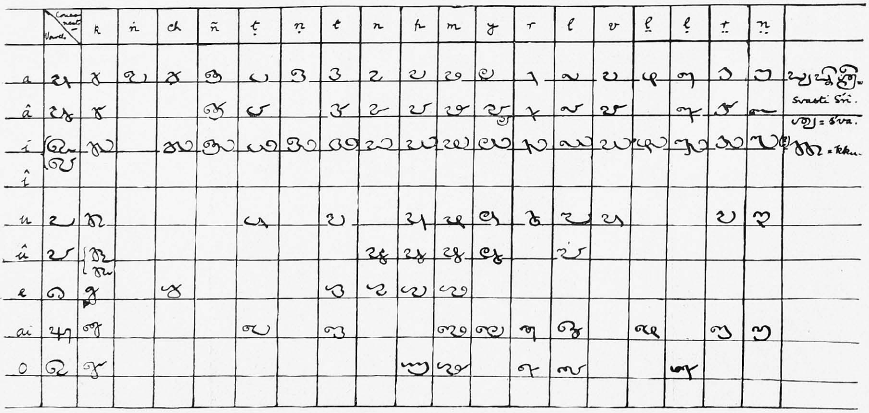


Tirupparankunram Inscription of Maranjadaiyan
(To face p. 286)

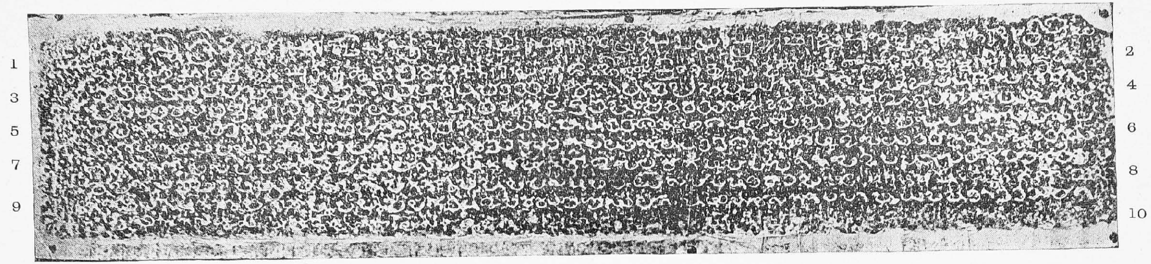
Parthivapuram Inscription of Ko. 98 (=923 A. D.).



Kandiyur Inscription of the year 123 of the Mahadeva at Kandiyur (=A. D. 946).

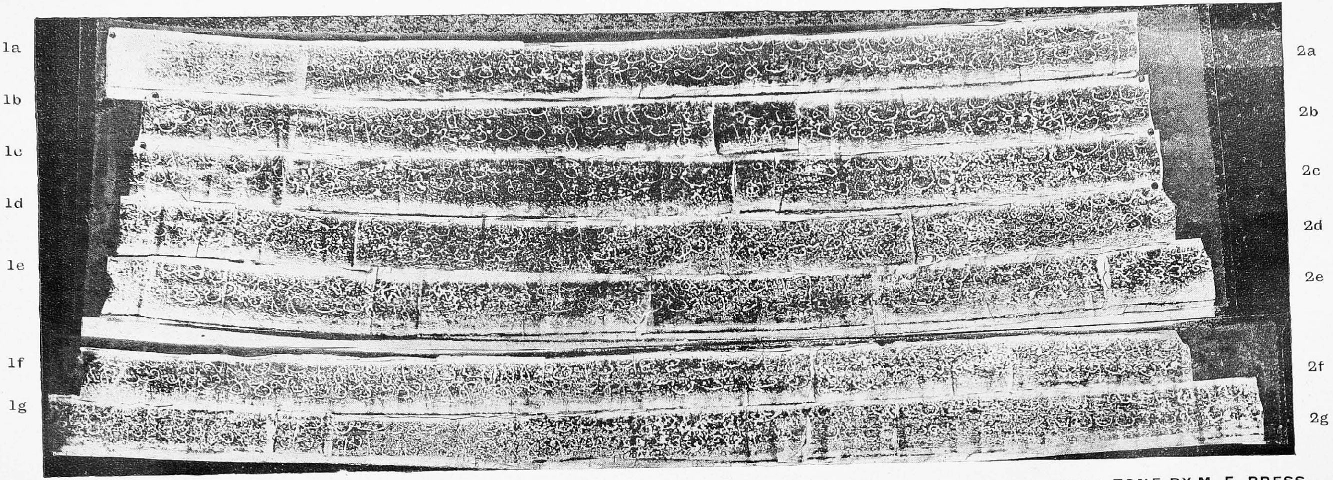


A. Parthivapuram Inscription of Ko. 98. (To face p. 287.)



SCALE 0.12

B. Kaviyur Inscription of Kali 4052. (To face p. 288)



T. A. GOPINATHA RAO.

SCALE 0.1

HALF-TONE BY M. E. PRESS

terms of the treaty between the Râja of Cochin and the Dutch East India Company, published on pages 29—40 of this Series also belong to this class.

In the manuscripts of the eighteenth century, the Vaṭṭeḻuttu characters are in such a state of intolerable confusion, that it is rather difficult to describe in detail the various changes that are visible in individual documents. A table of the alphabet of this period and a copy of the manuscript is, however, given for the purposes of comparative study.

A. PARTHIVAPURAM INSCRIPTION OF Ko. 98.

The subjoined inscription is engraved on the base of the north pial in front of the Vishṇu temple at Pârthivapuram, a village 5 miles south-east of Kuḻittuṟai, the head-quarters of the Viḷavaṅgôḍu tâlûka, of the S. Travancore division. The stone upon which it is engraved is not well-dressed and hence its facsimile is not very good, though the inscription is in a good state of preservation. At the beginning of the inscription is a Sanskrit verse giving the precis of the Tamil portion of the record. It is dated the 98th year of the Kollam era, and records that one Kumaraṉ Nârâyaṇaṉ *alias* Pañchavaṉ-Brahmâdhirâjaṉ of Iḍaikuḷattûr set up two perpetual lamps in the temple of Vishṇu at Pârthivaśêkharapuram. He also made a gift of paddy for offerings to be made on the Punarvasu *nakshatra* in the month of Âshâḍha every year. The Tamiḻ portion is written in the Vaṭṭeḻuttu characters, a table of which is also given on the opposite page.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [||*]உசவா வாகலிருவவசிவருஸேவா வாமே தேவாய தீவத்வ-
யு வ்ருத்யாஷாஐ வாநவருஷாடு வாநாஊா[ஸ்ரீ]ஹீ நு-

2. டாஆஊஸ ஊாசி த்ருஹ்ய: வாநாதூகாகு உஊாஊாாயண ஸ்ாஜ்ருண:
வீரசெத்ய ஸ[த்ூ]ண ஹசிஷண ஸ்விஸவம் ப்ரஹ்மாயிராஜஸ்ஸ[யீ:] [||*]

3. தொண்ணூற்றெட்டா மாண்டின் எதிராமாண்டு (2) பாத்திவசேகாபுரத்து ஸ(ப)ட்-
டாரகர்க்கு தூமாநாட்டு இடைக்குளத்-

4. தூர் பஞ்சவன் ப்ரஹ்மாயிராஜனுயின குமரன் நாராயணன் அமைச்ச திருநொந்தா
விளக்கு இரண்டு [||*] இரண்டிலு மொ-

5. ன்றுக்கு படைத்தலேவன் கண்ணன் மாணிக்கன் கை(ப்)யில் அடுத்த எருமை எழு
[||*] இவையிற்ருல் மடைப்பள்ளியால் (3) உ-

6. ழக்காழாக்கும் படைத்தலேவன் பாகஞ்சிவீந்திரவன் கைய்யில் அடுத்த எருமை எழு
[||*] இவையிற்ருல் திருநொந்தா வி-

7. ளக்குக்கு மடைப்பள்ளி நாழியால் உழக்காழாக்கு இடைவர் (4) [||*] சாகாமூவாப்
பேரெருமை [||*] இவ்வூர் வேட்கோவனுகின்ற

8. செங்கோடனும் தம்பிமாரு மருமக்களும் அம்பலமும் வாதில்மாடமுஞ் சுற்றுமண்-
ட[ப]மும் அழிவு செல

9. . . . .
கடவர் [||*] ஆடிப்புணர்த்த[த்*]திஞள்

10. பன்னிருகல நெல்லு சாலேயுளமை . ல சா . . . .

---

(1) From inked impressions.

(2) The ரா in எதிராமாண்டு is engraved below the line.

(3) Read மடைப்பள்ளி நாழியால்

(4) Read இடச்சடவர்

ABSTRACT OF CONTENTS

Be it well. Śrî. In (the town of) Pârthivaśêkharapura, the wise Brahmâpirâja *alias* Nârâyaṇa, adorned with good qualities, having, with magnificence, set up two lamps for the Lord, also made a gift of twelve *ghaṭas* (*kalams*) of paddy for every Punarvasu day in (the month of) Âshâḍha and further made a gift of a splendid *agra* (i. e. *agra-sâlâ* or feeding house) for students.

The year opposite the ninety-eighth (of the Kollam era was current): two (perpetual) lamps were set up for the (Vishṇu) Bhaṭâraka of Pârthivaśêkharapuram, by Kumaran-Nârâyaṇaṉ *alias* Pañchavaṉ Brahmâdirâjaṉ, of Iḍaikuḷattûr in Tûma-nâḍu. Of these two lamps, the buffaloes that were entrusted for one lamp, with the military man Kaṇṇaṉ-Mâṇikkaṉ, numbered seven. From these (buffaloes), a *uḻakku* and *âḻâkku* of ghee measured by the *nâḻi* (measure) of the (temple) kitchen, shall be supplied; (those that were entrusted to the military man Pâgaṉ Śivirdiraṉ were seven (buffaloes also). From these, a *uḻakku* and *âḻâkku* of ghee measured by the *nâḻi* (measure kept) in the (temple) kitchen shall be supplied. The potter Śeṅgôḍaṉ of this place, his brothers and nephews shall (attend to) the repairs, etc., of the temple, the *vâdli-mâḍam*, (the hall over the gateway and the gateway), and the śuṟṟu-maṇḍapam. On the Punarvasu nakshatra (that is, the day on which it falls) in the month of Âḍi, twelve *kalams* of paddy for the *sâlai*. . . . . .

KAVIYUR INSCRIPTION OF 4052ND YEAR OF THE KALI ERA

This inscription is engraved on the west, south and east bases of the central shrine of the Siva temple at Kaviyûr, a village 4 miles noth-east of Tiruvalla, the head-quarters of the tâlûka of the same name in the Kôṭṭayam division. Strangely enough this document is dated in tha Kali era. The date is the 4052nd year after the beginning of Kaliyuga. It records that two private individuals, apparently brothers, a piece of land for burning lamps, and offerings.

Text (1)

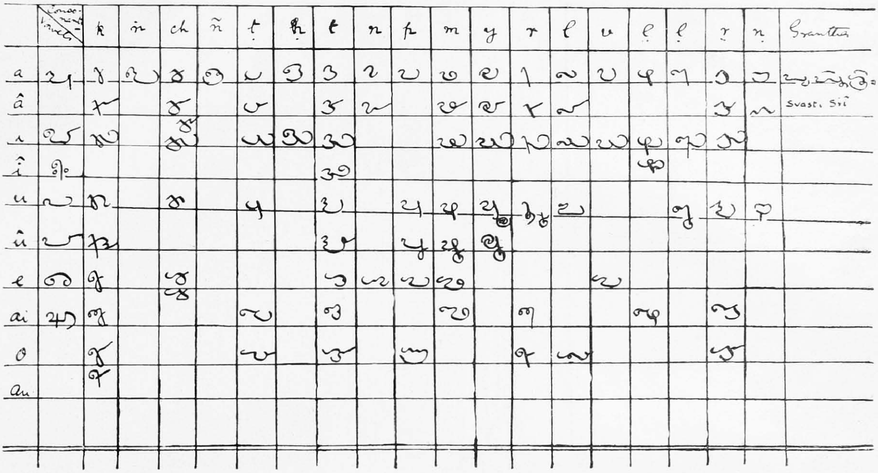
1. ஸ்வஸ்தி ஸ்ரீ [||*] கலியுகம் துடங்கி நாலாயிரத்து அய்ம்பத்தீராமாண்டு கவியூர் ஊரார் அவிரோததத்தால் முக்கால் வட்டத்துக்கூடி கோயிலுமுள்ளிருக்க மங்கலத்து நாராயணன் கேயவன் கிடங்கு . . . ஹுளதில் தேமங்கலத்தோடியும் எட்டிக் கரியில் பதிணகலமுங் கொடுத்தான் [||*] மங்கலத்து [நாரா]யணங்கிரிட்டன் கொடுத்த பூமி குழிக்கொற்றக்கரி கொற் . . கல[மும்] ஈரை[விளாகை] [||*] அவகளிடை கொண்ட ஐம்பதின் கலமும் திருக்கவியூர் த்தேவர்க்கு இரண்டு நந்தாவிளக்கும் அகத்[து] . . . . ரவிக்கு[நாழு]ழி உரிதிருவமிர்தும் உச்சிக்கு நாழியரி திருவ . . . இரண்டு கலமுமிப்பூமியாலிருவரும்

2. அமைச்சார் [||*] இச்செலவும் இச்செலவினுக்கு அமைச்சபூமியும் விலக்கப் பெறுர் [||*] விலக்குமூராளர் வெவ்வேற்று வகையால் பெருமாற்க்கு ஐம்பத்திருகழைஞ்சு பொன் தண்டப்படுவது [||*] நாடுவாழுமவர்க்கு இருபத்தைங்க[ழைஞ்சு] பொன் தண்டப்படுவது [||*] தானமும் பரடையு மூராண்(ம்)மை[க்]கு மிடைநின்று கேட்டு மூழிக்களத்தொழுக்கப்படி கச்சம் பிழைச்சாராவது [||*] விலக்குமவகள்[க்கனு]பந்தம் பறையுமவகளும் இத்தண்டமே படுவது [||*] ஊராள[ர]விரோதத்தால் க்கூடியுமிச் செலவுமற்றென்றினுக்கு செலுத்திக்கப் பெறுர் [||*] இப்பூமி எல்லாம் உழவு மங்கலத்தவகள் தந்ததியில[வ]த் தோரிருவரும் சிறைக்கரையில் மூத்தவனும் கூழை அடுத்து பலம் முக்கால்வட்டத்து கொடுப்-

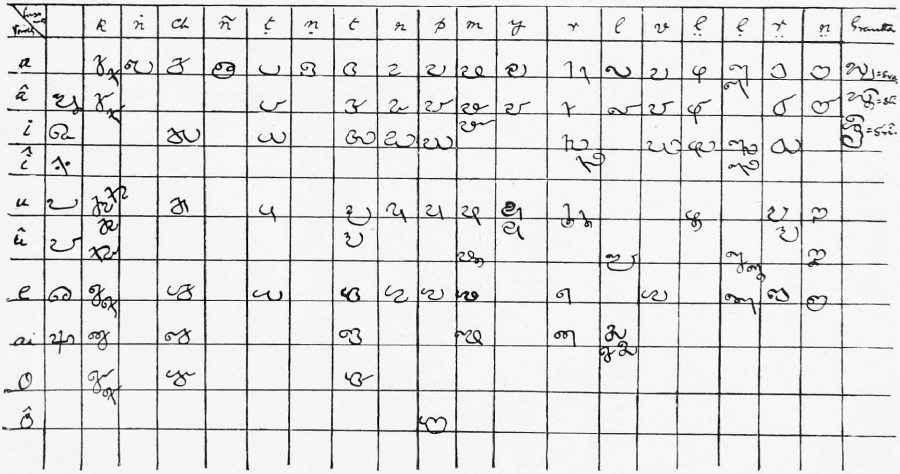
3. பிக்கக்கடவியர்

(1) From inked impressions.

Kaviyur Inscriptions of Kali 4051 (= A. D. 949-50) and 4052 (= A. D. 950-51).

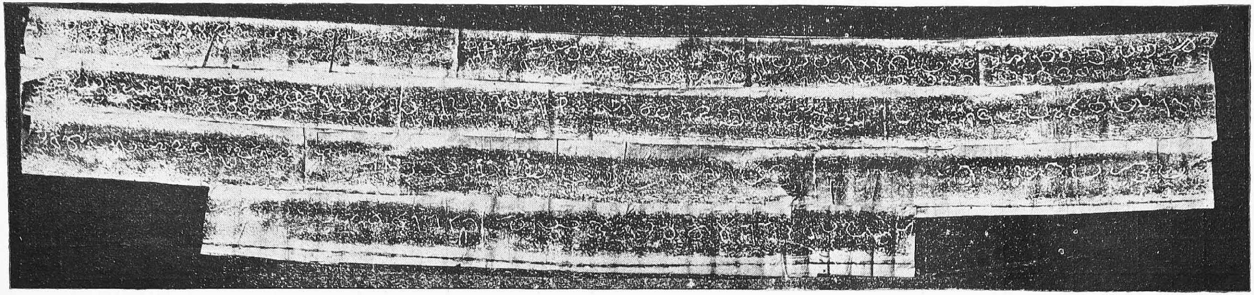


Rajaraja I. (Tirunandikkarai) 18th year.
(Darsanankoppu) 10th year.



C. Kaviyur Inscription of Kali 4051 (To face p. 289).

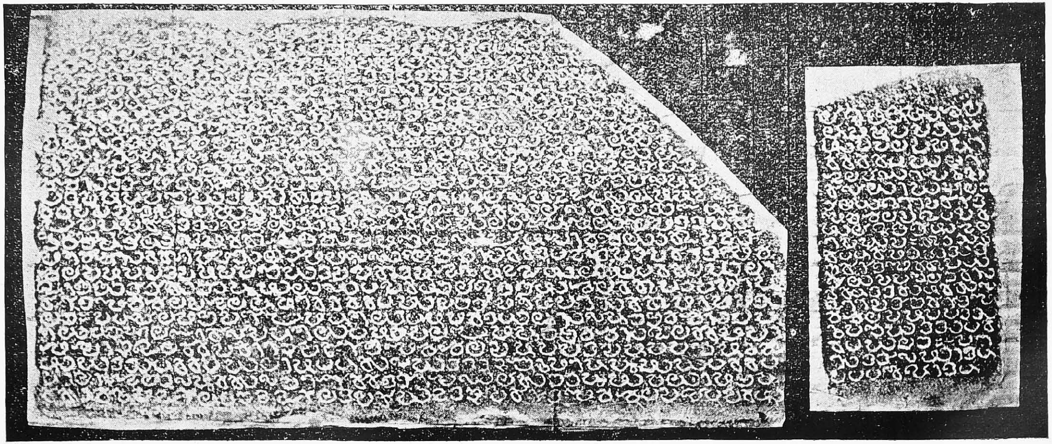
1a
1b
1c
1d



2a
2b
2c
2d

SCALE O.

Kandiyur Inscription of the year 123 of the god at Kandiyur (To face p. 292).



T. A. GOPINATHA RAO. SCALE O.12. HALF-TONE BY M. E. PRESS

ABSTRACT OF CONTENTS

In the year four-thousand and fifty-two after the Kali (era) began, while the townsmen of Kaviyûr had met amicably in the temple and the king (?) was also present, Nârâyaṇan Kêyavan of Maṅgalam gave . . . . Têmaṅgalatt-ôḍi and fifteen *kalams* (of paddy) in (the field called) Eṭṭikari. The lands given by Nârâyaṇan Kiriṭṭan of Maṅgalam are Kuḷi-koṟṟakkari and . . . . *kalams* and Irai-viḷâgai. From the fifteen *kalams* got from these, two perpetual lamps (must be burnt before) the god of Kaviyûr; four *nâḻis* and a *uri* of rice for offerings and for the midday offerings a *nâḻi* of rice. These two persons established . . . . . . with these lands two *kalams* ([1]). No one shall misappropriate the amount paid for this item of expenditure. Those that do so, shall be subjected to a fine of twenty-five *kalañjus* of gold, which shall be paid to the king. The officer in charge of the district will also pay a fine of twenty-five *kalañjus* of gold. The *stânattârs*, the *parishaiyârs* and the *ûrâḷars* who mediate in such a transaction shall be considered as having broken the compact of Mûḻikkaḷam. Those that plead for the offenders shall also be subjected to a similar fine. Even though the *ûrâḷars* unanimously decide to divert this amount for other purposes, they shall not do so. All these lands shall be farmed by the descendants of the Maṅgalam family and the Mûttavaṉ of Siṟaikkarai, who will also supervise the crop and the harvest, and shall cause the produce to be given to the temple.

KAVIYUR INSCRIPTION OF THE 4051ST YEAR OF THE KALI ERA

The subjoined inscription is engraved on the north and west bases of the central shrine of the Śiva temple at Kaviyûr. It records that in the Kali year 4051, a private individual named Dêvaṉ-Sêndaṉ of Magiḻañjêri made a gift of something for offerings, incense, etc. This, as also a large number of the inscriptions on the west coast, mention the 'arrangement or decision made at Mûḻikkaḷam.' He that breaks the objects of any endowment is deemed to have sinned against this decision. It is unfortunate that we cannot know what this decision of Mûḻikkaḷam (*Mûḻikkaḷa-kkachcham*) is; for, the temple at Mûḻikkaḷam is one of the thousands of temples that fell a prey to the vandalistic tendency of Tippu Sultan. The temple was burnt by him and all the stone records were lost. Quite recently the temple has been repaired in an uncouth manner and the *pûjas* are being conducted in an indifferent style. It is one of the thirteen *pâḍalpeṟṟa sthalaṅgaḷ* of the Malainâdu.

Text ([2])

1. ஸ்வஸ்திஸ்ரீ [||*] கலியுகந்துடங்கி நாலாயிரத்த அம்பத்தோராமாண்டு திருக்கவியூர பட்டாரக[ர்]க்கு மகிழஞ்சேரித் தேவ[ன்] சேந்நன் திருவிளக்குந் திருவமிருதுந் திருவக்கிர முந் திருச்சந்நணமுந் திருப்புகையு மமச்சான் [||*] விளக்கினுக்கு உரிநெய்யும் இருநாழி அரித்திருவமிர்தும் புகைய[ரி] மண்ணிறைற் செல்விது [||*] தேவன் சேந்நனமைச்ச ... ராஞ்செலித்திச்சு கொள்ளக்கடவி[யர்]

2. ஊராள சேந்நன் கரி திரு வக்கிரத்தினு குடு[க்க*]கடவ சந்தனத்தினு புகைக்கு சி . வன்னில் . . . . அமைச்சான் [||*] மூழிக்களத்து கச்சத்தோடொக்கும் . . .

KANDIYUR INSCRIPTION OF RAVI KERALAVARMAN. KOLLAM 393.

The village of Kaṇḍiyûr is situated a mile and a half from Mâvelikkarai, the headquarters of the *tâlûka* of the same name in the Quilon division. In the centre of the village is a large Śiva

([1]) It might be that these two persons made arrangement to feed two Brâhmanas, for *kalam-amaittal* means establishing, if we may so say, *seats* for eating; that is arranging to feed as many persons as there are *seats*.

([2]) From inked impressions.

temple, which contains elaborate, but rough, sculptured panels of stone, made in imitation of wood carving with which north Travancore abounds. The subjoined inscription is engraved on the east base, (right of the entrance), of the *mahâmaṇḍapa* of this temple. It is written in the Vaṭṭeḻuttu alphabet and the language is Tamiḻ. It states that **Ramaṇ-Kodavarman**, the governor of **Oḍanâḍu** rebuilt the temple of Śiva at Kaṇḍiyûr; and that the repairs were begun on Friday, the 17th of the solar month Tulâ, **in the Kollam year 392**, and continued till Sunday, the 8th of the month Mêsha, **in the year 393**. It took, on the whole, some eighteen months and odd days.

The year 392 of the Kollam era is said in the document to have corresponded with the 394th year of the god at Kaṇḍiyûr: so also, the year 393 of Kollam, the 396th of the god at Kaṇḍiyûr. In another inscription found in the same temple, the date is given as 123rd year of the god at Kaṇḍiyûr; but does not give the corresponding year of the Kollam or any other era. From these, it appears that the god at Kaṇḍyûr was set up 394 years before the Kollam year 392; in other words, about A. D. 823 and records were dated from that year as the first year of a sort of era prevalent perhaps about this part of the country.

The repairs seem to have been suggested by a woman at Kaṇḍiyûr, named Uṇṇikaḷattiram, a native of Kuṟuṅguḍi, to **Ravi Keraḷavarman, the ruler of Veṇâdu.** It is not quite patent who this woman was and how, if at all, she was related to the king Ravi Kêraḷavarman. The record mentions a large number of public functionaries, who took part in the repairing of the temple. It mentions the following places:—Oḍanâdu, Udaiśiramangalam, Śravira(Srîvîra ?)pperumaṟṟam, Kuṟuṅguḍi, Vêṇâdu, Kuṟaṇḍipaḷḷi, Koṟṟanâdu, Kaḍuvûr, Maṟṟam, Mêgûr, Mullaichchêri, Muḷalu-môdi, Marañâḍu, Nandâmaṇaichchêri, Muttampaḷḷi, Vaḷḷôññâvalppaḷḷi, and Madimaṇ. Of these a large number has given birth to the names of a number of families; but where those places are, I am not able to identify. Kuṟuṅguḍi is in the south of the Tinnevelly district, and is famous as one of the *pâḍal-peṟṟa sthalams* of the Śrivaishṇavas. Vêṇâdu is the South Travancore country.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [||*] திருக்கண்டியூர் உஹாதேவர்க்கு ஸம்வத்ஸரா ரதித் . . செய்தருளிச் செல்லாநின்ற யாண்டு ௩௱௯௰௪ லாமா-

2. ண்டை மேடவ் வியாழத்தில்க் கொல்லம் ௩௱௯௰௨ ண்டா மாண்டைத் துலா[ஞா]-யிறு ௰௭ சென்ற வெள்ளி அனிழம் இந்நாள் முதல்

3. தளி யாண்டு ௩௱௯௰௬ ஆமாண்டை இடபவியாழத்து யிக்கொல்லம் [௩]௱௯௰௩ ஆமாண்டை மேடஞாயிறு ௮ சென்ற ஞாயிறு மகை-

4. யிரம் இந்நாள் [குட்]இடைப்பட்ட காலத்தில்த் திங்கள் ௰௮ னல் நாள் ௫௱௬[௰] . . இந்நாளிக்கண்டியூர் உஹாதேவர் திருவுடம்பு ஸ்ரீ பீடமும்

5. ஒழய (2) ஸ்ரீ விமானமும் அவிக்கிணறும் விளக்குமாடமும் பணிசெய்விச்சு தி[ருக்]-கலசம் முடிச்சருளிய ஓடநாடு வாழ்ந்தருளின்ற உதைசிரம-

6. ங்கலத்து ஸ்ரீவிரபெருமற்றத்து இராமங்கோதவர்ம்ம திருவடி திருவுள்ள[ஞ்செ]ய்-தருள க்கண்டியூர்த் தேவடிச்சி குறுங்குடி உண்ணிகளததிரம்

7. இருக்க வேணுடையை கிழப்பேரூர் . . . . . (3) பாப்பூர் மூப்பு வாழ்ந்தரு-ளின்ற இரவிகேரளவ . . . (4) மதிருவடியில் நின்று திருப்பணி

(1) From inked impressions.

(2) Read ஒழிய.

(3) Read திருப்பாப்பூர்

(4) Read ⁰வர்ம்ம⁰.

Kandiyur Inscription of Ravi Keralavarman. Kollam 393.

(To face p. 290)

1 3 5 7 9 11 13 15 17

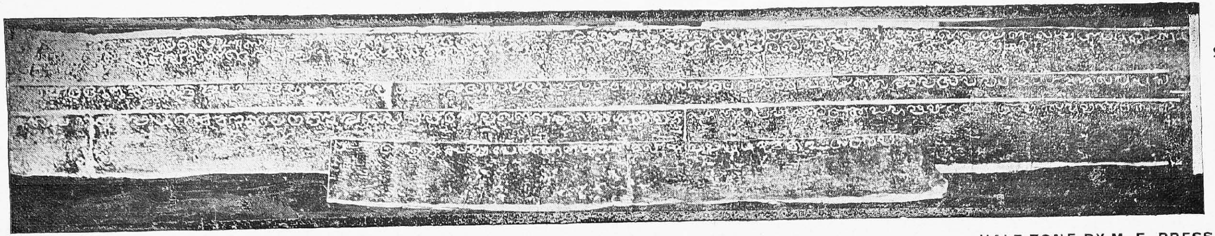
2 4 6 8 10 12 14 16

T. A. GOPINATHA RAO

SCALE 0.09.

HALF-TONE BY M. E. PRESS

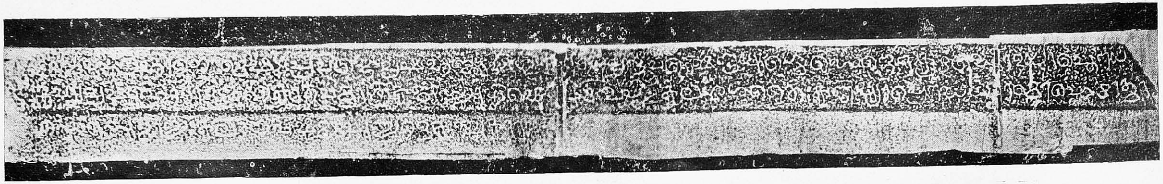
Tiruvattaru Inscription of Vira Udayamarttandavarma-Tiruvadi, Ko. 398
(To face p. 296)



1a 2 1b 1c 1d — 2

T. A. GOPINATHA RAO. SCALE 0.1. HALF-TONE BY M. E. PRESS

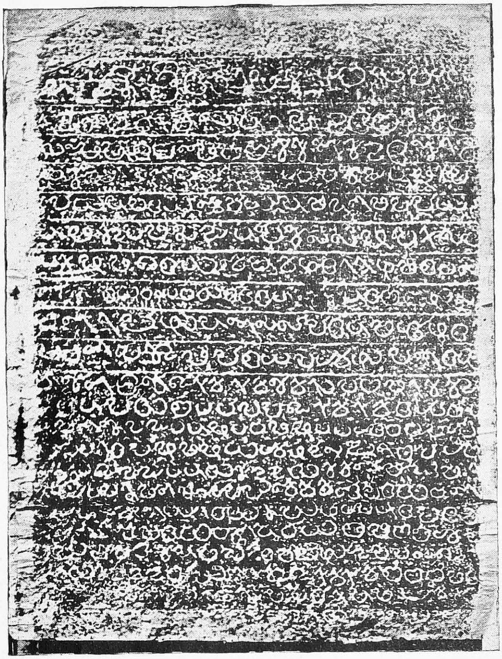
Kandiyur Inscription of Raman-Kodaivarman
(To face p. 294)



1 2 — 3

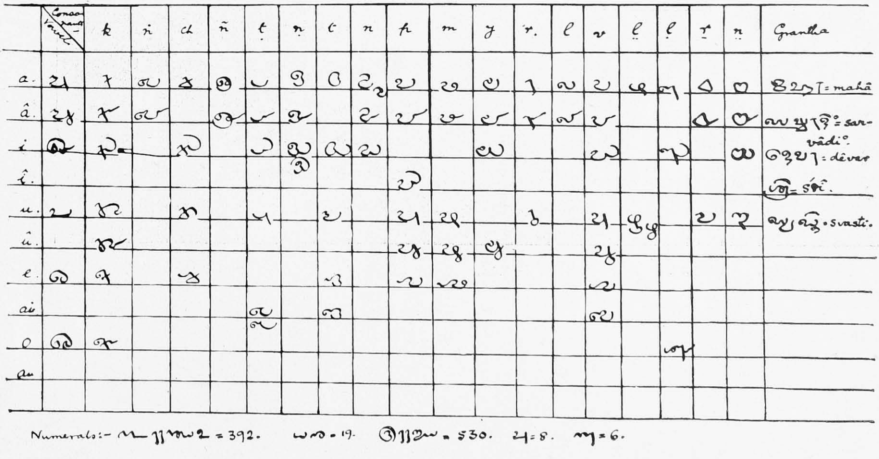
SCALE 0.09.

Tirunandikkarai Inscription of the 18th year of Rajaraja I
(To face p. 291)

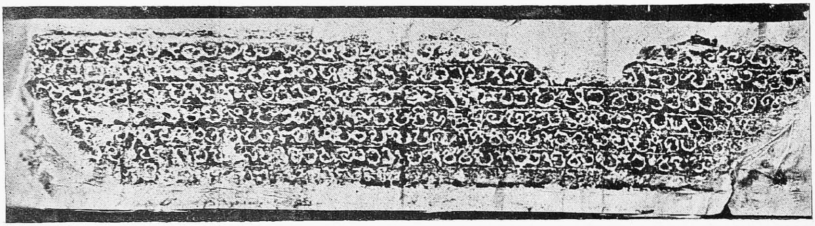


T. A. GOPINATHA RAO SCALE 0.08. HALF-TONE BY M. E. PRESS

Kandiyur Inscription of Ko. 396 (A. D. 1221).

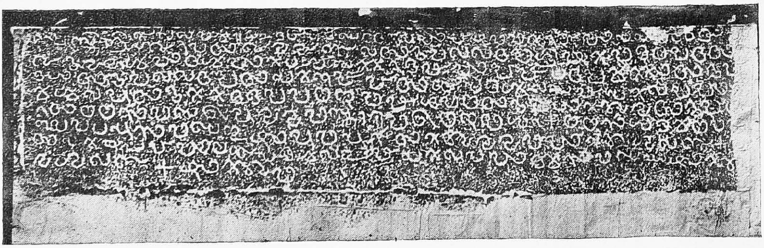


Parthivapuram Inscription of Vira-Chola
(To face p. 294)



SCALE 0.13.

Tiruvallam Inscription of Ko. 412
(To face p. 296)



T. A. GOPINATHA RAO. SCALE 0.1. HALF-TONE BY M. E. PRESS

8. செய்விச்சருள இப்பணி செய்விச்சருளி . . . ஒடநாட்டின்னு மூத்ததிகாரஞ்-
செய்த பெருங்க[லி] . . அத்தங் கோவிந்நன் சேந்நனும்

9. . [ஊ]ர் படுத்தி . தலத்து கோதகேரள[ன்] . . . அதிகாரங் கு[ற]ண்டிப்பள்-
ளிக் கேரளங் குமரனும் . லை யெழுத்து கொற்றன்னுட்டு கு-

10. ன்றன் ஆதிச்சனும் கிழ்ப்பணி காஞ்ஞிரம . . க்கோவிந்நஞ்சுந்தரனும் எழுத்து
கடுவூர் இராம[ங்கு]ன்றனுங் நாட்டுகாரியமற்றத்து

11. கேரளஞ்சிரிகண்டனும் வெ . . க உள்ளிரு . . மை இராமன் உதையனனும்
மேகூர்க்கும் . . . நாட்டு காமங்கோதையும் மந்-

12. திரவோலை எழுத்து முல்லைச்சேரித்தா[மோதி]ரங் கோவிந்நனும் தளி அதிகாரஞ்-
செய்த சிரி . . . எனுதிகுமரனும் உள்ளிரு-

13. ப்பு முழனுமோ[டி]க்கு[ம]ர[ஞ்]சேந்நனும் பண்டார உள்ளிருப்பு மரங்காட்டுகோத
கோவிந்நனும் புள்ளிக்கணக்கு நந்தா-

14. மனைச்சேரி இராமங்கண்டனும் கண்டியூர் மேலெழுத்து முத்தம்பள்ளி இராமன்
இரவியுஞ்சூளவள்ளொஞ்ஞாவல்ப்பள்ளிக்-

15. குமரங் கோவிந்நனுங் திருப்பணிக்கணக்கு மதிமண் விக்கிர[ம] ஆதிச்சனும் கூடித்-
திருப்பணியும் முடிச்சு திருக்கலசமும் ஆ-

16. டிச்சருளியமைக்கு இவை விக்கிரமன் ஆதிச்சன் எழுத்து [|| *] புள்ளிக்கணக்கு
எழுதி திருப்பணிசெய்விச்ச நந்தாமனைச்சேரி

17. [இராமங்]கண்டன் எழுத்து [|| *]

TIRUNANDIKKARAI INSCRIPTION OF THE 18TH YEAR OF RAJARAJA I.

The subjoined inscription is engraved on the west wall of the rock-cut Śiva shrine at Tirunandikkarai. It belongs to the **eighteenth** year of the reign of the Chôḷa king, **Râjarâja**, the great. It records that the king ordered that the name of Muṭṭam be altered into Mummuḍiśôḷanallur and granted to the temple of the Mahâdêva at Tirunandikkarai, for celebrating a festival ending on the Śatabhisha *nakshatra* in the month of Aippikai, the birth-day of the king. At the end of the festival the god was to be bathed in the river (*âṛâṭṭal*). Besides this, it was also required that a perpetual lamp be burnt before the god in the name of the king. This lamp was to be known by the name **Râjarâjan-tirunandâ-viḷakku**. The places mentioned in the record are :—Vaḷḷuvanâḍu, Muṭṭam in that *nâḍu*, and Tirunandikkarai. Where this Vaḷḷuvanâḍu is I am unable to say ; but mention is made of it in the inscription of Kô-kkarunandaḍakkar published in No. I of this Series (see p. 8). From the fact that Tirunandikkarai is said to belong to this *nâḍu* it is certain it must be looked for round Tirunandikkarai. There is a Muṭṭam somewhere near Eraṇiel and perhaps this was the village granted by Râjarâja to the Śiva temple at Tirunandikkarai. Tirunandikkarai is the village in which the rock-cut temple mentioned above is situated. It is at a distance of about eleven miles from Kuḻittuṛai. This place has been taken to be the name of a river, by Mr. Venkayya. The name occurs in a passage which reads thus :—"*Râjâdittadêvar perumbaḍai-nâyakar Malaināṭṭu Nandikkarai-pputtûr Veḷḷaṅ-Kumaraṉ.*" which means ' Veḷḷaṅ-Kumaraṉ, of Puttûr, living in Nandikkarai in the Malainâdu, who was the commandant of a big army under Râjâdittadêva.' Mr. Venkayya writes about it thus :—" ... ... Veḷḷaṅgumaraṉ is said to have been a native of Nandikkarai-Puttûr, *i. e.*, Puttûr on the bank of the river Nandi in the Malainâdu, " and " the first servant of the Chôḷas, a native of Puttûr on the bank of the (river) Nandi in Malainâdu". (1) The Sanskrit passage corresponding to that quoted above reads ' *Puttûra-jânmâ*' and ' *Kumâra ityakrita*

(1) D. G. of Archæology's Annual for the year 1905—6, p. 180.

Navāgraharajah', in both of which he is called simply the native of Puttûr or the new *agrahâra*. It is silent about the *agrahâra* being part of Nandikkarai or otherwise.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [|| *] திருமகள்போலப் பெ-
2. [ரு]நிலச் செல்வியுந் தனக்கே[யு]-
3. ரிமை பூண்டமை மனக்கொள காந்தளூர் ச[ா]-
4. லை கலமறு[த்தருளி] வேங்கைநாடும் கங்-
5. கபாடியும் தடிகைவழியும் நுளம்பபாடி-
6. யும் குடமலைநாடுங் கொல்லமுங் கலி-
7. ங்கமும் எண்டிசை புகழ்தர ஈழமண்டல-
8. மு . . . ண்டிற வென்றித்தண்டா . . . டுதென்னெழில்
9. வளர் ஊழியுளெல்லாயாண்டும் தொழுத-
10. [க]விளங்கும் யாண்டே செழியரைத் தே-
11. [சு]கொள் ஸ்ரீ கோ இராசராசகேசரிவன்மர்க்கு
12. [யா]ண்டு பதினெட்டாவது [| *] இராசராசத்தென்[னா]-
13. [ட்டு] வள்ளுவநாட்டு முட்டம் முட்டமென்னும் பே-
14. [ர்த]வித்து மும்முடிசோழநல்லூரென்று பே-
15. [ராக்கி] இந்நாட்டு திருநந்திக்கரை மாதேவர்
16. க்கு பெருமாள் ஐப்பிகைச்சதையத்தினாள்
17. . . . . . நா . . . . திர த்திருவிழாவெடுத்து தி-
18. . . . சதையத்தினாள் ஆருடி ஞமனஞ்செய்-
19. [வ்]விப்பதாகவும் [|| *] நிசதம் நாழிநெய்யால் ஒ-
20. [ரு]திரு நந்தாவிளக்கு இராசராசனென்னும் தி-
21. . . . . பப்தாகவும் [|| *] உச்ச . . . .

(one more line badly damaged is left untranscribed)

ABSTRACT OF CONTENTS

In the eighteenth year of the reign of the king Râjakêsarivarman Râjarâjadêva, the king granted to the temple at Tirunandikkarai the village of Muṭṭam changing its name into Mummuḍi-śôḷanallûr. This is situated in the Vaḷḷuvanaḍu a sub-division of Râjarâja-Teṉṉâḍu. It was ordered that in the month of Aippigai a festival should be celebrated so that it might end on the day of the Śadaya (Śatabhisha) nakshatra when the image of the god at Tirunandikkarai was to be bathed in the river. Also a perpetual lamp named Râjarâjaṉ (after the king) shall be burnt every day.

KANDIYUR INSCRIPTION OF 123RD YEAR OF THE GOD AT KANDIYUR (A. D. 946.)

The following inscription is engraved on a stone lying in the yard in front of the Śiva temple at Kaṇḍiyûr. The preservation of the record is very good. In the introduction to the inscription published above, p. 289. I have stated that the image of Śiva must have been first set up in he temple in the year 823 of the Christian era. Therefore, this inscription **dated the 123rd year of the Mahâdeva of Kaṇḍiyur** must belong to A. D. 946. It records the gifts of land made to the temple and the

(1) From inked impressions.

arrangements made in regard to the leasing out the lands and the incomes expected out of them and mentions the names of persons who were obliged to pay rents for holding those lands.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [|| *] திருக்க[ண்]டியூர் மாதேவர்[க்கு]ச்செல்ல[ா]
2. நின்ற யாண்டு நூற்றிருபத்துமூன்று (2) [|| *] [இ]வ்வாண்டு கன்[னி]-
3. யில் வியாழந்நின்ற [து]லாஞாயிற்று கோடிக்குளத்தி[ல்*] இரவி[கு]-
4. மாரனுந்திருக்குன்றப்[போழன்] ராமந்தத்தனும் பண்டார வாரிய[த்]-
5. திலும் வுயிரில் கீர்த்திஎனுதி தளிபதிகாரத்திலும்
6. இடநாட்டு நாராயணஞ் சந்திரசேகரனமைச்ச திருவக்கிரத்தினு
7. பூமிசி[றி]ய பறைபன்கரியில் ஐம்பதின்கலமும் புன்னை-
8. . ஞாற்றில் நாலொன்று ஒட்டையிலோரோடியிற் பாதியும் பரடை சி-
9. று நிலத்தி[ல்*] கூறும் சிறுமணலிற்கூறும் மண்வேலிப்புரையிடத்-
10. தில் பாதியும் ஆஞ்ஞி[னி]க்காலுழ வேர்ச்சையிலொன்றரைஒடியு-
11. ம் பாலைப்பழஞ்சியிற் கூறுங்கழ[னி]க்கரையிற் பாதியுநந்தாமனை-
12. ச்சேரித்தாமோதிர நாராயணன் காராண்மைச்செய்து பதினுழிப்பறையால் முப்-
13. பத்து முப்பறை வித்துங் குத்து நெலிடங்கழியால் முந்நாழியும் முந்நூ-
14. ற்றறுபது தேங்காயுமிரு துலாம் புளியும் இடங்கழியால் அம்பதினுழி
15. உப்புங் கார்த்திகை ஞாயிற்றகம் இடக்கடவியன் ◡ (3) புழையிடை மண்ணாங் கொ-
16. ற்றன் புருயில் முக்கூறுஞ் சிறுமுதைமேவலி ஊழவேர்ச்சையிற் கூறுந்தா-
17. மரைப்பள்ளி (4) க்கு[ம*]ரம் மணியனும் மல்லிகைச்சேரிக்கண்டர் தேவனுங் காராண்மைச்-
18. செய்து முப்பத்துமுப்பறைவித்துங்குத்து நெல் முந்நாழியுமிடக் கடவியர் ◡
19. இரஞ்ஞிதாருகின்ற பூமியிலிடங்கழியாலைஞ்ஞாழி நெய்க்கு பற்றுமளவு
20. காராண்மைச் செய்து நெய்யுமளக்கக்கடவியன் தாமரைப்பள்ளிக் குமரம் மணி-
21. யன் ◡ வடவாய்மனைவளாலும் புரையிடமும் கண்டியூரில் புன்னைச்சேரிப்பு-
22. ரையிடமு[ம்*] ஐயனர் கலாப்புரை யிடமும் வயலும் புன்னைச்சேரி இயக்கம்பர-
23. மேஸ்வரனு[ம்*]இயக்கங் கோளனுங் காராண்மைச்செய்து முப்பத்து முப்பறைமுந்நா-
24. ழிவித்திடக்கடவியர் [|| *] முட்டுகில் வித்தினு பொருமளவு பூமிவிடக்கட-
25. வியர் ◡ நெய்தல்முக்கில் வள்ளோக்கண்ணூர்வேலியாகின்ற பூமி வயிரமனை அ-
26. க்கி சருமநாராயணனுந் நாராயணங் கோவிந்தனுங்காராண்மைச் செய்து இடங்கழி-
27. யாலைஞ்ஞாழி நெய்-
28. யும் முப்பதினு-
29. ழிப் பயறும் அள-
30. க்கக்கடவியர் [|| *]
31. நெய் பாலிளபெருங்-
32. காலாயிரவி ஐயன்-
33. ருயடி ஒள்ளது காராண்மை-
34. மைச்செய்து இடங்க-
35. ழியாலைஞ்ஞாழி நெய்-
36. ளப்பிது ◡ குற்றிக்-
37. காட்டு காமஞ்சத்தித-
38. ன் காராண்மைக்குபடி-
39. ஞாயிறு பறையன்கரி-
40. க்கடுத்த கிழக்கில்

(1) From inked impressions.

(2) The letter *p* in ⁰ *pattu* looks like *m*.

(3) A mark like this represents a full stop in the original.

(4) The letter *li* in ⁰ *palli* is engraved below the line.

41. ஒள்ளது தான் காராண்மை-
42. ச்செய்து முப்பத்தி-
43. ருபறை வித்திடக்-
44. கடவியன்◡வெள்-
45. ளித்தால மிரண்டு [|| *]
46. வட்டகை இரண்டு [|| *]

KANDIYUR INSCRIPTION OF KOTAVARMAN

The subjoined inscription is engraved on the east base of the central shrine of the Śiva temple at Kaṇḍiyûr. It is written in the Grantha alphabet and in the Sanskrit language. It records the same fact as in the previous and gives the day as 15,11564th after the beginning of the Kali era which is represented by the chronogram विषमम् पुण्यमेकम्.

Text (1)

1. स्वस्ति श्री [॥*] भानौ मेषम् प्रविष्टे वृषभजुषि गु[रौ]वैन्दवक्ष्ण्युग्मे ऐन्द्रोकुमभोदयास्तौ य-
2. दुवरवृषभो रामजः कोतवर्मा श्रीकण्ठस्याभिषे[क]म् बहुकलशशतैः कण्ठियूर्प्रौढधाम्नो हेमात्मा-
3. सौ सुमान्यः कलिदिनविषमम्पुण्यमेकञ्चकार ॥:—

ABSTRACT OF CONTENTS (2)

Be it well. Śrî. When the Sun was in Mêsha, and Jupiter in Vṛishabha, the most respectable Kôtavarma, the son of Râma, and the foremost of the Yadu dynasty, made *abhishêkam* (bathing ceremony) to God Srîkaṇṭha of the big temple at Kaṇṭhiyûr, with several hundred potfuls of water on the 15th, 11th, 564th day of Kaliyuga.

Translation

Lines 1-15. Hail! Prosperity! The year one hundred and twenty-three of the god Mahâdêva of (the temple) at Tirukkaṇḍiyûr was current. This year when the Jupiter stood in the constellation Kanni, in the solar month Tulâ, while Iravi Kumaran of Kôḍikkuḷam and Tirukkuṉṟappôḷaṉ Râman-Tattaṉ were holding the Paṇḍâravâriyam and Uyiril-Kîrtti Eṉâdi was the manager of the temple, Narayaṇan Chandraśêkharan of Iḍanâḍu made gifts of (several pieces of land; of these) a piece of land in the plot known as Śiṟiya-Paṟaiyaṉ-kari yielding fifty *kalams* (of paddy), a fourth of another called Puṉṉai-ñâṟu, one half of one *ôḍi* in Oṭṭai, a portion in the (land called) Śiṟunilam belonging to the *paraḍai* (*paraishad*) a portion in (the land called) Śiṟumaṇal, one half of the garden (called) Maṇvêli, one and a half *ôḍis* in (the land called) Uḷavêrchchai near Âñjinikkâl, a portion of the (land called) Pâlaippaḷañji, a half in Kaḷaṉikkarai; these shall be farmed by Dâmôdaraṉ Nârâyaṇaṉ of Nandâmaṉaichchêri (Illam) and shall supply thirty-three *paṟais* of seed, a *paṟai* measuring ten *nâḻis*; also three *nâḻis* of paddy measured by the *iḍaṅgaḻi* (daily) and three hundred and sixty cocoanuts, two *tulâms* of tamarind, fifty *nâḻis* of salt measured by the *iḍaṅgaḻi*; (all these) must be handed over within the month of Kârttiyai.

Ll. 16-18. (More lands given by Nârâyaṇaṉ Chandraśêkharaṉ are:—) three parts in the garden (?) belonging to Maṇṇaṅ-Koṟṟaṉ of Pulaiyiḍai (Illam), a portion of the plot called Uḷavêrchchai (forming part) of Śiṟumudaivêli shall be held and farmed by Kumaram-Maṇiyaṉ of Tâmaraippaḷḷi (Illam) and Kaṇḍaṉ-Dêvaṉ of Malliyaichchêri and they shall give thirty-three *paṟais* of seed and three *nâḻis* of paddy for pounding (every day).

(1) From inked impressions.

(2). Owing to certain letters being indistinct and undecipherable, this portion has not been translated. It describes the position of certain planets other than those mentioned above. An indistinct word *hêmârtmâ* has been left untranslated.

Ll. 19-21. Kumaran-Maṇiyaṉ of Tâmaraipaḷḷi (Illam) shall farm as much of the land called Iraññitâṟu as would suffice to supply five *nâḻis* of ghee measured by the *iḍaṅgaḻi* and shall supply also that quantity of ghee.

Ll. 21-25. (The lands further given by Nârâyaṇaṉ Chandraśekharaṉ are, as follows :—) The land called Vaḍavâymaṇaivaḷâl and the garden (attached to it), the garden belonging to Puṉṉaich-chêri (Illam ?), the garden called Aiyaṉârkâlâppuraiyiḍam ; these lands shall be farmed by Iyakkaṉ Paramêśvaraṉ and Iyakkaṉ Kêraḷaṉ of Puṉṉaichchêri (Illam) and shall pay thirty-three *paṟais* of seed and three *nâḻis* (of paddy daily). If they fail to supply, they shall forfeit as much of the land as is required for the seed.

Ll. 25-36. The land called Vaḷḷôkkaṇṇârvayal in the (place called) Neydalmûkku shall be farmed by Akkiśarman Nârâyaṇaṉ and Nârâyaṇaṉ Gôvindaṉ of Vayiramaṇai and shall supply five *nâḻis* of ghee and thirty *nâḻis* of green gram measured by the *iḍaṅgaḻi*. Ây Iravi of Peruṅgâl shall farm the land called Aiyaṉṟâyaḍi and shall supply five *nâḻis* of ghee measured by the *iḍaṅgaḻi*.

Ll. 37-44. *Kâman Śatti of Kuṟṟikkâḍu* shall farm the plot of land east of his land called the West Paṟaiyaṉkari and shall supply thirty-two *paṟais* of seed.

Ll. 44—46. (Further Nârâyaṇaṉ Chandraśêkharaṉ gave) two silver plates and two cups.

PARTHIVAPURAM INSCRIPTION OF VIRACHOLAPPERUMANADIGAL

The subjoined inscription is engraved on a detached stone lying in the first *prâkâra* of the Vishṇu temple at Pârthivapuram. It is broken here and there and therefore the inscription is fragmentary. It records that a person named . . . . p Pallavaraiyaṉ *alias* Śaṅkaraṉ-Iraṇaśiṅgaṉ set up a silver image in the temple of Pârthivaśêkharapuram perhaps and made arrangements for burning a perpetual lamp in the same, both for the merit of Vîraśôḻapperumâṉaḍigaḷ. The record mentions Kuṟuṅguḍi, Muṉśiṟai, Mâṟamaṅgalam, Tirumudâṉkôḍu, the Vîraśôḻavaṉ-pâlam and Iraṇaśiṅgaṉ-êri. Of these, Kuṟuṅguḍi is the town now known as Tirrukkuṟuṅguḍi in the Tinnevelly district, famous for its Vishṇu temple and sacred to the Śrîvaishṇavas as one of the *divyadê-śams* praised by the Âḻvârs. Muṉśiṟai is a village six miles from Kuḻitturai and contains a large Śiva temple. Tirumudâṉkôḍu may be identified with Tiruvidâṅgôḍu, which has given the name Tiruvâṅgôḍu to the Travancore State. The other places I am not able to identify.

The king Vîraśôḻapperumâṉadigaḷ referred to in the inscription must be the Chôḻa king Vîra-râjêndra, who held sway over the Pâṇḍya country also. The town Eraniel in S. Travancore is called Iraṇaśiṅganallûr in inscriptions ; perhaps it received its name from either the Pallavaraiyaṉ named in our inscription Iraṇaśiṅgaṉ or some ancestor of his of the same name.

Text. (1)

1\. . . . . . . ரகேசரிவன்மராயின வீரசோழப்பெருமாணடிக் , . . . திருவாய் ஸவ–ு . . . .

2\. . . . . . . த்து வெள்ளித்திருமேனி எழுந்தருளுவித்து கற்பூர . . . ராய் வெள்ளித்திரு . . .

3\. . . . . . மைமற் . . . குறுங்குடித்திருநந்தா விளக்கு வைத்து முன்சிறைத் திருமலை . . .

4\. . . . . . அர . . . . . மங்கல மாறமங்கலத்து ஸ்ரீல கூவி யமுந்திருமுதான் கோட்டுத்திருவி . . . .

(1) From inked impressions.

5. . . த . . செய்வித்து வீரசோழவன் [பாலம்] இராணசிங்கன் ஏரியுங்கண்டைசம . . .
6. . . . . டிய . . . வ . . . . . க்கப்ப[ல்]லவ[ரை]யன் ஆயின தருங்கைச்சங்-
காணிரணசிங்கன் செய்வி . .
7. . . . . . ஸ்ரீ வி[ஷ்ணு] . . . . . . க்கள் ரமெக்ஷ

TIRUVATTARU INSCRIPTION OF VIRA UDAYAMARTTANDAVARMA-TIRUVADI.

Ko. 398.

The inscription edited below is found engraved on the south wall of the central shrine of the Adikêśavapperumâḷ temple at Tiruvâṭṭâṟu, in S. Travancore. It is an incomplete record, written in the Vaṭṭeḻuttu characters and in what might be called Malayâḷam language. It states that the king **Vira Udayamârttâṇḍavarma Tiruvaḍi** made arrangement, by gift of land, for the daily supply of rice required for offerings to the god Âdikêśavapperumâḷ at the temple at Tiruvâṭṭâṟu.

Text (2)

1. ஸ்வஸ்திஸ்ரீ [|| *] கொல்லம் ௩௱[௯௰]௮ டாமாண்டைக் கர்க்கடகத்தில் வியாழம்நின்ற மீன ஞா[யி]று . . . . . ன்ற வியாழம் அனுழம் இந்நாளால் வேணாட்டு இளங்குடைவாண்ணருளுகின்ற ஸ்ரீ வீர உதையமார்தா[ண்]டவர்ம்மதிருவடி திருவாட்டாற்று பள்ளிக்கொண்டருளின்ற பெருமாள்கு நியதிப்படி முட்டாச்செலவு அரிசிக்குங்கு . மை ஆதிச்சனுதையன்னனுந் தம்பிமாற்கும் ஒள்ளநிலம் செதியகடைக்குட்டப்பெறையும் . . . (3) மாத்தறையும் (3) . . . கூட [௩௰௨]ன . . . சி . ௵௱௯௰சடு . . . . . ம் ஒள்ளமூன்று சலாகையும் அழகக்சு ௩௰ ன்னும்
2. பொலியால் கோதைநல்லூர் கிழச்சேரித்திருக்கோயில்க்கல் கொண்டுவந்து உணங்கி உச . . க்கு [ஆ]வழி . . . . .

ABSTRACT OF CONTENTS

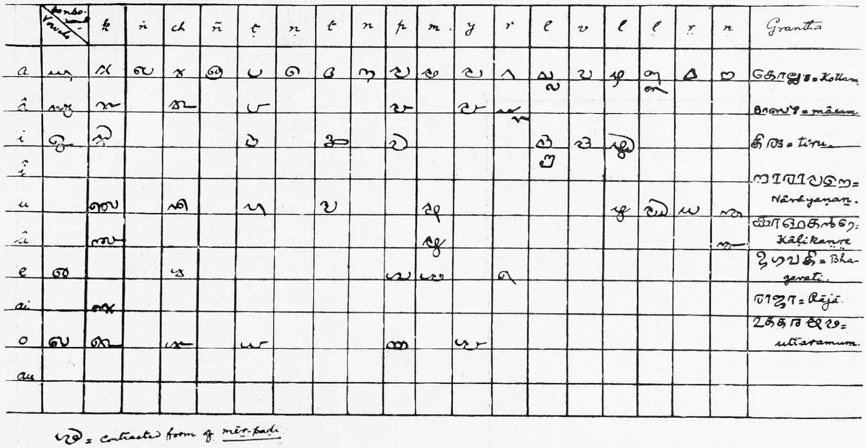
In the Kollam year 398, when Jupiter was in the constellation Karkaṭaka, in the month of Mina, on the Anûrâdhâ *nakshatra*, the prince Vira Udayamârttâṇḍavarma-Tiruvaḍi, occupying the position of *yuvarâja*, (was pleased to grant) the following lands to the god, Âdikêśava-pperumâḷ, who is pleased to be lying at Tiruvâṭṭâṟu. The land named Chediyakkaḍaikkûṭṭapperai belonging to Âdichchaṉ-Udaiyannaṉ and his brothers (of the growing capacity) of...*kôṭṭais* of paddy ; the land named Mâttaṟai (of the growing capacity) of...*kôṭṭais* of paddy ; total 32 . . . . three *salâgais* and 30 *aḻagachchus*. From the interest derived from these, paddy shall be brought to the palace at Kiḻaichchêri in Kôdainallûr, dried and . . . . . .

TIRUVALLAM INSCRIPTION OF KO. 412

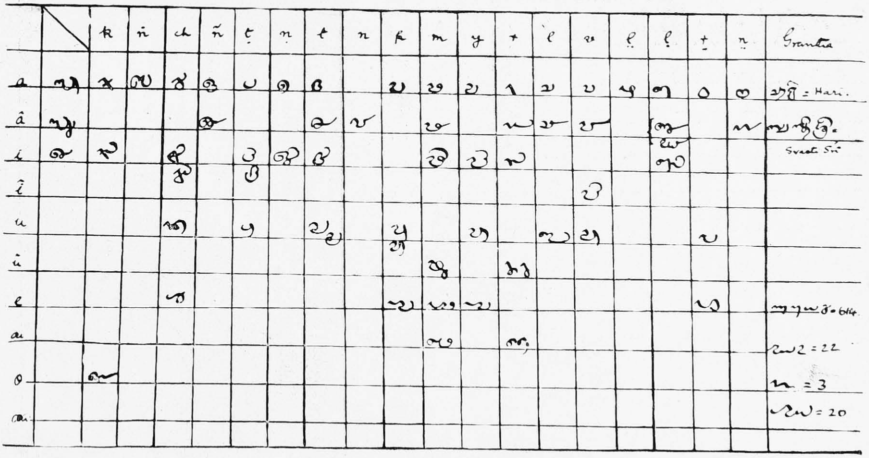
The inscription edited below is engraved on the north wall of the Brahma shrine in the Siva temple at Tiruvallam near Trivandram. It is dated the **412th year of the Kollam** era, and records gifts made by some private party for offerings to the Mahâdêva and Kaṇṇappaṉ in the temple at Tiruvallam as also for feeding Brâhmaṇas on the Sômavâra Amâvâsyas. The record is incomplete and is of no historical value ; but being dated it would serve the student of palaeography in giving him a notion of the shapes of the letters of the Vaṭṭeḻuttu of the middle of the 13th century A. D.

(2) **From inked impressions.**
(3) **Here there are Tamil numerals expressing the extent of land.**

Chittaral Inscription of Ko. 54 [8]. (= A. D. 1373.)



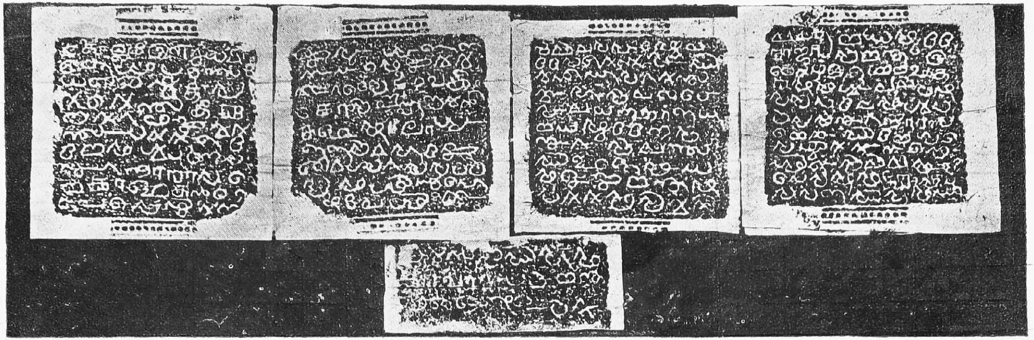
Navaykkalam Inscription of Ko. 614 (=A. D. 1439).



Chittaral Inscription of Ko. 548.

(To face p. 297)

1st Piece 2nd Piece 3rd Piece 4th Piece



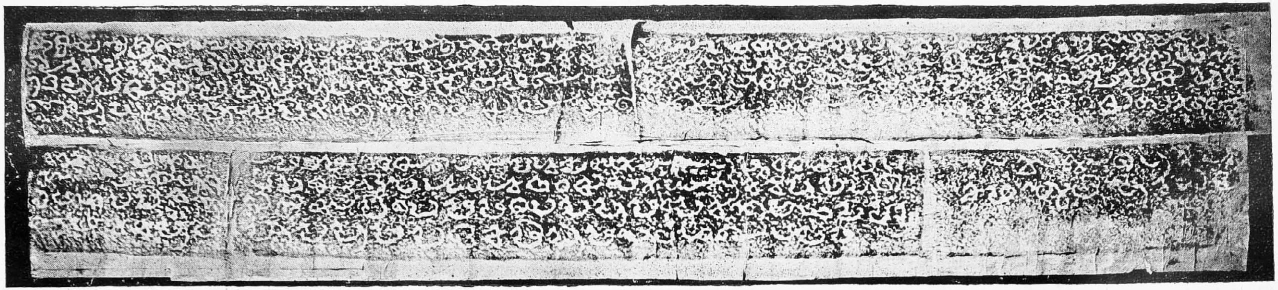
5th Piece

SCALE 0.125.

Navaykkalam Inscription of Rama-Marthandavarman, Ko. 614.

(To face p. 298)

1a 2a 3a 4a 1b 2b 3b 4b 5 6



T. A. GOPINATHA RAO. SCALE 0.13. HALF-TONE BY M. E. PRESS

Text (1)

1. ஸ்வஸ்திஶ்ரீ [||*] கொல்லம் ௪௱௰௨ ண்டாமாண்டைத்த[னு]வியாழம் மகரஞாயிறு

. . . ஞாயி-

2. று இரேவதி இந்நாளால் திருவல்லத்து ஸ்ரீமுக மண்டபத்தில்
3. இருந்நு செயித செயிகடவோலைக்காணமாவிது [|*] மடத்துசக்கிதிருவா
4. ண்டி திருவல்லத்து திங்களமாவாதி [தோ]றுஞ் செல்லுமாறு கல்ப்பிச்-
5. ச செலவு திருக்கண்ணப்பன்னும் மாதேவன் திருவடிக்குந்திவருமி-
6. ர்தின்னரி . . . (2) யுர் நமஸ்காரம் . . (2) ன்னும் பேர் கன்னரி வெஞ்சனம் உ-
7. ள்ப்பட அரி . . . (2) யும் ஆராதிக்குந்நம்பிக்கு நெல் . . . (2)
8. திங்கள் உவாவின் தோறுஞ் செல்லுமாறு கல்ப்பிச்சரி . . . (2) க்கு-
9. ந்நெல் . . . (2) க்கு

ABSTRACT OF CONTENTS

In the year 412 of the Kollam era, on a Sunday, the Rêvati nakshatra, when Jupiter stood in the constellation Dhanu, in the (solar) month Makara, the following arrangement was made:—Śakki Tiruvâṇḍi of the *maṭham* gave some paddy (that is, made arrangements for an income of so much paddy annually) for making offerings to the Mahâdêva at the temple of **Tiruvallam** as also to Kaṇṇappaṉ, on all Sômavâra-Amâvâsyas; for feeding a Brâhmaṇa, and for paying the *pûjâri* of the temple. The quantity of rice required for each item is specified.

CHITRAL INSCRIPTION OF KO. 548 (=A.D. 1373).

The subjoined inscription is engraved on the four faces of a pillar now lying built into the steps leading to the kitchen of the Bhagavati temple at Chitarâl. The inscription is well preserved. It records that one Nârâyaṇaṉ Kâḷikaṉ *alias* Dharmachetti-nayiṉâr of the city of Tirukkûḍakkarai made certain arrangements by which the temple authorities were obliged to do certain duties in the temple of the Bhagavati of Tiruchchâṇattu-malai. In default of which they were subjected to fines, etc., payable to the king. The exact purport of the document cannot be made out owing to its somewhat fragmentary nature. It is dated the 17th of the month of Mêḍam in the year **Ko. 584**.

Text (3)

On the first face of the pillar

1. கொல்லம் ௫௱௮௰௪ [அ மா]-
2. ண்டு மேடஞாயிறு ௰௭
3. டென எழுதிய
4. கணக்கு [|*] திரு-
5. ணகரம் திருக்
6. கூடக்கரெத்-
7. தன்ம செட்[டி நயி]-

(1) From inked impressions.

(2) There are some Tamil numerals expressing the measures of paddy.

(3) From inked impressions.

8. ணர் நாராயண-
9. ன் காஹிகநு[றே]
10. வெண் பழிக . .

On the second face of the pillar

11. . பாடொள்ள
12. காராண்மதிச்ச
13. சாரணத்து ஹறவதி
14. கோவிலி[ல்] அறைச[ன்]
15. தஹிமு[த]யூா யொ-
16. ள்ள பிறவுத்தி
17. எற்பேர்ப்பட்ட-
18. தும் [மேற்படி] ஆண்டு
19. முதல் [மேற்படி] கோ-

On the third face of the pillar

20. விலில்ப் பாதமூல-
21. த்தவரேக் கையாடி-
22. ச்சு அவர்க்கு
23. சா . வில் ஒண்டா-
24. யால் ௰ நாள் அ-
25. ன்று மூத்த னய-
26. ணர் . . . . .
27. . . உண்ணு மாறு-
28. ம் இதின்னு மு-
29. டக்கம் பிசகி-

On the fourth face of the pillar

30. ல் அன்று மூத்த-
31. ராஜாவின்னு ரு-
32. ங்கழஞ்சு [பொ]ன் உத்த-
33. ரமும் சொல்லி பழ-
34. யபடி தன்ம செட்-
35. டி நயனர் நாராய-
36. ணன் காளி [1] தன் வெண்-
37. பழிக்காராண்ம
38. [மேற்படி] கோவிலில் மாம-
39. ண்டபமும் திருமட-
40. ப்பள்ளி[3]யும் அ-

(1) Compare *ḷâ* occurring in the word *âḷâyi* in *l*-6 of the Miñchirai Maṭham Plate.

On the surface below the first face

41. . சர . . யும்
42. [திரா]வா . ட்டின்னு
43. [முஞ்ஞிரை] . . .

NAVAYKKULAM INSCRIPTION OF RAMA-MARTTANDAVARMAN KO. 614

The inscription edited below is engraved on the west base of the central shrine of the Śaṅkaranârâyaṇasvâmin temple at Nâvâykkaḷam near Attiṅgal, the head-quarters of the tâlûka of the same name. Its preservation is tolerably good. Of the Vaṭṭeḻuttu letters in which the record is written, there are a few worth noticing. The shapes of the letters *n* and *l* are rather curious; the first is a right handed spiral, while the latter resembles the letter *cha* of the Grantha alphabet. One other peculiarly shaped letter is *ḷâ*. It looks like the numerical symbol 20 of the Tamil alphabet of the medieval times. The peculiar shape occurs also in the word *âḷâyi* found in *l.* 6 of the Miṉchiṟai plate (see below p. 301); and in the words *Kâḷi* and *paḷḷi* occurring in *ll.* 36 and 40 respectively in the Chitarâl inscription, (see above p. 298), the letter *ḷi* also assumes a similar shape. This form is purely modern, not being found in the earlier lithic or copper records. The inscription states that the king **Vira Râma-Mârttâṇḍavarman of Kiḻapperur**, the head of the Jayatuṅganâḍu branch of the Vaḍaśêri Illam, began the repairs to the temple of Śaṅkaranârâyaṇamûrti of Nâvâykkaḷam on Monday, the 20th of the month Iḍavam, corresponding to the second *tithi* and the *nakshatra* Punarvasu, in the **year 613** of the Kollam era and built the temple of stone, built the central shrine and the *maṇḍapa* and covered the *paḍippurai* with copper. The *kumbhâbhishêka* ceremony was performed on Monday, the 24th of the month Iḍavam, corresponding to the fifth *tithi*, the next year, 614.

Text (1)

1. ஹரி [||*] ஸ்வஸ்திஶ்ரீ [||*] கொல்லம் கூாெச லாமாண்டு இடப ஞாயறு உ௰உ சென்றநாள் வடசேரி இ[ல்]லத்[து]ள் கிழ்ப்பேரூர் சிரிவீரஇராமமார்த்தாண்டராய சேதுங்க நாட்டு மூத்த திருவடி

2. இருந்நருளியெடம் திருநாவாய்க்களத்து சங்கரநாராயண[மூ]ர்த்தி . . . முன்னுள் கூாெக மாண்டு இடபஞாயிறு உ௰ திங்களாழ்ச்சயும் புண-

3. ர்தவும் திதியயும் அன்று யிதினம் ராசி கொண்டு தங்கோதியமச்சு கல்ப்பணியும் செய்விச்சு சிரிகோயிலும் மண்டபவுமமைச்சு படிப்பு-

4. ரையும் செம்புமேவிச்சு கூாெச லாமாண்டு இடபஞாயிறு உ௰ச சென்ற திங்களாழ்ச்சயும் பூப்பும் பஞ்சமியும் அன்றே இடபம்

5. ராசிகொண்டு

6. கலசம் ஆடி அருளிது

PARUR ROMO-SYRIAN CHURCH INSCRIPTION OF A. D. 1624.

The following inscription is engraved on a stone slab set up in the north wall of the Romo-Syrian Church at Parûr, the head-quarters of the *tâlûka* of the same name in the Kottayam division. It is written in Vaṭṭeḻuttu characters and the language is Malayâḷam. It records the **death of the bishop Francisco**, the head of the Mar Thoma Nazaranis (Christians), of the diocese

(1) From inked impressions.

of Malaṅgarai. It is stated that this event took place at ten *nāḻigais* after sunset, on the Sunday which begins the Lent in the month Kumbha of **the year 1624** after the birth of the Messiah.

The deceased bishop is Francisco Roz, a Spanish monk who accompanied Archbishop Menzes. He belonged to the Society of Jesus. For his knowledge in Syriac, he was appointed to teach the youths at the Vaippicotta Seminary, of which he became the Rector. In the Synod of Diamper he acted as Assistant Interpreter between the Syrian clergy and the Archbishop Menzes. When Mar Abraham, the Syrian Metron died, Roz was appointed Bishop, but finding that the appointment would irritate the Thoma Christians, it was suspended for some time. Eventually he became Bishop and was raised to the Archbishopric of Cranganore. Even in the days of Paul Bartholomao there were entertained doubts about the exact date of the death of Francisco Roz. It was put down as having occurred in A. D. 1617. Paul took the trouble to go to Parûr to read for himself the stone inscription written in vernacular language, of which he was informed by the people. He then settled the date as A. D. 1624 and not 1617 as believed till then.(1)

Paul says, " A sepulchral slab of blackish stone inserted in the wall of the *atrium* of the Church of S. S. Gervasius and Protasius in Pattena Parûr, Malabar, (in which church Rozius lived and which he surrounded by a wall, since to live either in Cranganore or Angamale was impossible owing to the continual wars), bears an inscription in the vernacular, written in the ancient Tamil-Malayalam characters.

" In the year of Our Lord 1624, on the 18th day of the month of February, at the commencement of the Lenten fast, (according to the custom of the Christians of St. Thomas), at ten o'clock on the night of Sunday, died Bishop Francis in communion with the Holy Catholic Church of the Christians of St. Thomas.

" I myself copied these words at Parûr on the 10th of September 1785.

" Since, however, these words cannot be understood of Francis Garcia, who was consecrated Bishop at Goa in the year 1637, the date assigned for the death of Francis Rozius must be 1624 and not 1617."

Text (2)

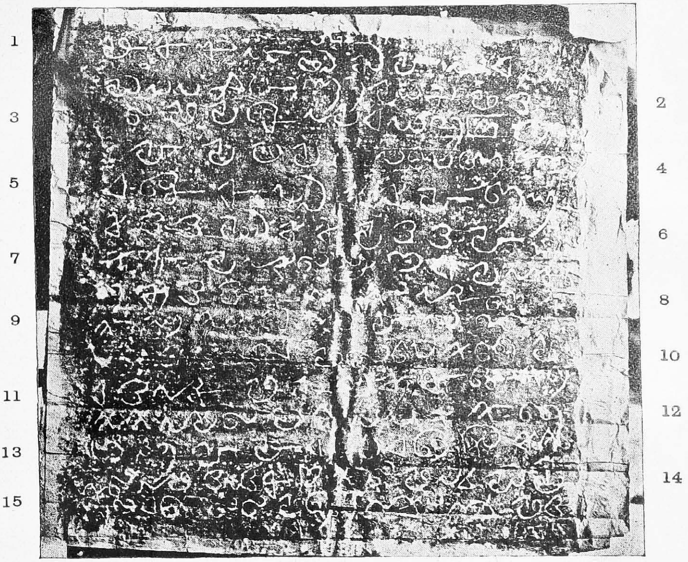
1. மாத்தோமா [||*] மிசியா பிறந்-
2. நிட்ட க௲௬௱௨௰௪ மத
3. கும்ப ஞாயெற்று அ௨- . .
4. நோய்ம்ப துடங்ஙுன்-
5. ற ஞாறுழ்சச நாள் அ-
6. ச்த்தமிச்ச பத்த நாழி-
7. க்காய் செல்லுன்றப்போ-
8. ள் சுத்தவாள் காத்தோலிக்-

(1) Taken from "India Orientalis Christiana," p. 64, Edition 1792, by Fr. Paulius, O. D. C; I am indebted to the Very Rev. Fr. Dominic, the Vicar Apostolic of Ernakulam, for the translation and the original. The original runs thus :—" Lapis sepulcbralis in atrio ecclesiae S. S. Gervasi et, Protasii in Pottono Parur in Malabaria muro insertus in qua ecclesia Rozius habitavit, et quam muro cinxit, cum ob continua bella nec Cranganore, nec in Angamali degere pesset, sequentem fert inscriptionem lingua valgari Malabarica, antiquo caractere Tamulico-Malabarico in lapide nigricante cælatum. Anno Christi nati millesimo sexcentesimo vigestino quarto mense Februario die decima octava jejunio quadragesimali (more Christianorum S. Thomae) intrante die Dominica hora decima noctes in communiere S. Ecclesiæ Catholicae Christianorum S. Thomae in Malabaria episcopus Franciscus obiit."

" Haec verba ego in Parur anno 1785, die 10, Septembris exscripsi. Cum igitur haec de Francisco Garcia, qui nonnisi anno 1637, Goae in Episcopum consecratus fuerat, haud intelligii possint, Francisco Rozio non anno 1617, sed 1624 pro sui obitus anno assignandus est."

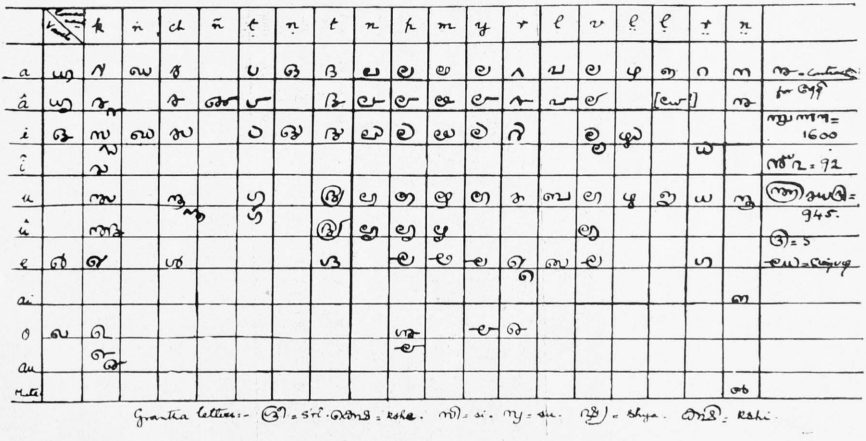
(2) From inked impressions.

Parur Romo-Syrian Church Inscription of A. D. 1624
(To face p. 299)

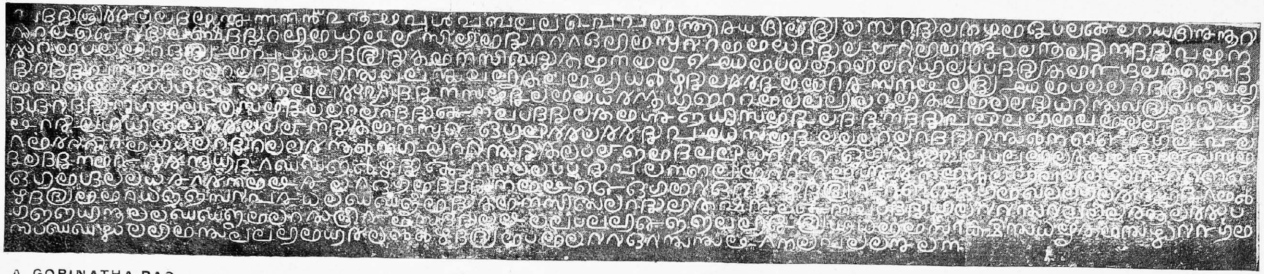


T. A. GOPINATHA RAO. SCALE 0.125. HALF-TONE BY M. E. PRESS

Minchirai Matham Plate of S 1692 (=A. D. 1770) or Ko. 945.



Minchirai Matham Plate of S' 1692
(To face p. 301)



T. A. GOPINATHA RAO.

SCALE 0.6.

HALF-TONE BY M. E. PRESS

9. கா அக்க . . . யாறு கூ-
10. ட்டத்திலே மலங்கரை ம[ா]-
11. ற்த்தொம்மா நசறுணிகள்-
12. க்க மேலப்பட்டக்காரை-
13. ன் ஆயா[1]மாற் பெறஞ்சிசுக்-
14. கு மேத்தெறுன் காலம் செய்து [|| *]
15. அன்ற கொல்லம் ௭௱௯௰௯ மத [|| *]

Translation

Mâr Thôma. In the year 1624, after the Messiah was born, on Sunday, the 8th of the (solar) month Kumbha, the day on which Lent begins, when ten *nâḻigais* were past after sunset, the saintly Mâr Francesco Metron, who belonged to the Catholic A......order, and who was the Bishop of the Mâr Thôma Nazarins (Christians) of the Malaṅgari (diocese) died. It was in the Kollam 799th year.

PARUR JACOBITE CHURCH INSCRIPTION OF A.D. 1625.

This is engraved round the margin of a stone fountain placed in the Jacobite church at Parûr. It records that it was presented to the church by one Abraham Manuel.

Text [2]

மிசியா பிறந்நிட்ட ௲௬௱௨௰௫ காலம் விறிச்சிக ஞாயிற்றில் இ மா . . கல்லபோட்டின் அபிராமாநவேள் கொடுத்தா

Translation

In the month of Vrischikam, in the year 1625 after the birth of the Messiah, Abraham Manual gave this stone fountain.

MINCHIRAI MATHAM PLATE OF S. 1692.

The inscription edited below is engraved on one side of a copper plate preserved in the Miṉchiṟai Svâmi's Maṭham at Miṉchiṟai. Being a very modern document, its preservation is good. It is written in a peculiar type of Vaṭṭeḻuttu alphabet and its language is Malayâḷam. There is practically no difference between *p* and *v*, and *v* and *y* and their secondary vowels. Hardly any distinction exists between *p*, *v* and *y* on the one hand and their secondary *i*'s on the other. The letters *śu* and *ṉu* resemble each other closely. The consonant *l* looks like the modern Tamiḻ, *v* whereas *n* is written like *l* of the medieval Grantha. The shapes of the secondary vowels *tu* and *tû* in this document are unique and are found, so far as I know, in no other records. For the use of the students of paleography a table of the alphabet employed in this inscription is added.

The inscription records an agreement entered into by one Kunnûr Nambûri, with the Svâmi of the Miṉchiṟai matham. The Svâmi had deputed one of his disciples, a *sanyâsi*, to supervise the *samudâyam* of the temple at Âviṭṭattûr. This *sanyâsi* died and disputes arose about the management of the *samudâyam*. Thereupon the Nambiyâdiri of Paṟavûr took possession of the *samudâyam* and administered it with the Kunnûr Nambûri as his agent. But when eventually the Svâmi resolved to appoint a proper manager for the *samudâyam*, he first removed the Nambiyâdiri from the management and put in the Kunnûr Nambûri himself. This latter person paid to the *maṭham*

(1) Read ⁰ காரன் ஆய

(2) From inked impressions.

a *aḍiyiṟai* of two thousand chakrams and bound himself to manage the *samudayam* in a just and honest way. The document is of no historic value but its palaeographic interest is indeed very great.

The following are the names of places that occur in this record :—Miṉchiṟai, Âviṭṭattûr, Kunnûr, Kurimûr and Kuḻikkâḍu. Of these, Miṉchiṟai is situated at a distance of about six miles south of Kuḻitturai, the head-quarters of the Viḷavaṅgôḍu tâlûka of the Padmanâbhapuram division, of the Travancore State. Aviṭṭattur appears to be in the Cochin State. I am unable to identify the other places.

Text (1)

1. ஸ்வஸ்திஸ்ரீ [|| *] சகாப்(ப)தம் கூகூாகூ௦உ னுமேல் செல்லுந்ந கொல்லம் கூாசடுரு மது விகிற்தி வருழம் இடபஞாயற்று ருஉ சுக்-

2. கிறவாரெ ரோகணிநக்ஷத்திறவும் அமாவாஸியும் திரகரணவும் ஸ-ைகற்ம்ம[வி]த்திய யோகவும் கூடிய சுப தினத்தில் முன்-

3. சிற மடப்புறத்து [மே]லழி[வ]த்து திருமனஸிலே திருமுன்(ம்)பாரே [மேற்படி] மடப்புறம்வக ஆவிட்டத்தூரு மகாதேவரு க்ஷேத்-

4. திறத்தில் ஸமுதாய பிறவற்த்தி நோக்குந்ந குந்நூருநம்பூறி எழுதிவச்ச தாம்மிற சாஸனமாவது [| *] [மேற்படி] மடப்பிறத்து நிந்நா-

5. ம் நியமிச்சிட்டுண்டாயிருந்ந சிஷ்்த்தான ஸமுதாயம் மறிச்சு ஆ[ளே]ற்றம் [வ]ந்நு பறஹு[ரு] நம்பியாதிறிக்கு ஒதுங்நி அ-

6. த்தேகத்தின்றே ஆ[ளா](2)யி ஸமுதாயபிறவற்த்தி ஞான் நடத்திவரும்போள் ஆ ஸமுதாயத்தானத்தில் நிந்நும் நம்பியாதிறியே

7. மாற்றி வேறே ஆள் நிச்சயிப்பான் திருமனஸ-ைகொண்டு நிச்சயிச்சதில் [மேற்படி] ஸமுதாயப்பிறவற்த்திக்கு என்னெ கொண்டு நாலாயி-

8. றம் சக்கிறம் அடியிற தீற்ப்பிச்சு என்றே பேற்க்கு திருவடயாளம் தந்நிறுக்க-கொண்டு கீழில் நடப்பு யிருந்நதுபோலே ஸமு-

9. தாயத்தானம் காணிச்சு ஆதாரங்கள் எழுதி ஞான் ஒப்பிட்டதில்பின்னே நடக்காரம் போசனம் செய்யுந்ந வழிபோக்கனெ கொ-

10. ண்டுமதேப்பிறுகார சனம்மாராயிரண்டு மூத்ததின்ம்மாரே கொண்டும் கணக்கெழுத்-துகாறனெகொண்டும் ஒப்பிடுவிச்சு ஆதாரம் எ-

11. ழுத்தும் மற்றுள்ள ஸகல காறியங்களும் திருமனஸிலே பிறதிபுருஷனுப் ஞான் நடத்தி ஆ வகக்குகல்ப்பிச்சு வச்சிட்-

12. டுள்ள அனுபவங்ஙளும் . . . . ஸ்ரீராம சத்தியமாய் நடந்நுகொள்ளந்நு [|| *] இது அறியும் ஸாக்ஷி குறிமூரும் குழிக்காடும்

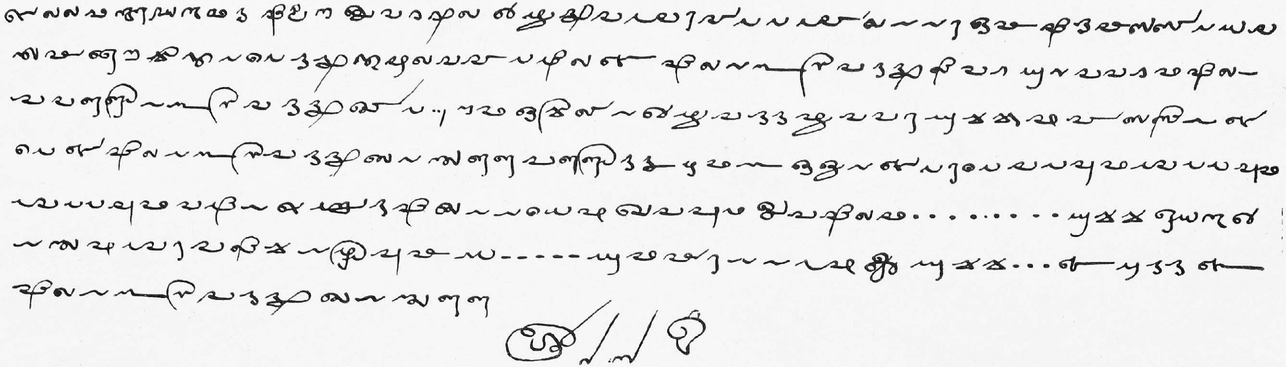
13. கிடங்ஙழி . . ம் குந்நூம் அ[றி]வன் எழுத்து மடம்வக கணக்கு குமாரனயிலப்-பனயன்

Olai document of the Agapparambu Jacobite Church.

(1) From inked impressions

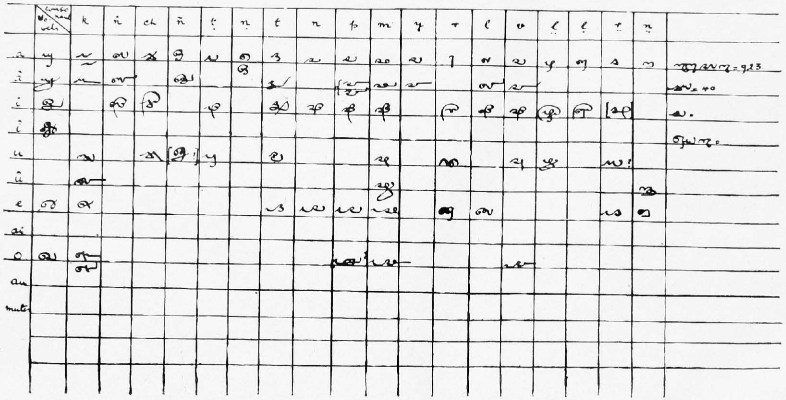
(2) This document uses a peculiar form of the letter *ḷâ*. It is not only from the context that it is read as *ḷâ*, but also from the same form occurring in other records. Compare *ḷi* occurring in the words *Kâḷi* in *l.* 36 and *° paḷḷi* in *l.* 40, of the Chitarâl Inscription, p. .

Specimen of the *Olai* MSS.
(To face p. 303)



SCALE : ACTUAL SIZE.

From a *olai* document of Ko. 923 (= A.D. 1748) belonging to the Jacobite Syrian Church at Agapparambu near Angamali



Text (1)

1. கொல்லம் ௯௱௨௰௬ மத மிதுனஞாயற்றில் எழுதிய பேர்பாட்டவோலக்கரணமாவிது மாங்ஙாட்டில்

2. குமாரைன் சிருகண்டத்திருமுல்ப்பாட்டில் கோவில்க்காரியத்திலிவர் அகப்பறம்பில்-

3. ப்பள்ளிக்காரியத்திலொட . ணமஞ்சிலாக எழுபத்து முப்பாஅச்சும் வாங்கிக்கொ-

4. ண்ட கோவில்க்காரியத்திலேக்குள்ள பள்ளித்தாழம் காஞ்ஞிரக்கோட ரண்— நடயும் வெட்டவும்

5. (வெட்டவும்) படிக்கே போதவிலேக் கண்டமு . ப்பும் இவ்விலம . . . . . அச்ச ௭௰௩ரு-

6. க்கும் பேர் பலிச கழிவுமாகி . . . . அம்மார்க்கமே ஈ அச்ச . . . . கொடுத்த கோ-

7. வில்க்காரியத்திலேக்குள்ள . . .

Translation

In the year 926 of the Kollam era, in the month of Mithunam, the following *pēr-pāṭṭa ōlai* was written. The officers of the palace of Kumâraṉ Sirukaṇḍa-Tirumulpâḍu of Maṅṅâḍu, having received from the . . . . of the Church at Agapparambil, seventy-three *achchus*, ... Kāñjirak-koḍa (some sort of umbrella), two *naḍais* (?), lamp, ...

(1) From the original. The fac simile given on the opposite plate is from an eye copy made by me from the original.

METHODIST PUBLISHING HOUSE, MADRAS

INDEX

A

PAGE

Abbā Bhaṭṭa, *m.*, ... 145
Abhimānamēru, *sur.* of Rājasiṁha II, 21, 154
Abhimuktīśvara, *god*, ... 268, 270
Abhirāma, *sur.* of Vīra Pāṇḍya ... 115, 116, 134
Abhirāma-makhi, *m.*, ... 88
Abhirāmanātha, *m.*, ... 87
Abhirāma, *Pāṇḍya k.*, ... 59n, 83, 106, 107, 113, 114, 115, 116, 117, 125, 133, 144, 271.
Abhirāma Parākrama Pāṇḍya,-Pāṇḍyadēva, *Pāṇḍya k.*, ... 43, 44, 48, 49, 54, 56, 58, 60, 83, 104, 126, 134, 144, 252, 266, 267, 268, 270, 271, 273, 275.
Abhirāma Sabhāpati Kāmākshi, *m.*, 63, 84
Abhirāma Sundarēśa, *s.a.* Varatuṅgarāma,... 279
Abhirāma, *sur.* of Varatuṅgarāma, ... 58, 59n, 107, 134.
Abhirāma, *s.a.*, Abhirāma Sundarēśvara, ... 107
Abhirāmaṉ, ... 59
Abhirāma-Sundarēśvara, *sur.* of Varatuṅgarāma, ... 58, 63, 133
Abhishēkapura, *vi.*, ... 147
Abhishēka Vīra-Pāṇḍya, *sur.* of Varatuṅgarāma, ... 59, 133
Abraham Manuel, *m.*, ... 301
Āchchaṉ Māṟṟili, *m.*, ... 249, 250
Achyutadēvarāya, *Vij. k.*, ... 54, 55, 56
Achyutappa-nāyaka, Tanjore Nāyaka *ch.*, 57, 63
Achyutarāja, *s. a.*, Achyutappa-nāyaka ... 62, 63, 84.
Achyutarāyābhyudayam, *work*, ... 55
Ādichchaṉ Udaiyaṉaṉ, *m.*, ... 296
Ādikēśava, *god*, ... 177
Ādikēśavapperumāḷ, *te.*, ... 175, 177, 178, 296.
Adigaṉ, *chief*, ... 157
Adi-nāḍu, *di.*, ... 133
Ādipurusha, ... 61, 83

PAGE

Āditya, *Chōḷa k.*, ... 21
Ādityavarman, *Trav. k.*, ... 38, 171, 173, 175, 176, 178.
Ad'yanūr, *vi.*, ... 21, 24
Adytum s. a. agaṉāḻigai, ... 11, 12, 161
Agaṉāḻigai 10n, 11
Agaṉāḻigaip-paṇi śeyvār, ... 2
Agapparambil, *vi.*,... 303
Agastya, *saint*, ... 124n, 126, 132
Agastīśvaram, *vi.*, ... 162
Agastīśvaram, *te.*, ... 243
Agattūham, ... 13
Agram, ... 288
Aham, ... 13n
Āhavamalla, *W. Chal. k.*, ... 164, 167
Āhavarāma, *Pāṇḍya k.*, ... 43, 44, 54, 55, 60, 83, 107, 252.
Āhavarāmaṉ 59
Aiyappaṉ-vēdiya-śāstā *shrine* ... 168, 169
Ājñapti 2, 13, 16
Akālakālaṉ, *sur.* of Māṟavarman Parāṅkuśa, 154
Ākāśa-chāraṇas, *sect*, ... 194
Akhila-kalāvallabhaṉ Chēramāṉ-perumāḷ, *sur.* of Mārttāṇḍaṉ 56
Akkala-bhaṭṭa, *m.*, ... 85
Akkārakkaṇi, *m.*, ... 85
Akki Sarvakrituyāji, *m.*, ... 200
Aḻagachchu 296
Aḻagaṉperumāḷ *s. a.*, Śrīvallabhadēva, ... 270, 275, 277, 280.
Aḻagaṉperumāḷ Śīvala Varaguṇarāma Pāṇḍya Kulaśēkharadēva, *Pāṇḍya k.*, ... 59
Aḻagaṉperumāḷ, *sur.* of Jaṭāvarman Kulaśēkharadēva 54
Aḻagaṉperumāḷ, *sur.* of Parākrama Pāṇḍya, 260, 262, 263.
Aḻagaṉperumāḷ *sur.* of Kulaśēkharadēva, ... 54, 103, 150, 251, 271.
Aḻagaṉperumāḷ *sur.* of Śāḷivāṭipati, ... 56
Aḻagaṉperumāḷ, *sur.* of Ativīrarāma Pāṇḍya, ... 280

(1) The figures refer to pages; 'n' after a figure, to footnotes.

The following other abbreviations are used :—*ch.* *chief*; *co.* *country*; *di.* *district* or *division*; *do.* *ditto*; *dy.* *dynasty*; *f.* *female*; *k.* *king*; *m.* *male*; *mo.* *mountain*; *ri.* *river*; *s. a.* *same as*; *sur.* *surname*; *te.* *temple*; *vi.* *village* or *town*; *Vij.* *Vijayanagara*; *Trav.* *Travancore*.

PAGE

Alagan Śīvala-vēl, *sur.* of Ativīrarāma Pāṇḍya, ... 105, 106
Alagarkōyil, *vi.*, ... 58, 114n
Alagarmalai, *mo.*, ... 117
Alagan Śokkan, *m.*, ... 271
Alagaśokkaṇār, *sur.* of Abhirāma Pāṇḍya, ... 279
Alagiyamaṇavāḷapperumāḷ, *te.*, 262, 263
Alagiyamaṇavāḷap-pēr-ēri, *tank*, 262, 263
Alaittu-vāḷvitta-perumāḷ, *m.*, ... 87
Alākku, measure, ... 288
Alaṅghyavikrama, *sur.* of Māṟavarman Parāṅkuśa, ... 154
Ālaṅgāl, *vi.*, ... 94
Alewyn garden, ... 185
Alikkōṭṭai or Ayakkōṭṭai, *fort*,... 182, 184, 185
Ālilaivāram 12
Aliya Rāmarāja, *Vij. k.*, ... 62, 84
Aḷḷiyūr, *vi.*, ... 21, 24
Ambāsamudram, *vi.*, ... 8n, 55, 90, 153n.
Āṉaimalai, *mo.*, ... 21, 24, 25, 154, 157.
Āṉaimalai, *vi.*, ... 43, 155, 156, 157, 286.
Ananta, serpent, ... 40
Anantāchārya, *m.*,... ... 114, 117
Anantappa-nāyaka, *m.*, ... 62
Anantapuram, *vi.*, ... 24
Anantaravars, ... 27, 28, 36.
Anantaśayanam, *s. a.*, Trivandram, 20, 55
Ananta, *m.*, ... 114
Anantaya, *m.*, ... 85, 114
Amarapurimaṅgalam, *vi.*, ... 247, 248
Ancencio-de-Roza, *garden*, ... 185
Āṇḍāḷ, *te.*, ... 46, 47
Andarāyam, ... 167
Aṇḍāyakkuḍi, *vi.*, ... 244, 246
Aṅgamāli, *vi.*, ... 300
Aṅgitāyaṉ, *m.*, ... 200
Aṇḍiraṉ or Āy-Aṇḍiraṉ, *ch.*, ... 3
Āṉiyam, ... 11n
Anjengo, *vi.*, ... 185
Aṉṉāchchi-bhaṭṭaṉ, *m.*, 86, 146
Annamarasa, *m.*, ... 114
Aṇṇāḷvi, *elder brother*, ... 54, 251, 252
Anubhōgam—aḷagiyāṉ, *tank*, ... 94
Aṉurai, *vi.*, ... 52, 89, 93
Anushṭup, *metre*, ... (65, 68, 70, 71, 73, 75, 77, 78, 80, 81, 82, 118, 119, 123, 124, 129, 132, 135, 138, 139, 140, 141, 142, 147, 191) n.
Anusvāra, ... 39n, 76n, 127n, 137n.
Apāṅga, *forehead-mark*, ... 192
Appā-bhaṭṭa, *m.*, ... 146
Appāchchiyarasa, *m.*, ... 85
Appāji-bhaṭṭa, *m.*, ... 88
Appayya-bhaṭṭa, *m.*, ... 146
Appayārya, *m.*, ... 85
Appilaya Sōmayāji, *m.*, ... 88
Araiyaṉ Gaṅgaikoṇḍāṉ, *m.*, ... 247
Araiyaṉkaṇḍaṉ, *m.*, ... 169
Araiyaṉkuṉṟaṉ, *m.*, ... 250
Araiyaṉ Madhurāntakaṉ, *m.*, ... 244, 246
Ārāmboḷi, *vi.*, ... 153
Arandai, *vi.*, ... 89, 93
Araṭṭanēmi-bhaṭāra, Jaina ascetic, 194, 195
Āṟāṭṭu, bathing in the river, ... 102, 291
Ardhanārīśvara, *te.*, ... 48
Arekal Ittopod *garden*, ... 185
Arikēsari-naṅgai, *te.*, ... 99, 102
Arikēsari Parākrama, *Pāṇḍya k.*, ... 52, 53, 54, 59n, 60, 89, 93, 126, 251, 252, 253, 256, 258, 260, 265, 281.
Arikēsarip-piḷḷaiyār, *te.*, ... 92, 102
Arikēsari, *sur.* of Parākrama Pāṇḍya, ... 52, 53n, 95, 98, 102, 103, 126.
Arikēsarin, *sur.* of Parāṅkuśa,... 154, 156
Arikulakēsari, *m.*, ... 162, 163
Ariṁjaya, *Chōḷa k.*, ... 21
Ariviyūrkōṭṭai, *vi.* and *fort*, ... 3n, 4
Ariviyūr, s. a., Ariviyūrkōṭṭai, ... 3n
Arjuna, or-nadi, *ri.*, ... 63, 84
Ārkkāḍu, *di.*, ... 247
Āṟṟukkuḍi, *vi.*, ... 156
Aṟṟuppōdal (*echcham-aṟṟuppōdal*), become heirless, ... 35n
Arthaśāstra, ... 171
Arumuṇai Ādaṉūr, *vi.*, ... 59
Arumoḷidēva-vaḷanāḍu, *di.*, ... 161, 162
Arupuṇai Muṭṭukkōḍu, *m.*, ... 200
Ārya, metre, ...(107, 108, 111, 113, 128, 130, 137, 138, 139, 140)n.
Aśōka, *Maurya*, *k.*,... ... 201, 212
Asamasaman, *sur.* of Māṟavarman Parāṅkuśa, ... 154

PAGE
Astagiri, *mo.*, ... 187
Aśvamēdha, sacrifice, ... 133
Atiraṇachaṇḍēśvara, *cave te.*, ... 187
Ativīra, *sur.* of Vīrapāṇḍya, ... 134
Ativīra, *Pāṇḍya k.*, ... 57
Ativīrarāmaṇ, ... 59
Ativīrarāma Pāṇḍya, *Pāṇḍya k.*, ... 43
44, 49, 50, 53, 57, 58, 59, 61, 63, 83, 103, 104, 105, 133, 134, 265, 275, 277, 279.
Ativīrarāma Pāṇḍya, *sur.* of Abhirāma, ... 133, 134, 144.
Ativīrarāmapura, *sur.* of Nadikkuḍi, 134, 144
Ativīrarāma Pāṇḍya, *sur.* of Śrīvallabha, ... 270
Ativīrarāma Śrivallabha, *Pāṇḍya k*, ... 56n, 57, 58, 60, 63, 83, 104, 274.
Ātmaśāstra, ... 171
Atri, *sage*, ... 59, 61, 83, 132.
Āttiṅgal, *vi.*, ... 299
Attiśarman Nārāyaṇaṇ, *m.*, ... 295
Āṭṭuppāṭṭam, ... 167
Aubaḷa-bhaṭṭa, *m.*,... ... 87, 146
Aubaḷayāchārya, *m.*, ... 86
Avanivēndarāmaṇ,... 59
Āviṭṭattūr, *vi.*, ... 301, 302
Āvuḍaiyanāyiṇār Kāliṅgarāyaṇ, *m.*, ... 62
Aviyajñan, *m.*, ... 199
Aviyalaṉṟaḍakkaṇ, *m.*, ... 198, 200
Āyiravēli, *vi.*, ... 157
Āy-Iravi, *m.*, ... 295
Ayirūr, *vi.*, ... 157
Āy, *s. a.* Yādava, ... 3
Āykuḍi, *vi.*, ... 3, 188, 262, 263.
Āy-kula, ... 3, 5
Āykula-mahādēvi, *queen*, ... 16, 17
Ayyanambi, *m.*, ... 169, 170
Āyvēḷ, ... 188, 189

B

Babo Probo garden, ... 185
Bādāmi, *vi.*, ... 208
Balabhadra Nāyaka, *m.*, ... 62
Balabhadrārya, *m.*,... 85
Balabhadraya, *m.*,... 85
Bālakāntāra, *m.*, ... 37, 38, 40
Bālālaya, ... 177
Bālamārttāṇḍavarman, *Trav. k.*, 37, 40
Balarāma Nāyaka, *m.*, ... 62
Bālāraṇya, *s. a*, Bālakāntāra, ... 37, 38
Bali, *demon*, ... 14
Bāṇa, *dy.*, ... 208
Baṇadi-bhaṭṭa, *m.*, ... 87
Basava-bhaṭṭa, *m.*, ... 87
Basavarāja, *ch.*, ... 62, 63, 84
Batavia, ... 29, 184
Battalūr Timmayārya, *m.*, ... 85
Bellary, *vi.*, ... 63
Benares, *vi.*, ... 38
Bhārukachha, *vi.*, ... 230
Bhagavatī, *te.*, ... 497
Bhūtappāṇḍi, *vi.*, ... 238
Bhārati Annam-bhaṭṭa, *m.*, ... 87
Bhārati Tirumalai-bhaṭṭa, *m.*, ... 85
Bhāskara-Ravivarman, *k.*, ... 286
Bhaṭṭa Koṇḍayārya, *m.*, ... 88
Bhavāni-bhaṭṭa, *m.*, ... 85, 145
Bhōja, *king of Dhār*, ... 43, 83
Bhūmi or Bhū, *goddess*, ... 37, 40
Boar, emblem, ... 59
Bombay, *vi.*, ... 88
Bontaybo, *m*, ... 180
Brahmā, *god*, ... 61, 83, 84, 113, 132
Brahmadēśam, *vi.*, ... 55
Brahmāduvarājaṇ, *m.*, ... 233
Brahmāṇḍa, *gift*, (danam), ... 125
Brahmādirāja, *m.*, ... 288
Brahmōttara-kāṇḍam, *Tamil work*, ... 43
Buddha, ... 25, 187, 188, 192, 229

C

Calcutta, *vi.*, ... 188
Calicut, *vi.*, ... 181, 184
Canara, ... 27
Cape Comorin, *vi.*,... ... 19, 21
Ceylon, *Island*, ... 29, 163, 183
Chakratīrtha, *tank*, ... 168, 169
Chāḷiyūr, family, ... 28, 29,34
Champakavana, *s. a.*, Tirukuṟṟālam, 89, 93, 133
Do. *s. a.*, Śeṇbai, ... 89
Chandra, *the moon*, 59, 61, 83, 125, 132, 143
Chandranandi-āchārya, *m.*, ... 231
Chandraśēkhara, *m.*, ... 117, 125

PAGE

Chāraṇas, *Śamaṇas*, ... 194
Chaṭṭara Rēvaḍi Uvajja, *m*, ... 232
Chaturaṅgula-chāraṇas, *sect*, ... 194
Chēdiyarāyaṉ, *ch.*, ... 56
Chellappa, *ch.*, ... 55
Chēndamaṅgalam, *vi.*, ... 26
Chenna-paṇḍita, *m.*, ... 145
Chennu-bhaṭṭa, *m.*, ... 87
Chēra, 19, 23, 117, 125, 154, 156, 158
Chēramāṉ-Perumāḷ, *k.*, ... 30
Chēriyil, *illam*, ... 200
Chidambaram, *vi.*, ... 55, 98
Chintalapalli, *vi.*, ... 62, 63, 84
Chitarāl, ... 193, 297, 299, 302n
Chitpara, ... 93
Chitrakūṭam, (Chidambaram) 125
Chitrakūṭam, *palace*, ... 28, 35
Chitrānadi, *ri.*, ... 44, 94, 99, 102, 147
Chittāṟu, *ri.*, ... 148
Chiṭṭi-bhaṭṭa, *m.*, ... 85, 86
Chiṭṭi Śarva-bhaṭṭa, *m.*, ... 85
Chokkanātha, *god*, ... 125
Chokkappa-paṇḍita, *m.*, ... 117, 125
Chōḷa, *dy.*, ... 20, 53, 117, 125, 153, 156, 161, 170, 187, 189, 201, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 237, 246n, 286, 291, 295.
Chōḷapuram, *vi.*, ... 244
Chōḷavichchādara-Pallavaraiyaṉ, *m.*, ... 246
Chōḷēśvara, *s. a.* Rājēndraśōḷāśvaram, 244, 246
Chōrakañjēndaṉ, *m.*, ... 199
Chūḍāmaṇi-nighaṇṭu, *lexicon*, quoted, 52n, 194
Cocci, *ri.*, ... 27
Cochin State, ... 26, 27, 28, 30, 35n, 52n, 182, 184, 185, 287, 302.
Cochin, *vi.*, ... 27, 29, 30, 34, 181, 182
Coimbatore, *vi.*, ... 157n, 184
Conjeevaram, *vi.*, ... 55
Cranganore, *vi.*, ... 27, 29, 30, 182, 184, 185, 300.
Cuttack, *vi.*, ... 125n

D

Dāḍikkombu, *vi.*, ... 117
Dakshiṇa-Kāśi, *s. a*, Teṉkāśi ... ... 43, 44, 94, 102, 126, 133.

PAGE

Dakshiṇāmūrti, *god*, ... 89
Daḷavāy-agrahāram, *street*, ... 43
Dāmōdaraṉ Nārāyaṇaṉ, *m.*, ... 294
Dana Moosa garden, ... 185
Darbhala, *vi.*, ... 134, 145, 146
Darśaṇaṅkōppu, *vi.*, ... 238, 239
Daśapura, *vi.*, ... 230
Day, *m.*, ... 182
Dēharam, *vi.*, ... 134, 145
Delhi, *vi.*, ... 188
Dēmarasa, *m.*, ... 84
Dēsappa-bhaṭṭa, *m.*, ... 145
Dēśi-bhaṭṭa, *m.*, ... 145
Dēvadāṇam, ... 13, 21, 24, 25, 94, 95
Dēvaṅgaḷ Perumāḷ, *m.*, ... 88
Dēvaṉ Śēndaṉ, *m.*, ... 289
Dēvappa, *m.*, ... 87
Dēvāram, *hymns*, ... 279
Dēvaśikhāmaṇi, *m.*, ... 88
Dharma, ... 187, 188, 192, 194
Dharma-cheṭṭi Nāyiṉār, *sur.* of Nārāyaṇa-Kālikaṉ, ... 297
Dharmapperumāḷ Kulaśēkharadēva, *sur.* of Tirunelvēlipperumāḷ, ... 272, 273
Dharmapperumāḷ, *sur.* of Śāḷivāṭipati, 56
Ḍhakka Sabhāpati, *m*, ... 87
Dikki, ... 33
Dinika, *m.*, ... 230
Dīpikāgṛiham, ... 171
Divākara, *m.*, ... 86
Divākara-nighaṇṭu, *lexicon*, quoted, 52n, ... 194
Dogras, ... 283
Dramiḷas, ... 155n, 156
Drutaviḷambita, *metre*, ... 80n
Dutch, *nation*, ... 183, 184
Dutch East India Company, ...27, 29, 33n, 287

E

Echcha-bhaṭṭa, *m.*, ... 146
Ēchama Nāyaka, general, ... 57
Eclipse, solar, ... 106
Ēkavīra, *sur.* of Māṟavarman Śrīvallabha, 20n, 21, 154
Ekkalūr Appalaya, *m.*, ... 88
Eḍappaḷḷi *vi.*, ... 182
Elattūr, *vi.*, ... 90

PAGE

Eḻiṉi-Ādaṉ, *chief*, ... 175
Ellam-bhaṭṭa, *m.*, ... 87, 146
Ellam-bhaṭṭa Sōmayāji, *m.*, ... 88
Ellappa Mudali Ḻakkachchi Nāyaṉār, *m.*,... 62
Ellappa Nāyaka, *m.*, ... 62
Ellāvadhāni, *m.*, ... 145
Ellu-bhaṭṭa, *m.*, ... 146
Ēnādi, title, ... 4
Ēnādi-nāyaṉār, Śaiva saint, ... 4n
Ēṉichchēri, *vi.*, ... 3
Erahavemmaḍi, W. Ganga *k.*,... ...159n
Eṟa Timmaya, *m.*,... 85
Eraṉiel, *vi.*, ... 5, 291
Eṭṭimaṉṉaṉ, *ch.*, ... 4
Eṭṭu-vīṭṭil-piḷḷaimārs, ... 37
Europe, ... 181, 212n.

F

Fort St. George, ... 184
Francisco, bishop,... 299
Francesco de Albuquerque, ... 181
Francis Garcia, bishop, ... 300
Francis Rozius, bishop, ... 300

G

Gaṇa, ... 13
Gaṇapati Śāstri, *m.*, ... 146
Gaṇēśa, god, ... 83, 99, 102, 147, 266
Gaṇēśa, *te.*, ... 265
Gaṅgādhara, *m.*, ... 86
Gangādhara-Mahālakshmī, *queen*, ... 29
Gaṅgās, Western, *dy.*, ... 159n, 162
Gaṅgā, *s. a.* Ganges, ... 117, 125
Gangādhara-Mahādēvi, *queen*, ... 183
Gangai-koṇḍa-śōḻapuram, *sur.* of Kanyā-Kumāri, ... 164, 167, 250
Ganges, *ri.*, ... 117, 125, 161, 162, 239
Garuḍa, ... 14
Gauraya-bhaṭṭa, *m.*, ... 146
Gasper Correa, *m.*, ... 182
Ghaṭas, kalams, ... 288
Gingi, *vi.*, ... 284
Gīti, *metre*, (68, 71, 72, 73, 75, 77, 78, 80, 81, 82, 141, 142, 143,)n.
Goa, *vi.*, ... 29, 300
Gōpāla, *m*, ... 145
Gōpīnāthagiri, *vi*, ... 147, 125

PAGE

Gōśarman, *m.*, ... 233
Gōśāla, ... 171
Gōvardhana, *vi.*, ... 230
Gōvinda, *m*, ... 145, 199
Gōvinda-bhaṭṭa, *m.*, ... 126, 133
Gōvindarājapperumāḷ, *te.*, ... 271
Guhānāthasvāmin, *te.*, 161, 162, 168, 169, 170, 237, 239, 240, 241, 242, 249
Guṇabhara, *sur.* of Mahēndravarman, ... 233
Guṇandāṅgi-kurattigaḷ, Jaina ascetic, ...194, 195
Guṇarāma, *Pāṇḍya k.*, 44, 58, 83, 117, 125, 126, 133
Guṇarāmaṉ, ... 59
Gunduck, *ri.*, ... 38
Gupta, *dy.*, ... 204, 214
Guruva-bhaṭṭa, *m.*, ... 145

H

Hampe, ruins, ... 63
Haridāsa, *m.*, ... 134, 144
Hari Tammarasa, *m.*, ... 85
Hastagiri, *hill*, ... 125
Hathigumpha, *vi.*, ... 204
Hendrick Mayor, *garden*, ... 185
Himalaya, *mo.*, ... 133, 187, 192
Holy Catholic Church, ... 300
Hospet, *vi.*, ... 63
Huzur Plates, ... 1, 4, 16
Hyder Ali, *Mysore k.*, ... 184

I

Ichchakkuṭṭi Chintāmaṇi-āśāri, *m.*, 176, 178
Ichchuvaran Ādichchaṉ, *m.*, ... 178
Iḍaikuḷattūr, *vi.*, ... 287, 288
Iḍaikurāttūr, *vi.*, ... 10
Iḍaimalai-pparimbu, ... 94
Iḍainīrkkāl, *vi.*, ... 12
Iḍaitavaṇai, *vi.*, ... 99
Iḍanāḍu, *di.*, ... 294
Iḍangaḻi, measure,... ... 294, 295
Iḍatturai, *vi.*, ... 199
Ilaivāṇiya-ppāṭṭam, ... 167
Īḻam, Ceylon, ... 162
Ilaṅgiḷavar, *m.*, ... 234
Ilañjakkuḷam, tank, ... 12
Ilañji, *vi.*, ... 45, 99
Ilattūr, *s. a.*, Elattūr, ... 80, 90, 94

PAGE

Iḷavēṇāṭṭunallūr, *vi.*, ... 5, 12
Iḷayāṉ Kaṇḍaṉ, *m.*, ... 12
Iluppaittoṇḍil, *tank*, ... 94
Iluppaiyaḍippaṭṭi, *vi.*, ... 61, 63, 83
Iṇḍai, ... 11n
Ilaṅgōyil 177n
Iḷaiya-nāyināṉ-taṇḍai-tandasvāmi-bhaṭṭaṉ, *m.*, ... 266
Iḷaiya-Iṟaiy-umakkuṭṭiy-ammai, *queen*, ... 175, 176, 177
India, *co.*, ... 181, 182, 188
Indra, Dēvēndra, *god*, ... 19, 23, 40, 61, 83, 113, 117, 125, 132
Indravajra, *metre* ... ... (66, 67, 79, 127, 135, 137, 191,) n
Irākkadapperumāḷ, *m.*, ... 274
Iṟaiyaṉār-agapporuḷ, *Tamiḻ work*, 43n, 156
Iṟaiyumakkuṭṭi-ammai, *queen*, 175, 176, 177
Iṟaiyūr, *vi.*, ... 247
Iraṇaśiṅganallūr, *vi.*, ... 295
Iraṇaśiṅganēri, *tank*, ... 295
Iṟanda-kālam-eḍutta, *title*, ... 54, 56n
Iraṇḍāyira ... chitravalli, *sur.* of Kuḍumbaṉ-villiy-ambalavaṉ, ... 248
Irāśai, *s. a.*, Śaṅkaranayinārkōyil, ... 90
Irāśai, *vi.*, ... 52, 89, 90, 93
Iravi-kumāraṉ, *m.*, ... 294
Iruṅgiṇḍi Gaṅgādhara-bhaṭṭa, *m.*, ... 264
Do. Śrī-Padmanābha, *m.*, ... 94
Do. Tiruvēṅgaḍa-bhaṭṭa Pauṇḍarikayāji, *m.*, ... 255
Iruññāḍakkuḍa, *vi.*, ... 28, 30, 35
Īśānamuṉivar, *m.*,... 59
Īśvara, *m.*, ... 114
Īśvaraṉ Ādichchaṉ, *m.*, ... 175
Iyakkaṉ Kēraḷaṉ, ... 295
Iyakkaṉ Paramēśvaran, *m.*, ... 295
Īyāṉ Ambi, *m.*, ... 242
Īyāṉ Añjuvāṉ, *m.*, ... 12

J

Jacobite Church, ... 301
Jagannātha Nāyaka, *m.*, ... 62
Jaggarāya, *Vij. ch.*, ... 57
Jaggayapēṭa, *vi.*, ... 203, 205
Jamadagnēśvara, *te.*, 265, 267, 270, 275
Jānakī, wife of Rāma, ... 113
Jaina, *sect*, ... 25, 155n, 194
Jala-chāraṇaś, *sect*, ... 194
Jaṭāvarman, *sur.* of Parāntaka Pāṇḍya, ... 20
Jāṭavarman Sundara Pāṇḍya, *Pāṇḍya k.*, ... 117, 125n.
Jaṭāvarman (Jaṭilavarman), *sur.* of *Pāṇḍya k.*, ... 20, 102, 104, 155n
Jaṭilavarman Abhirāma Parākrama Pāṇḍyadēva, *Pāṇḍya k.*, ... 57
Jaṭilavarman Aḻagaṉ-Perumāḷ Parākrama Pāṇḍyadēva, *Pāṇḍya k.*, ... 46, 47, 54, 60.
Jaṭilavarman Arikēsaridēva, *sur.* of Parākramadēva, ... 44
Jaṭilavarman Kulaśēkharadēva, *Pāṇḍya k*, 44, 45, 47, 48, 54, 60, 270, 271.
Jaṭilavarman Kulaśēkharadēva, *sur.* of Parākrama-Pāṇḍyadēva, ... 48
Jaṭilavarman Parāntaka I, *Pāṇḍya*, ... 20n, 154, 157, 188, 189, 283, 286.
Jaṭilavarman Parākrama, *Pāṇḍya k.*, ... 51, 251, 255, 256, 258, 260, 261, 263, 281.
Jaṭilavarman Parāntaka, *s. a.*, Māṟañjaḍaiyaṉ, ... 19n
Jaṭilavarmaṉ Perumāḷ Kulaśēkharadēva, *Pāṇḍya k*, ... 265, 266
Jaṭilavarman Śrīvallabhadēva, *Pāṇḍya k.*, 48, 54
Jatuma, *s. a.* Āṇi, ... 40
Jayaṅgoṇḍāsōḷa-Magadarājaṉ, *m.*, ... 168
Jayaṅgoṇḍaśōḷan, *sur.* of Rājādhirāja, ... 169
Jayaṅgoṇḍaśōḷaṉ-taṇṇīrppandal, *watershed*, 168
Jayaṅgoṇḍaśōḷanallūr, *vi.*, ... 249, 250
Jayantavarman, *Pāṇḍya k.*, 20n, 154, 155, 156
Jayantipura, *vi.*, ... 43, 44, 52
Jayatuṅganāḍu, *di.*, ... 189, 299
Jayavañjaraṉ, *m.*, ... 12
Jesus, ... 300
John Gerard van Angelbeck, Governor, ... 184
Jupiter, ... 172, 177, 180, 194, 296, 297

K

Kachchālai-bhaṭṭa, *m.*, ... 85
Kaḍalaṅguḷam, *tank*, ... 12
Kaḍamalayāḷam, ... 28, 30, 35
Kaḍāram, Burma,... ... 161. 162, 239
Kaḍambaṉ Tāyaṉ, *m.*, ... 200
Kaḍamaṅguḷam, *vi.*, ... 94
Kaḍambaṅguḷam, *vi.*, ... 63, 84
Kāḍanēri, *tank.*, ... 134, 144
Kaḍayal, *vi.*, ... 156
Kaḍayam, *vi.*, ... 262, 263

PAGE
Kaḍayanallūr, *vi.*, ... 262
Kāḍērivaḷḷaimuṭṭam, *vi.*, ... 99
Kāḍeṟṟippaṟṟu, *vi.*, ... 94
Kāḍuveṭṭi, *m.*, ... 168
Kāḍuveṭṭi, *royal cot*, ... 164, 167
Kaḍuvūr, *vi.*, ... 290
Kailāsa, *mo.*, ... 52n, 98
Kailāsanātha, *te.*, ... 213
Kaiyyēṟṟam, *affray*, ... 34n
Kākaḷam, *kāhaḷam*,... 12
Kaḷagūr, *vi.*, ... 63, 84
Kāḷahasti, *m*, ... 85
Kaḷaindu, *s. a.*, Kaḷañju, ... 9n
Kāḷaiyārkōyil, *vi.*, ... 53
Kaḷakkāḍu, *vi.*, ... 55
Kāl-aḷavu, ... 167
Kāḷamēghāchārya, *m.*, ... 187
Kāḷa-nāyaka, *m.*, ... 62
Kaḷāṅgāḍu, *vi.*, ...265, 267, 270, 275, 277, 280
Kalañju, *weight*, ... 9n, 13, 195
Kaḷattūr, *vi.*, ... 156
Kālēri-aṇaiñjān-paṇḍāram, *m.*, ... 148
Kali, *age*, ... 2, 3, 10
Kali, *tank*, ... 113
Kalikkāma-nāyanār-purāṇam, *quoted*, ...157n
Kaḷikkuḍi, *vi.*, ...161, 162, 163, 164
Kaḷikkuḍi, *sur.* of Kanyā-Kumāri, ...161, 162, 163, 169
Kaliṅga, *co.*, ... 20, 21, 24
Kāliṅgarāyaṉ, *m.*,... 168
Kaliṅgattu-pparaṇi, *quoted*, ...20n
Kaliyaṉ *m.*, ... 115, 116
Kaliyugarāmaṉ, ... 59
Kaliyugarāmaṉ, *sur.* of Māṟavarman Vīra-Pāṇḍya, ...59n
Kaḷḷapirāṉ Śīvala-kkāliṅgarāyaṉ, *sur.* cf Irākkadapperumāḷ, ... 274
Kaḷugumalai, *mo.*, *vi.*, ... 3, 4, 189, 194
Kāma-bhaṭṭa, *m.*, ... 88, 146
Kāmaṉ-seṭṭi, *m.*, ... 295
Kambaṉ, *Tamiḻ poet.*, ... 24n 58, 246
Kambarāmāyaṇam, *quoted*, ...159n
Kanakam-bhaṭṭa, *m.*, ... 88
Kāṇam, ... 13
Kāñchipuram, *s. a.*, Conjeevaram, 244, 246
Kandāḷa Siṅgārārya, *m.*, ... 87
Kāndaḷūr, *vi.*, ... 10, 19, 24, 238, 239
PAGE
Kaṇḍaṉ Dēvaṉ, *m.*, ... 294
Kaṇḍaṉ Nārāśaṇaṉ, *m.*, ... 200
Kaṇḍaṉ Śāttaṉ, *m.*, ... 200
Kaṇḍaṉ Śirikumaraṉ, *m.*, ... 175, 177
Kaṇḍaṉ Tuppiramaṇiyaṉ, *m.*, ... 200
Kaṇḍiyūr, *vi.*, ... 189n, 289, 290, 292, 294
Kaṅgireḍḍi, *tank*, ... 134, 144
Kāñjirappuḷai, *vi.*, ... 27, 33
Kāñjiraṅkuḷam, *tank*, ... 12
Kāñjivāyppērur, *vi.*, ... 157n, 158
Kannaḍa, ... 34
Kannaḍar, ... 59
Kannaḍi Kristam, Goanese converts, ... 29
Kaṇṇaṉ-Jāttaṉ, *m.*, ...200
Kaṇṇan-Māṇikkaṉ, *m.*, ...288
Kaṇṇappaṉ 296, 297
Kanni, Kanyābhagavatiyār, *goddess* 20, 24, 25
Kanyābhagavati, *te.*, ... 168
Kanyā-kumāri, *te.*, ... 19, 164
Kanyā-kumāri, Kumari, Cape Comorin, 125, 161, 162, 237, 239, 240, 241, 242, 247, 249
Kanyā-kumārī, *goddess*, ... 164
Kanyāpiḍāriyār, *goddess*, ... 167
Karaḍikai, ... 12
Karai, ... 12n, 18n
Karaikkōṭṭai, *vi.*, ... 154, 158, 159
Kāraikkuṟichchi, *vi.*, ... 99
Kāraiyūr, *vi.*, ... 199
Kāṟāḷar, *tenants*, ... 11n
Karamarddīśvarar,-ddanāthasvāmi, 61, 83, 117, 125
Kārāṇkuḷam, *sur.* of Puliyūrppaṟṟu, ... 94
Karavandapuram, *vi.*, ... 157
Karhāḍ, *vi.*, ... 187
Karimbāḍu, *vi.*, ... 21
Kariratnanagara, *vi.*, ... 125
Karivalamvandanallūr, *vi.*, ... 45, 48, 50, 51
Karpa, (*Kalpa*), ... 13
Karpagamaṅgalam, *vi.*, 175, 177
Kāṟṟuchcheṟṟai, ... 99
Karshaṇa ... 44n, 102
Karunandaḍakkaṉ, Aḍakkaṉ *Āy k.*, 1, 2, 3, 4, 10, 14, 15, 16
Karunandaḍakkaṉ, *Vṛishṇi-kula k.*, 187, 188, 189, 200, 291
Karuṅguḷam, *vi.*, ... 21, 24
Karuṅguḷa-vaḷanāḍu, *di.*, ... 24
Karuvūr *vi.*, ... 262
Kāśākuḍi, *vi.*, ... 211, 233n, 235n

PAGE

Kāśi, *s. a.*, Benares, ... 44, 99, 102, 188
Kāttavaṉ-Sarvāṅga-āśāri, *m.*, ... 176, 178
Kāveṭi-Raṅganātha, *m.*, ... 62
Kavikāḷappa, *m.*, ... 145
Kaviyūr, *vi.*, ... 288, 289
Kēraḷa, *co.*, ... 30, 126, 133, 154
Kēralaṅguḍi *s.a.*, Kēraḷaṉkuṟichchi, 21, 24
Kēralaṉ-māḷigai, *palace*, ... 164, 167
Kēraḷapuram, *vi.*, ... 176 179
Kēśava-bhaṭṭa, *m.*, ... 87
Ādi-Kēśavapperumāḷammai, *queen*, 175,176,178
Kēśavaya, *m.*, ... 86, 145
Kharagiri, *vi.*, ... 154
Kiḍārattūr-uḍaiyāṉ, *m.*, ... 95, 253
Kiḻachchēri, *vi.*, ... 296
Kiḷāṅgāṭṭūr, *s.a.*, Kaḷāṅgāḍu, 265, 267, 275, 277, 278, 280
Kiḻappērūr, *vi.*, 176, 177, 178, 179, 189, 299
Kiḻānaḍigaḷ, *queen*, ... 164, 167
Kiḻmuṭṭugūr, *vi.*, ... 159n, 203, 207, 209
Kilo Barki *garden*, ... 184
Kiḻūr, *vi.*, ... 11, 12
Kiḻ-vēmbanāḍu, *di.*, ... 194
Kiṟāttikkuḷam, *vi.*, ... 21
Kiriṭṭaṉ Jātavēdaṉ, *m.*, ... 175, 177
Kiriṭṭiṉaṉ, *m.*, ... 178
Kiṭṭiṉaṉ Kiṭṭiṉaṉ, *m.*, ... 175
Kōdainallūr, *vi.*, ... 296
Kōḍikkaḷā, *vi.*, ... 21, 24
Kōḍikkuḷam, *vi.*, ... 294
Kōdukula, ... 271
Koḍukoḷḷi, *vi.*, ... 233
Koḍiyāṟu, *vi.*, ... 197
Kōḍu, boundary, ... 10n
Koḍumaḷūr-uḍaiyāṉ, *m.*, ... 61, 265, 266
Koḍuṅṅallūr, *s. a.*, Cranganore, 27, 30, 34
Kokkōkam, *Tamil work*, ... 59
Kōl-aḷavu, ... 167
Kōlattunāḍu, *family*, ... 38
Koḻuvūr, *di, vi.*, ... 154, 158
Koḻuvūr-kūṟṟam, *di.*, ... 159
Kōṇāḍarkuḷam, *tank*, ... 249, 250
Koṇḍappayyaṅgār, *m.*, ... 145
Koṇḍaya, *m.*, ... 86
Koṇḍayārya, *m.*, ... 86
Koṇḍi-bhaṭṭa, *m.*, ... 87
Koṇḍu-bhaṭṭa, *m.*, ... 85, 86
Kōṉēriṉmai-koṇḍāṉ, ... 104
Kōṉēśvara-bhaṭṭa, *m.*, ... 146

PAGE

Koṅgarāya, *m.*, ... 62
Koṅgu, *co.*, ... 3, 157n, 158
Koṅkaṇi, ... 34n
Koṅṅiṇi-mahājanam, ... 28, 35
Konoto Barki *garden*, ... 185
Koppam, *vi.*, ... 164, 167
Kōppu, ammunition, ... 33n
Koṟkai, *vi.*, ... 98
Koṟṟanāḍu, *di.*, ... 290
Kōrūr Timmappa, *m.*, ... 85
Koṟkaivēndaṉ, *title*, ... 53n
Kōtavarma, *m.*, ... 294
Kottanēri, *vi.*, ... 63, 83
Kōṭṭāṟu, *vi.*, ... 156, 188, 244, 246, 247
Kōṭṭayam, *vi.*, ... 153, 238, 299
Kōṭṭiara, *s. a.*, Kōṭṭāṟu, ... 188
Kōvaḷam, *vi.*, ... 168
Bāla-Kṛishṇa, *god*, 4, 14, 83, 143, 171, 172, 173
Kṛishṇa, *m.*, ... 114
Kṛishṇa III. *Rāshṭrakūṭa k.*, ... 187
Kṛishṇayyaṅgār, *m.*, ... 146
Kṛishṇam-bhaṭṭa, *m.*, ... 145
Kṛishṇadēvarāya, *Vij. k.*, ... 52
Kṛishṇamarasa, *m.*, ... 86
Kṛishṇaṉ Rāmaṉ, *m.*, ... 156n
Kṛishṇāpuram, *vi.*, ... 52, 54
Kṛishṇasvāmin, *shrine*, ... 171
Kṛishṇaasvāmin, *te.*, ... 171
Kṛishṇaya, *m.*, ... 85
Kṛishṇayāchārya, *m.*, ... 87
Kshaharāta, *dy.*, ... 230
Kshatrapa, *a satrap*, ... 230
Kshīrārjuna,-pura, *vi.*, ... 106, 113, 114
Kūcha-bhaṭṭa, *m.*, ... 87
Kuḍaimaṅgalam, ... 115, 116
Kūḍal, *vi.*, ... 199
Kuḍavāśal *vi.*, ... 194
Kuḍumbaṉ-villiyambalavaṉ, *m.*, ... 248
Kulachchiṟaiyār, *m.*, ... 155
Kuḷam, ... 20, 21, 24
Kuḷandai, *vi.*, ... 156
Kulaśēkhara,-dēva, *Pāṇḍya k.*, 45, 46, 47, 48 49, 53, 54, 57, 58, 60, 83, 103, 104, 105, 147, 251, 266, 268.
Kulaśēkharadēva, *sur.* of Śrīvallabhadēva, 60, 251
Kulaśēkhara-dīkshitar, *sur.* of Śīvala Varaguṇarāma Pāṇḍya, ... 60, 149
Kulaśēkhara, *sur.* of Parākrama Pāṇḍya, 25
Kulaśēkhara, *m.*, ... 114

PAGE

Kulaśēkharam-uḍaiyār, *te.*, 50, 57, 104
Kulaśēkharapperumāḷ, *Vaishṇava saint*, 180n
Kulaśēkharapperumāḷ, *sur.* of Travancore kings, ... 178
Kulaśēkharapperumāḷ, *sur.* of Vīra Ravi Ravivarman, ... 177, 178, 180
Kulaśēkhara, *s. a.*, Tirunelvēlipperumāḷ, ... 57
Kulaśēkhara, *sur.* of Śrīvallabha, 59, 60, 147, 150
Kulaśēkhara-viṇṇagar-emberumāṉ, *te.*, ... 266
Kuḷikkāḍu, *vi.*, ... 302
Kuḷitturai, *vi.*, ... 193, 287, 291, 295, 302
Kulōttuṅgachōḷa I, *Chōḷa k.*, 19, 21, 215, 217, 243, 244, 246, 248
Kulōttuṅgachōḷa-kēraḷarāyaṉ, *sur.* of Araiyaṉ-Madhurāntakaṉ, ... 244, 246
Kulōttuṅgachōḷa III, *Chōḷa k.*, ... 20
Kulōttuṅgaśōḷappaṭṭaṇam, *sur.* of Viḻiñam, 19n
Kumāra-Gōvinda-bhaṭṭa, *m.*, 257, 262
Kumara-kachchāṇam, *tax*, ... 167
Kumaram-maṇiyaṉ, *m.*, 294, 295
Kumaraṉ-Achchudaṉ, *m.*, ... 200
Kumaraṉ-Kaṇḍaṉ, *m.*, ... 12
Kumaraṉ-Nārāyaṇaṉ, *m.*, ... 287, 288
Kumaraṉ Śirikaṇḍaṉ Tirumalpāḍu, *m.*, ... 303
Kumāraśvāmi-bhaṭṭaṉ, *m.*, ... 12
Kumari, Kanyā-, *vi.*, 20, 21, 24, 25, 168, 169, 170, 520
Kumarimaṅgalam, *vi.*, ... 243
Kumbhaghōṇam, *vi.*, ... 125
Kumbhaṇyāsa, ... 37, 40
Kummañji, Company, ... 28
Kunnūr Nambūri, *m.*, ... 301
Kunnūr, *vi.*, ... 302
Kuṉṟakkuḍi, *vi.*, ... 89, 94, 99
Kurāttikkuḷam, *s. a.*, Kirāttikkuḷam, ... 21
Kūṉṟattūr, *vi.*, ...5, 12
Kūpaka, *country*, ... 241
Kūpakas, *dy.*, ... 19, 24
Kuppā-bhaṭṭa, *m.*, ... 87
Kuraikuḍi-paṟṟu, *vi.*, ... 89
Kuṟaḷ, *work*, ... 283
Kūram, *vi.*, 204, 207, 217, 233n, 235n
Kuraṇḍippaḷḷi, *vi.*, ... 290
Kurāttūr, *vi.*, ... 5
Kurāttūr-nāḍu, *di.*, ... 10
Kurimūr, *vi.*, ... 302
Kuṟichchi, ... 95
Kūrma-purāṇam, *Tamil work*, ... 58
Kūrmāvatāra, ...124n
Kurōvi Nārāyaṇa-bhaṭṭa, *m.*, 257, 262
Kurukularāyaṉ, *sur.* of Poṉpaṟṟiy-uḍaiyāṉ Araiyaṉ-mūvāyirattoruvaṉ, 247, 248
Kuṟumaṟaināḍu, *di.*, 99, 253, 258, 262, 263, 270
Kuṟuṅgaṇākkuḷam, *tank*, ... 250
Kuṟṟālēśvara, *god*, ... 61, 83
Kuṟṟukkāḍu, *vi.*, ... 295
Kuṟuṅguḍī, Tiru-, *vi.*, ... 290, 295
Kuttālanāthasvāmin, *te.*, 45, 49, 50, 59, 149, 150, 286
Kūṭṭam, ... 13n
Kuṭṭuvaṉ Kīraṉār, *poet*, ... 3

L

Lakshmaṇa-bhaṭṭa, *m.*, ... 85
Lakshmaya, *m.*, ... 83
Lakshmī, *goddess*, 37, 40, 116, 124n, 192, 193
Lakshmī-Varāha, *emblem*, ... 61
Lalitāṅkura, *sur.* of Mahēndravarman, ... 233
Laṅka, Ceylon, ... 133, 188
Leiden grant, *quoted*, ... 10n
Lēnda Company, Holland (Dutch), company, 33, 34
Liṅga-bhaṭṭa, *m.*, ... 87, 145
Liṅgam bhaṭṭa, *m.*, ... 86, 145
Lummini, *vi.*, ... 229

M

Maddaḷi, ... 12
Mādēva, Mahādēva, *s. a.*, Śiva, 14, 15
Madras Museum plates, 19n, 44, 156, 158n, 188, 189, 286
Madras, *vi.*, ... 26, 117, 188
Madura, *vi.*, 19n, 43, 52, 53, 57, 59, 63, 83 113, 117, 126, 132, 133, 258, 188, 283,
Maduraimaṇḍalam, ... 46
Madurakavi, *poet*, ... 157n
Madhurāntaka *m.*, ... 246
Madirai-koṇḍa Parakēsarivarman, *Chōḷa k.*, 159
Madimaṉ, *vi.*, ... 290
Madurāpuri, *s. a.*, Madura, ... 23, 125
Magadai-nāḍu, *s. a.*, Naḍu-nāḍu, 53, 56
Magatala Lakshmaṇāchārya, *m.*, ... 86
Mahābalivāṇādarāyaṉ Tirumāliruñ-jōlai-uiṉṟār, *ch.*, 46, 47, 53
Mahābalipuram, *vi.*, ... 187, 213, 217
Mahādēva *s. a.*, Śiva, 180, 247, 248, 291, 292, 294, 296, 297
Mahāvīra, *Tīrthaṅkara*, ... 194

PAGE

Mahēndravarman *Pallava k.*, ... 231n, 233
Mahīpāla, *k.*, ... 163
Mahīpālakulakāla, *sur.* of Rājēndrachōladēva I, 163
Mahīpālakulakāla-ppēr-aḷam, salt factory, 162, 164
Makaradhvaja, banner, ... 117, 125
Malabar, ... 26, 29, 181, 184, 283, 300
Mālādāyi, *m.*, ... 114
Mālādāyi, s., a., Tirumālaiyāṇḍāṉ, ... 114n
Malaināḍu, Malabar, 4, 59, 175, 189, 286 289, 291
Malairājyam, ... 16
Malaṅgarai *s. a.*, Malabar, ... 300, 301
Malayagiri, mo., ... 125
Malayāḷam, *co.*, ... 159n
Malaya, *mo.*, ... 19, 23, 187, 192
Malayadhvaja, *mythical k.*, 117, 125, 143
Mālinī, *metre*, ... (107, 128, 191)n.
Mallai, *vi.*, ... 59
Mallaya, *m.*, ... 86
Malli, *vi.*, ... 107, 113
Mallaichchēri, *vi.*, ... 293
Mallu-bhaṭṭa, *m.*, ... 87, 145, 146
Mānābharaṇa, *Pāṇḍya k.*, ... 43, 44, 251, 252
Mānābharaṇa, *sur.* of Parākrama-Pāṇḍya, 52, 54
Mānabhūsha, *s. a.*, Mānābharaṇa, ... 52
Mānadaṉ, *sur.* of Māṟavarman Parāṅkuśa,... 156
Mānakavacha, *s. a*, Mānābharaṇa, 52, 53n, 54,98
Mānanilainallūr, *vi.*, ... 99
Mānakuṟichchi, *vi.*, ... 148
Maṇamēṟkuḍi, *vi.*, ... 158
Maṇaṟkuḍi, *vi.*, 21, 24, 162, 163, 164, 170
Maṇaṟṟi, *vi.*, ... 156
Mañchala-bhaṭṭa, *m.*, ... 146
Mandākrānta, *metre*, (65, 190, 192)n
Maṇḍai Sarva-bhaṭṭa, *m.*, ... 85
Mandaragaurava, *sur.* of Rājasiṁha II, ... 154
Maṅgaiyarkkarasi, *queen*, ... 155
Maṅgala-Enādi, *sur.* of Eṭṭimaṇṇaṉ, ... 4
Maṅgala-grāmam, *vi.*, ... 63, 84
Maṅgalakkālmaṉ, *sur.* of Ayyanambi, 242, 169, 170
Maṅgalam, *vi.*, ... 289
Māṅguḍikiḻār, *author*, ... 175
Maṇiyaṉ Kaṇḍaṉ, *m.*, ... 200
Maṇiyappa, *m.*, ... 86
Mañjubhāshiṇi, *metre*, ...120n
Māṅṅāḍu, *di.*, ... 303

PAGE

Maṇṇaṉ-Koṟṟaṉ, *m.*, ... 294
Maṇṇināḍu, *di.*, ... 246
Manuel, *king of Portugal*, ... 182
Mar Abraham, *bishop*, ... 300
Māṟañjaḍaiyaṉ, *Pāṇḍya k.*, 3, 4, 5, 19n, 20n, 153, 154, 155, 156, 158, 159
Māṟañjaḍaiyaṉ, *s. a.*, Jaṭilavarman Parāntaka I, 155, 156, 157, 189
Māramaṅgalam, *vi.*, ... 295
Māṟaṉ-Eyiṉaṉ, *m.*, ... 157
Māṟaṅkāri, *m.*, ... 157
Māranāḍu, *di.*, ... 290
Mārasūnu, *sur.* of Madurakavi, 158n
Marāṭhās, ... 283
Maṟattiruvāṇādarāyaṉ, *sur.* of Śikailayāmuḍaiyaṉ, ... 275
Māṟavarman Arikēsaridēva, *Pāṇḍya k.*, 252, 253
Māṟavarman I, *Pāṇḍya k.*, ... 155n, 156
Māṟavarman II, *Pāṇḍya k*, ...155n
Māṟavarman Parāṅkuśa, *Pāṇḍya k.*, 20n, 154, 156
Māṟavarman Kaliyugarāmaṉ, Tirunelvēli-pperumāḷ, *Pāṇḍya k*, ... 57
Māṟavarman Kulaśēkharadēva, *Pāṇḍya k.*, 45
Māṟavarman Śrīvallabhadēva, *Pāṇḍya k.*... 154
Māṟavarman Sundara-Pāṇḍyadēva, *Pāṇḍya k.*, 50
Māṟavarman *sur.* of Vikramachōḷapāṇḍyadēva, ... 249
Māṟavarman Vīra Pāṇḍyadēva, *Pāṇḍya k.*, 59n
Mārevaḷḷi, *vi.*, ... 135, 145
Maṟṟam, *vi*, ... 290
Maṟṟattu Illam, ... 200
Mar Thoma Nazaranis, 299, 300
Mārttāṇḍaṉ, *Trav. k* and *poet*,... ... 56
Mārttāṇḍavarman, *Trav. k.*, ... 38, 56, 184
Marudūr, *s. a*, Tiruppuḍaimarudūr, ... 90
Marudūr, *vi.*, ... 89, 90, 93
Maruṅgūr Veṅkaṭanātha-bhaṭṭa, ... 262
Maryāda, ... 10n
Mattūr, *vi.*, ... 5,156
Mavalivāṇarāyar, *Bāṇa k.*, ... 234
Mavalivāṇādarāyar, *dy.*, ... 53
Māvelikkara, *vi.*, ... 188, 289
Māvuṇḍaṉpaḷḷi, *vi.*, ... 148
Māya Pāṇḍya, *k.*, ... 154
Mēgūr, *vi.*, ... 260
Mēkkumperumāḷ Mudali, *m.*, ... 63
Mēlappāḷayām, *vi.*, ... 8n
Mēleḻuttu, *office*, ... 175

PAGE
Menezes, *archbishop*, ... 300
Messiah, ... 300, 301
Mēru, *mo.*, ... 19n, 98, 113, 117, 125, 192
Miḍālam *vi.*, ... 5
Mīnātchi, ... 10n, 11, 12, 18
Mīmāṁsa, ... 13
Mīṉachchi, *vi.*, ... 5, 12
Mīṉachchil, *s. a.*, ... 5
Mīnākshī, *goddess*, ... 61, 126
Miṉchiṟai, *vi.*, ... 2, 5, 10, 286, 299, 301, 302
Mīṉpāṭṭam, ... 167
Miskutan, *Island*, ... 184
Mōdakasīma,-pradēśa, *di.*, 125, 133, 135, 144
Montata Viesse, *family*, ... 29
Mudalai, *vi.*, ... 52, 89, 90, 93
Mudalaikuḷam, *vi.*, ... 90
Muḍālanāḍu, *di.*, ... 5, 12
Muḍamōśiyār, *poet*, ... 3
Mudaṉai,-grāma, *vi.*, ... 62, 63
Mugavetti, ... 168
Mukhliṅga, *image*, ... 125
Mukundānanda Nārāyaṇa Śrīpādaṅgaḷ *m.*, .. 95
Muḷaiyūr, *vi.*, ... 244, 246, 200
Muḷalumōḍu, *vi.*, ... 290
Muḷaṅgāmutti-ppāṟai, ... 94
Mūlasthānatt-āḷvār, *te.*, ... 238, 239
Mūlasthānēśvara, *te.*, 148, 251, 252, 253 256, 260, 262, 263, 268, 272, 273, 274, 275, 219
Mūḷikkuḷam, *vi.*, ... 289
Mullaichchēri, *vi.*, ... 290
Mummuḍiśōḷanallūr, *s. a.*, Kōṭṭāṟu, 244, 246,247
Mummuḍiśōḷanallūr, *s. a.*, Muṭṭam, 291, 292
Muṉaiyadarayaṉ, *m*, ... 62
Munjire, *s. a*, Miṉchiṟai, ... 5
Muppuṟam, *vi.*, ... 255, 264
Muruganēri *vi.*, ... 117, 125, 126, 133
Murugaṉ Śēndi; *s. a.*, Āy-kula Mahādēvi, 16, 17
Mūrti-eyiṉaṉ, *m.*, ... 158
Muttaḷakkuṟuchchi, *vi.*, ... 10n, 180
Muttu-bhaṭṭa, *m.*, ... 146
Muṭṭam, *s. a*, Eraniel (?) ... 5, 291, 292
Muṭṭampaḷḷi, *vi.*, ... 290
Mūvalūr *vi.*, ... 56
Mūvarāyaragaṇḍa, *title*, ... 53
Mūvēndamaṅgala-ppēr-araiyaṉ, *sur.* of Māraṅkāri, ... 157

N

PAGE
Nabob of the Karnatic 149
Nāchchiyārammai, *queen*, ... 175, 176, 178
Nachchiṉārkkiṉiyār *commentator*, ... 13n
Nadiyanēri, *vi.*, ... 117, 125
Nadikkuḍi, *vi.*, ... 126, 133, 134, 144
Nāgachetti, garden, ... 185
Naḍai, ... 303
Neḍumāraṉ, *s. a.*, Māṟavarman, ... 155
Naḍu-nāḍu, *di.*, ... 53, 56
Neḍuñjaḍaiyaṉ, *Pāṇḍya k.*, ... 156, 158
Naḍuvumaṇḍalam, *di.*, ... 279
Nāga-bhaṭṭa, *m.*, ... 85, 86
Nāgam-bhaṭṭa, *m.*, ... 146
Nāgama Nāyaka, *ch.*, ... 54, 56
Nāgamaṇi Prabhu, *m.*, ... 63
Nāgaṇa Sōmayāji, *m.*, ... 85
Nāganātha Sōmāyaji, *m.*, ... 145
Nāgappa, *m.*, ... 86, 87
Nāgarkōyil, vi., ... 171, 244
Nāgaya, *m.*, ... 114
Nāgarasa, *m.*, ... 86
Nāgaśarman, *m.*, ... 200
Nahapāṇa, *Kshatrapa k.*, ... 230
Naiṉākkutti-Nīlakaṇḍa-āśāri, *m.*, 176, 178
Naishadam, *Tamiḻ poem*, ... 43, 58
Naishada Rāmakṛishṇa, *m.*, ... 58, 85
Nāyttōḍu, *vi.*, ... 200
Nakkaṉ-Koṟṟi, *queen*, ... 156n, 158
Nakkaṉ Mādēvaṉ, *m.*, ... 200
Nakkīrar, *commentator*, ... 156
Nāḻi, *measure*, ... 162, 170, 288, 294, 295
Nallāṉpiḷḷai-peṟṟāḷ, *vi.*, ... 89, 94
Nallamāttūr, *vi.*, ... 126, 133, 134, 144
Nallūr, *or*-paṟṟu, *vi.*, ... 94, 99
Nammāḻvār, *Vaishṇava saint*,... ... 175
Nānamōna, *s. a.*, Vaṭṭeḻuttu, ... 283
Nanda, *m.*, ... 114
Nandāmaṉaichchēri illam, ... 290, 294
Nanda, *mythical k.*, ... 14
Nanda, *Yādava k.*, ...4, 14
Nandivarman-Pallavamalla, *Pallava k.*, 155n, 156, 204, 233n, 235n.
Nāṅgunēri, *vi.*, ... 90
Nāñjināḍu, *di.*, 21, 24, 164, 238, 239, 244, 246, 247, 248, 250.
Nāṉmaṅgalam, ... 116
Nāṉmaṇikkaḍigai, *Tamiḻ poem*, ... 13n
Naṉṉūl, *grammar*,... ... ... 52n
Naraiyāṟu, *vi.*, ... 156

PAGE
Narasam-bhaṭṭa, *m.*, ... 85
Narasā Nāyaka, *Vij. k.*, ... 52, 53
Nārāśaṇaṉ Śakkirapāṇi, *m.*, ... 200
Narasiṁha-bhaṭṭa, *m.*, ... 146
Narasiṁha, *cave te.*, ... 157
Narasiṁha, *Sāḷuva k.*, ... 52
Narasiṁhavarman, *Pallava k.*,... 203, 207, 155n.
Narasiṁhavarman II, *Pallava k.*, ...155n
Nārāyaṇa, *m.*, ... 63, 84, 114, 125
Nārāyaṇa Ayyaṅgār, *m.*, ... 146
Nārāyaṇa-bhaṭṭa, *m.*, ... 262
Nārāyaṇa-bhishak, *m.*, ... 87
Nārāyaṇaṉ Chandraśēkhara, *m.*, 294, 295
Nārāyaṇaṉ Gōvindaṉ, *m.*, ... 295
Nārāyaṇaṉ Kālikaṉ, *m.*, ... 297
Nārāyaṇaṉ Kēyavaṉ, *m.*, ... 289
Nārāyaṇaṉ Kiriṭṭaṉ, *m.*, ... 289
Nārāyaṇa Śrīpādaṅgaḷ, *m.*, ... 94
Nārāyaṇa, *sur.* of Brahmādirāja, ... 288
Nārpatteṇṇāyiravar, ... 168, 169
Nāvāy, *vi.*, ... 21, 24
Nāyaka (Madura), *dy.*, 43, 55, 57, 59, 63, 133
Nāyaka (Tanjore), *dy.*, ... 57
Narikkuḍi, *s. a.*, Nadikkuḍi, ... 126
Narikkuḍi-vishaya, *di.*, ... 126, 133
Nāsik, *vi.*, ...230n
Nāvāykkuḷam, *vi.*,... 299
Nayaśittamaṅgalam. *illam*, ... 200
Neḍumāṟan, *s. a.*, Māṟavarman Parāṅkuśa, 156
Neḍuṅguḷam, *vi.*, ... 156, 10
Neḍuñjeḻiyaṉ, *Pāṇḍya k.*, ... 53n
Nelvēli, *vi.*, ... 155n, 156
Nelvēlimāṟaṉ, *sur.* of Kulaśēkhara Pāṇḍya, 104, 105.
Neṉmali-uḍaiyāṉ, *m.*, ... 264
Nēriyaṉ-Mūvēndavēḷār, *m.*, ... 239
Nerkkavarekkāl, *channel*, ... 250
Netherlands Company, ... 184
Neydalmūkku, *vi.*,... 295
Nīlakaṇḍaṉār, *author*, ... 156
Nilagiris, ... 11n
Nīrnakkal, ... 94
Nīrvāṇūr, *vi.*, ... 200
Niṉṟaśīr-Neḍumāṟaṉ, *Pāṇḍya k.*, ... 155
Niśīdhikai, ... 231
Nītimārgapperumānaḍigaḷ, *W. Ganga k.*, 159n
Nṛisayya, *m.*, ... 114
Nūtanakavi Sūrappa, *m.*, ... 88

O

PAGE
Ōbaḷayārya, *m.*, ... 88
Ōḍaikiḻār, *poet*, ... 3
Ōḍanaḍu, *di.*, ... 290
Ōḍis, *land measure*, ... 294
Ōmāyanāḍu, *di.*, ... 5, 12, 13
Ōmāyanāḍukiḻavaṉ *sur.* of Tiraiyaṉ Śiṅgaṉ Kuṉṟappōḻaṉ, ... 2, 5
Oṟṟai-chchēvagar, ... 159

P

Pachchappa Nāyaṉ, *m.*, ... 62
Paḍaippā-nāḍu, *di.*, ... 5, 12
Paḍiṅārakkaṭṭil, ... 175, 177
Paḍippuṟai, ... 299
Pādiri-turuttu, *island*, ... 27, 90, 30, 34
Padma, *m.*, ... 114
Padmanābha,-svāmin, *god*, ...37, 38, 40, 176, 178, 179, 180
Padmanābha, *m.*, ... 87
Padmanābha,-bhaṭṭa, *m.*, ... 86
Padmanābhapuram, *di.*, 162, 179, 238, 302
Padmanābha, *or*-svāmin, *te.*, ... 37, 40, 171
Padmanābhēndrayōgi, *m.*, ... 37, 40
Padmāvatīdēvī, *Jaina goddess*, ... 194
Pāgaṉ Śivīndiraṉ, *m.*, ... 288
Pagāppiḍugu, *sur.* of Mahēndravarman, 233, 90
Paimboḻil, or P.-paṟṟu, *vi.*, ... 89, 94
Paimboḻil, *s. a.*, Pambuḷi, ... 90
Paiṅguḷam, *s. a.*, Paśuṅguḷam, *vi.*, ...
Pākkoḍu, *vi.*, ... 5, 13
Palaṅgōppaṟṟu, *vi.*, ... 17
Palapaṭṭaḍai-ch Chokkanātha-pulavar, *Tamiḻ poet*, ... 57
Palayaṉṉūr, *vi.*, ... 27, 28, 30, 33, 35
Palghat, *vi.*, ... 184
Pāḷi, *vi.*, ... 156
Pāliat, *fy.*, ... 29
Pāliyam plates, ... 3
Pāliyam, ... 28, 35, 286
Pāliyattu-Achchaṉ, *m.*, ... 184, 187
Pāliyūr-Tiṭṭai, *vi.*,... ... 161, 162
Paḷiyili-Śiṟiyanaṅgai, *f.*, ... 156n
Pallava, *dy.*, 2, 154, 155n 156, 187, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 215, 216, 217, 231n, 233n.
Pallichchandam, ... 25
Paḷḷippuram, *vi.*, 27, 30, 34, 182, 183, 185

PAGE

Paḷḷiyarai- nāchchiyār, goddess, 89, 94
Pāmbā, *vi.*, ... 30, 34
Pāṇaikuḍi, *vi.*, ... 21, 24
Paṇaiyūr, *vi.*, ...5, 12
Pañcha-gavya, ... 2, 8n, 12
Pañcha-pāṇḍavar-paḍukkai, *cavern*, 262, 263
Pañchvaṉ-brahmādirājaṉ, *sur.* of Kumaraṉ-Nārāyaṇaṉ, *m.*, ... 287, 288
Pāṇḍaṉ Śaṅkaraṉ, *m.*, ... 199
Paṇḍāravāriyam, *office*, ... 294
Pāṇḍi-amirdamaṅgalav-araiyaṉ, *sur.* of Śāttaṉ-Gaṇavadi, ... 157
Pāṇḍi-iḷaṅgōmaṅgala-ppēr-araiyaṉ, *sur.* of Śaṅgaṉ Śirīdaraṉ, ... 158
Pāṇḍikulāntaka-vaḷanāḍu, *di.*, ... 247
Paṇḍitavatsalaṉ, *sur.* of Neḍuñjaḍaiyaṉ, ... 158
Pāṇḍya, *dy.*, 4, 5, 19, 20, 23, 24, 43, 44, 53, 55, 56, 57, 58, 59, 61, 63, 83, 98, 106, 113, 125, 126, 133, 134, 144, 147, 150, 154, 155, 158, 162, 187, 189, 203, 204, 206, 207, 208, 209, 211, 212, 216, 217, 249 283, 286, 295, 251, 272, 275.
Pāṇḍya, *mythical king*, ... 117 125 132
Pāṇḍya-rājya-sthāpanāchārya, *title*, ... 54
Paṉṟimuṭṭam, *vi.*, ... 99
Pāpanāśa, *tank*, ... 125
Pāppigaikkōḍu, *vi.*,... ... 5, 13
Paṟai, *grain measure*, ... 294, 295
Parakēsari-varman, *sur.* of *Chōḷa kings*, 20, 155, 161, 162, 164, 167
Parakēsari, *s. a*, Parāntakachōḷa I., ... 237
Parakēsarivarman, *sur.* of Rājēndradēva, ... 242
Do. *sur.* of Rājēndrachōḷadēva I, 240, 239
Parākramachōḷa, *k.*, ...246n
Parākramachōla-ppēr-aḷam, *sur.* of Vāriyūr, *vi.*, ... 248
Parākrama,-dēva, pāṇḍyadēva, *Pāṇḍya k.*,... 43, 44, 45, 50, 52, 57, 95, 98, 99, 102, 103, 106, 107, 113, 114, 117, 125, 126, 133, 252, 253, 257, 262, 264, 267, 268,
Parākrama-Pāṇḍyadēva, *sur.* of Arikēsari-dēva, ... 89, 93
Parākrama-Pāṇḍyadēva, *sur.* of Kulaśēkhara-dēva, 46, 47, 54, 57, 58, 60, 83, 266, 268, 270, 271
Parākrama, *sur.* of Tirunelvēlipperumāḷ Kulaśēkhara, ... 57
Parākrama-Pāṇḍya-chaturvēdimaṅgalam, *sur.* of Śāmbūr-Vaḍagarai, ... 90
Parākrama-Pāṇḍya-chaturvēdimaṅgalam, *vi.*, 89, 90, 94, 255, 256, 258, 261, 264, 268, 270
Parākrama-pāṇḍya-nallūr,-paṟṟu, *vi.*, 89, 94, 95
Parākrama-Pāṇḍyapura, *s. a.*, Kshīrārjunapura, 106, 113
Parākrama-Pāṇḍya Toṇḍaimāṉ, *m.*, 270, 271
Paṟaḷi, *vi.*, ... 188
Paramēśvaravarman, I, *Pallava k.*, ...155n
Do. II, Do. 255n, 207, 233n 235n
Parañjōti, *god*, ... 125
Parāntakachōḷa I, *Chōḷa k.*, 20, 21, 159n, 137
Parāntaka II, *Chōḷa k.*, ... 21
Parāntaka, II,-Pāṇḍya,-dēva, *Pāṇḍya k*, 19, 20, 21, 23, 154
Parāntakaṉ-Kundavvai, *f.*, ...156n
Parāntakan, *sur.* of Neḍuñjaḍaiyaṉ, ... 158
Pārāyil, *vi.*, ... 12
Parigāram, ... 102
Paṟimbu, ... 94
Pārśvanātha, Tīrthaṅkara, ... 194
Pārthivaśēkharapuram, Parthivapuram, 10, 16, 18, 287, 295
Paruḷa, *parishad*, ... 34n
Parūr, *vi.*, ... 299, 300, 301
Paśuṅguḷam, *vi.*, ... 5
Paṭṭadakal, *vi.*, ...232n
Pāṭṭākkuruchchi, *vi.*, ... 90, 95
Pattiri, ... 102
Paurōhitya, ... 13
Pāyati, *m.*, ... 62, 84
Pavittiramāṇikkam, *measure*, ... 161, 162
Pavittiramāṇikka-ttoṅga-ppēr-araiyaṉ, *sur.* of Arikulakēsari, ... 162, 163
Pedda Rāma Nāyakaṉ, *m.*, ... 62
Peddayārya, *m.*, ... 87
Pedro Alvarez Cabral, ... 181
Pendirundāṉ, *sur.* of Āchchaṉ Māṟṟili, 249, 250
Pērāṟu, the Krishna river, ... 167
Pērāṟu, the great river, ... 164
Pēraya, *m.*, ... 88
Pērayakuḍi, *vi.*, ... 194, 195
Pēreyiṟkuḍi, *vi.*, ... 4
Periyakāḷiyākuruchchi, *vi.*, ... 63, 84
Periyāḷvār, *Vaishnava saint*, ...114n
Periya Perumāḷ Sōmayāji, *m.*, ... 87
Periyapurāṇam, *quoted*, 11n, 155n, 157n
Periyāṟu, *ri.*, ... 30, 182
Pērmudalāyam, ... 167

PAGE

Pēr-pāṭṭ-ōlai, ... 303
Perumāḷ-agaram, *s. a*, Vindaṉūr, 263, 264, 268, 270
Perumāḷ Kulaśēkhara, *Pāṇḍya k.*, ... 56n
Perumāṉallūr, *vi.*, ... 264
Perumāḷ Parākrama-Pāṇḍyadēva, *Pāṇḍya k.*, ... 48, 53n, 56n.
Do. *sur.* of Kulaśēkharadēva, ... 104
Perumāḷpiḷḷai Śaṅkaranāyaṉār, *m*, ... 63
Perumāḷ Śīvalamāṟaṉ, *sur.* of Varatuṅgarāma Pāṇḍya Kulaśēkhara Sōmayājiyār, ... 5, 148
Perumāḷ-Tirumoḻi, Vaishṇava hymns, 180n
Perumaḷūr illam, ... 200
Perumāḷ-vaḷudi, ... 53n
Perumāṉaḍigaḷ, *title*, ...159n
Perumānaḍi, *title*, ...159n
Perumpaḍappu, *sur.* of Cochin dynasty, ... 30
Perumpaḍappu, *vi.*, ... 28, 30, 35
Perumapaḍappu Svarūpam, *s.a.*, Perumpaḍappu, *title*, ... 29, 30
Perumūr, *vi.*, ... 154, 158, 159
Perundiṉai, ...159n
Peruṉechchuram, *vi.*, ... 4
Peruṅgal, *vi.*, ... 295
Peruṅguḍa-malai, *vi.*, ... 21, 24
Peruññāvūr, *vi.*, ... 177
Pērūr, *vi.*, ...157n
Pērvāśi-Kāliṅgarāyaṉ, *m.*, ... 62
Phalachāraṇas, *sect*, ... 194
Piḍāri, *te.*, ... 94, 99
Piyadasi, *sur.* of Aśōka, ... 229
Piḷḷaipperumāḷ, *m.*, ... 56
Piḷḷaiyārkuḷam, *vi.*, ... 99
Pinna Rāmanāyaka, *m.*, ... 62
Periyadan, *sur.* of Parākrama Pāṇḍya-Toṇḍaimāṉ, ... 270, 271
Piyalāru, *vi.*, ... 12
Podiya, *mo.*, ... 3, 188
Poḷiśūl-nāḍu, *di.*, ... 5, 10
Poliyūr, *vi.*, ... 5
Pollumbhaṭṭa, *m.*, ... 145
Pāṇḍimaṅgala-Viśaiyaraiyaṉ, *sur.* of Māṟaṉ-Eyiṉaṉ, ... 157
Pōmulapaṟṟu, *vi.*, ... 263
Poṉṉiṉperumāḷ, descriptive of Jaṭā. Parākrama Pāṇḍya, ... 251, 260, 261
Do. 52n
Poṉpaṟṟiy-uḍaiyāṉ, *m.*, ... 262

PAGE

Poṉpaṟṟiy-uḍaiyāṉ Araiyaṉ Mūvāyirattu-oruvaṉ, *m.*, ... 247, 248
Poṟṟai, a boulder, ... 25n
Portugal, ... 181
Portuguese, 27, 29, 33n, 181, 182, 183, 184
Pōśai Sōmayāji, *m.*, ... 146
Poṭṭa-tturuttu, *island*, ... 27, 29, 30, 34
Poṭṭai Tañjai, *vi.*,... 59
Powney, *m.*, ... 182, 185
Prabhus, ... 27, 33
Prabarshiṇi, *metre*, ... 66n
Pramitākshara, *metre*, ... 67n
Pudukkōṭṭai, *vi.*, ... 43, 44, 54, 56n, 57, 58, 59, 61, 63, 83, 125, 134, 144, 251
Pugaḷiyūr, *vi.*, ... 157
Pugaḻēndi, *poet*, ... 53n
Pugavu, ... 13
Pulaiyas, ... 18
Puḷaiyiḍai illam, ... 291
Puliyūr, or P. Paṟṟu, *vi.*, ...89, 90, 94, 95, 99
Puliyūr-nāḍu, *di.*, ... 161, 162
Pulla-Murugaṉ, *m.*, ... 14
Pulla-Nārāyaṇaṉ, *m.*, ... 239
Pūlandai, *vi.*, ... 156
Puḷḷi, ... 2, 16, 202, 208
Pūndamali, *vi.*, ... 4
Pūndōṭṭam, *vi.*, ... 175, 177
Pūndurutti illam, ... 200
Puṉṉaichchēri illam, ... 295
Purandhara, *m.*, ... 145
Puranāṉūṟu, *Tamiḻ work*, ... 188
Do. *quoted*, ... 3n, 24n, 175
Puṟapporuḷ-veṇbā-mālai, *quoted*, 24n, 116n
Puṟattāya-nāḍu, *di.*, ... 20, 21, 24, 161, 162, 164, 167, 169, 248 259
Puṟavaritiṇaikkaḷam, office, ... 168
Purushāntaram, succession fee, ... 35n
Purushōttama *m.*, ... 87
Pūrva śikha, *sect*, ... 106
Pūśaṅguḍi, *vi.*, ... 21, 24
Pushpa-chāraṇas, *sect*, ... 194
Puttūr, *vi.*, ... 291
Puviśram, ... 13
Pūyaṅguḍi, *s. a*, Pūśaṅguḍi, ... 21

Q

Quilon, *vi.*, ... 289

R

PAGE

Rāchavīṭi, ... 62, 84
Rāghava, *m.*, ... 88, 145
Rāghava-bhaṭṭa, *m.*, ... 85
Rāghavēśvarasvāmin, *te.*, ... 238, 239
Rāghunāthārya, *m.*, ... 87
Raghupati Nāyaka, *m.*, ... 62
Rājādhirājadēva I, *Chōḷa k.*, ... 162, 163, 164, 168, 241, 242
Rājakēsarivarman, *Chōḷa k.*, ... 204
Rājakēsarivarman, *sur.* of Chōḷa kings, ... 20, 155, 162, 163, 168, 169
Rājak. Kulōttuṅgachōḷadēva, ... 1, 244, 246, 247, 248
Rājak. Rājarājadēva, I., ... 238, 292
Rājak. Rājādhirājadēva, I., ... 242
Rājakularāman, ... 59
Rājakularāmanallūr, *sur.* of Puliyūr-paṟṟu 89, 95
Rājakularāmaṉ-kāl, *channel*, ... 95
Rājamallaperumāṉaḍigaḷ, *W. Ganga k.*, 159n
Rājamīsaragaṇḍaṉ, *title*, ... 53
Rājanāthakavi,-īśvara, *poet*, ... 55, 134, 144, 145
Rājapuram, *s. a*, Irāśai, ... 90n
Rājarāja-brahma-mārāyaṉ, *m.*, ... 168
Rājēndrachōḷīśvaram, *te.*, ... 244, 246, 247
Rājēndrachōḷanallūr, *s. a*, Aṇḍāyakkuḍi, 244, 246
Rājarāja I. *Chōla k.*, 21, 161, 162, 203, 206, 208, 209, 210, 235n, 238, 291, 292
Rājarāja II. *Chōla k.*, ... 163, 169, 242
Rājarājakēsarivarman, *s. a*, Rājarāja I., ... 239
Rājarājaṉ-śālai, ... 167
Rājarāja-pāṇḍināḍu, *di.*, ... 21, 24, 161, 162, 164, 167, 169, 244, 246, 247, 248, 249
Rājarājapperuñjālai, *sur.* of Śrīvallabhapperuñjālai, ... 162, 164
Rājarājapuram, *sur.* of Taḷaikkāḍu, ... 162
Rājarāja-tteṉṉāḍu, *di.*, 162, 163, 164, 292
Rājarāja-tteṉ-Vaḷḷuvanāḍu, *di, s. a*, Vaḷḷuvanāḍu, ... 5
Rājarājavāṇakōvaraiyaṉ, *ch.*, ... 53
Rājarājēśvaram, *te.*, ... 249, 250
Do. *vi.*, ... 249
Do. *sur.* of Guhānāthasvāmin temple, 161, 162, 164, 167, 169
Rājasiṁha I, *Pāṇḍya k.*, ... 20n, 154
Rājasiṁha II, *Pāṇḍya k.*, 20n, 21, 154
Rājasiṁha, *Pallava k.*, ... 213

PAGE

Rajatādri, *hill*, ... 143
Rajatasadas, *Madura temple*, ... 125
Rājavallapuram, *vi.*, ... 194
Rājēndrachōḷadēva I. *Chōḷa k.*, 21, 161, 162, 163, 164, 168, 202, 239, 240, 249
Rājēndradēva, *Chōḷa k.*, 164, 167, 242
Raskhābhōgam, ... 18
Rāma, *m.*, ... 114, 294
Rāmābhirāma Pāṇḍya, *Pāṇḍya k.*, ... 133
Rāmābhaṭṭa, *m.*, ... 145
Rāmayyan Daḷavāy, *minister*, ... 38
Ramakrishṇappa Nāyaka, *ch.*, 133, 134, 144
Rāma-Mārtāṇḍavarman, *Trav. k.*, ... 299
Rāmanātha Toṇḍaimāṉ, *m.*, ... 62
Rāmaṉ-Gōdavarmaṉ, *ch.*, ... 290
Rāmānuja, *Vaishṇava Āchārya*, ... 246
Rāma, *saint*, ... 49, 133, 180n
Rāmaliṅga, *m.*, ... 86
Rāmanātha-bhaṭṭa, *m.*, ... 86
Rāma Nāyaka, *ch.*, ... 62, 84
Rāmānuja Ayyaṅgār, *m.*, ... 145
Rāmavarman, *Trav. k.*, ... 175, 178
Rāmānujāchārya, *m.*, ... 86
Rāmasāmi Kavirāyar, Tamiḻ poet, ... 59n
Rāmavarman, *Trav. k.*, 37, 38, 40, 176, 177
Rāmaya, *m.*, ... 86, 87
Rāmāyaṇam Anantārya, *m.*, ... 87
Rāmēśvaram, *Island*, ... 43, 44
Raṇakīrti, *m.*, ... 153, 154, 159
Raṇar aṅga, *m.*, ... 114
Raṅgābhaṭṭa, *m.*, ... 146
Raṅgam, (Śrīraṅgam), *vi.*, ... 125
Raṅganallāṉchakravarti, *m.*, ... 145
Raṅganātha, *god*, ...62, 84, 117, 125
Raṅganātha, *te.*, ... 117, 125n
Raṅgappayya, *m.*, ... 86
Raṅgayāchārya, *m.*, ... 87
Raṅgēśa, *m.*, ... 114
Raṇōdayaṉ, *sur.* of Māṟavarman Parāṅkuśa, 156
Raṭṭapāḍi, *co.*, ... 164, 167
Raṭṭēndalapura, *vi.*, ... 134, 145
Ravi-Kēraḷavarman, *Vēṇāḍu ch.*, ... 290
Ravivarman, *Trav. k.*, ... 38, 189
Rāyasa Bhaktaparādhīna Prabhu, *m.*, ... 85
Riddhi, ... 194
Rishabhadēva, *god.*, ... 99, 102
Romo Syrian Church, ... 290
Ruchira, ...199n
Rykloff van Goens, *admiral*, ... 184

S

PAGE
Sabbāpati Kāmākshi, *m.*, ... 87
Śaḍaiyaṉ, *Āy k.*, ... 4, 5
Śaḍaiyaṉ, *m.*, ... 14
Śaḍaiyaṉ-Karanandar, *Āy k.*, ... 4, 5
Śaḍaiyaṉ Nārāśaṇaṉ, *m.*, ... 200
Śaḍaiyaṉ Taṉichchege, *m.*, ... 11, 12
Sadāśivarāya, *Vij. k.*, ... 52
Sahasraliṅgālaya, *te.*, ... 99, 102
Sakalakalai-Mārtāṇḍavarman Śiṟaivāy-Mūtta-Tiruvaḍi, *ch.*, ... 56n
Śākhyamuni, *s. a*, Buddha, ... 229
Śakki Tiruvāṇḍi, *m.*, ... 297
Śakti-pīṭhālayam, *te.*, ... 99, 102
Śālābhōgam, ... 12, 13, 167
Salāgai, ... 296
Salagarāja, *ch.*, ... 55
Śālai, a boarding school, 2, 510n, 13, 19n, 162, 163, 167, 288
Śālai, port, ... 24
Śalālappaṭṭi, *vi.*, ... 117, 125
Saḷika Nāyaka, *m.*, ... 62
Śālinī, *metre*, ... 37, 65n, 124n, 137n
Śālivāṭipati, or Śālivṛittīśvara, *Pāṇḍya k.*, 43, 44, 56, 58
Śālivāṭīśvara, *te.*, ... 52
Sāḷuva, *dy.*, ... 52
Śambhu, *s. a*, Śiva, ... 143
Śāmbūr-Vaḍagarai, *vi.*, 51, 90, 148, 251, 252, 253, 256, 260, 262, 263, 268, 271, 272, 274, 275, 279
Samudāyam, ... 301, 302
Sāmuri, ... 28, 35
Śauddhōdani, *s. a*, Buddha, ... 187
Śaṅgaṉ Śirīdaraṉ, *m.*, ... 158
Saṅgha, ... 187, 188, 192
Śaṅgu-bhaṭṭa, *m.*, ... 145
Śaṅkha-chāraṇas, *sect.*, ... 195
Śaṅkara, *s. a*, Śiva, ... 40, 89, 93
Śaṅkaragrāma. *s. a*, Śaṅkaramaṅgai, *vi.*, ... 156
Śaṅkaramaṅgai, *vi.*, ... 154, 155n, 156
Śaṅkaranārāyaṇa,-svāmin, *te.*, ... 46, 299
Śaṅkaranāyanārkōyil, *vi.*, ... 3n, 46, 47, 90
Śaṅkaraṉ Śaḍaiyaṉ, *m.*, ... 200
Śaṅkaraṉ Śaṅkaraṉ, *m.*, ... 200
Śāntiśeyvāṉ, ... 2
Saptarishi, *m.*, ... 86
Śārdūlavikrīḍita, *metre*, 37, (64, 65, 66, 67, 69, 70, 72, 79, 81, 108, 118, 124, 136, 147, 190, 198)n

PAGE
Sarva-bhaṭṭa, *m.*, ... 88, 145
Śarva, *s. a*, Śiva, ... 132
Sarvadīra-bhaṭṭa, *m.*, ... 255, 264
Sarvasiddhi Āchārya, *m.*, ... 232
Śaṭakōpar-antādi, work, ... 246
Śatrudurandaraṉ, *sur.* of Māṟavarman Parāṅkuśa, ... 156
Śatrumalla, *sur*, of Mahēndravarman, ... 233
Śaṭhakōpa, *m.*, ... 114
Śāttaṉ-Gaṇavadi, *m.*, ... 157
Śāttaṉ-Murugaṉ, *m.*, ... 2, 5, 13, 16
Śāttaṉ-Nakkaṉ, *m.*, ... 4
Śāttaṉ Śaḍaiyaṉ, *sur.* of Jayavañjaraṉ, ... 12
Śaṭṭapōśai, Kumāra-Gōvinda-bhaṭṭa, *m.*, 258, 262
Śaṭṭars, ... 2, 5, 10, 11, 13
Sattimukam, ... 13n
Śāttūr, *vi.*, ... 63
Saturn, *planet*, ... 177, 178, 180
Saumya, *m.*, ... 114
Saundararāja, *m.*, ... 88
Savarṇa-vṛitti, ... 253
Śēkkiḻār, *author*, ... 155
Śēḻiyakkuḍi, *vi.*, ... 157
Śemmaṟudars, ... 18n
Śeṇbaga-māṟaṉ, *sur.* of Tirunelvēlipperumāḷ Kulaśēkharadēva, ... 57
Śeṇbagavanam, or Śeṇbai, *vi.*, 52, 89, 90, 93
Śeṇbai, *s. a*, Tirukuṟṟālam, ... 90
Śēndāmaraikkaṇṇaṉ, *m.*, ... 263
Śēndaṉār, *author*, ... 194
Śēndaṉ-Nāgaṉ, *m.*, ... 200
Śēndaṉ-Śaṅkaraṉ, *m.*, ... 200
Śeṅgaḷunāḍu, *di.*, ... 5, 10, 12
Śeṅgaḷunīr-vaḷanāḍu, *di*, ... 180
Śeṅgōḍaṉ, *m.*, ... 288
Śeṅgōṭṭai, *vi*, Shencottah, 89, 90, 94, 103, 104, 188, 265, 266
Śeṅguḍi, *vi.*, ... 63, 83
Śeṅguḍi-nāḍu, *di.*, ... 117, 125
Śeṅguḷam, *tank*, ... 94
Śeñji, *s. a*, Gingi, ... 284
Śeṇṇāy-poṟṟai, ... 94
Śennilam, *vi.*, ... 156
Śēramāṉār, *Chēra k.*, ... 159
Śēttūr, *vi.*, ... 3n
Śētu, *vi.*, ... 125
Śēvūr, *vi.*, ... 156
Śevvaliruppu, *vi.*, ... 63, 83
Shalour, *family*, ... 29

PAGE
Shermadevi, *vi.*, ... 55
Śikailāyam-uḍaiyāṉ, *m.*, ... 275
Silappadigāram, *quoted*, ... 52n, 53n
Silēmudda, *m.*, ... 232
Simhaḷa, *co.*, ... 154
Śilārippaṭṭi, *vi.*, ... 126, 133, 134, 144
Śilpapurandhara, *m.*, ... 63
Simhādri Nāyaka, *m.*, ... 162
Śiṅgai, *vi.*, ... 52, 89, 90
Śiṅgaṉ-Kuṉṟappōḷaṉ *m.*, ... 13
Śiṅgiri-bhaṭṭa, *m.*, ... 145
Śiṉṉamaṉūr plates, ... 154
Śiṉṉamaṉūr, *vi.*, ... 19n, 43, 154
Śiṟaikkarai, *vi.*, ... 289
Śirīdaran Kumaraṉ, *m.*, ... 200
Śiṟṟāṟu, *vi.*, ... 95
Śiṟukuḷam, *vi.*, ... 125
Śiṟuguṇḍūr, *vi.*, ... 5, 12
Śiṟumaṉṉūr, *vi.*, ... 5, 12
Sarvāṅganātha, *sur.* of Ādityavarman, 171, 172, 173
Sītāpati-bhaṭṭa, *m.*, ... 146
Śiva, *god*, 3, 19n, 52, 61, 83, 90n, 93, 98, 113, 143, 146, 187, 197, 246
Śivagiri, *vi.*, ... 3n
Śivakāḷiyākuruchchi, *vi.*, ... 61, 63, 83
Śīvalamāṟaṉ, *Pāṇḍya k.*, ... 280
Śīvalamāṟaṉ, *s. a*, Ativīrarāma Śrīvallabha, 58
Śīvala-Varaguṇarāma Pāṇḍya,*Pāṇḍya k.*, 60, 148
Śīvallabha-Sōmayāji, *sur.* of Śīvalamāṟaṉ, 280
Śivarātri, ... 125
Śivaskandavarman, *Pallava k.*, ... 212
Ślōka, *metre*, (108, 109, 110, 111, 112)n
Śokkam-bhaṭṭa, *m.*, ... 85
Śokkaṉ Kaṇḍiyadēvaṉ, *m.*, ... 272, 273
Śokkappa-bhaṭṭa, *m.*, ... 146
Śōḷakulavalli, *f.*, ... 161, 162
Sōḷamaṇḍalam, *di.*, ... 246, 247
Śōḷavichchādara-ppallavaraiyaṉ, *sur.* of Araiyaṉ-Gaṅgaikoṇḍāṉ, ... 247
Sōmabhāgavata, *m.*, ... 146
Sōmābhaṭṭa, *m.*, ... 145
Sōmavāra-amāvāsyā, ... 296, 297
Śōṇadri, *hill*, ... 125
Śragdhara, *metre*, (65, 68, 69, 72, 79, 120, 127, 128, 129)n
Śravirapperumaṟṟam, *vi.*, ... 290
Śrīdēvī, *tank*, ... 113
Śrīkaṇṭha *s. a*, Śiva, ... 294
Śrīkāryakāra, ... 148
Śrīkṛishṇa-bhaṭṭa, *m.*, ... 264
Śrīmāra, *s. a*, Śrīvallabha, ... 20n
Śrīmukha Tirumala-bhaṭṭa, *m.*, ... 145
Śrīmūlanāthasvāmin, *te.*, ... 8n, 51, 90n
Śrīnivāsa, *m.*, ... 114
Śrīraṅgam, *vi.*, 55, 62, 84, 117, 125, 217, 236n
Śrīraṅgayārya, *m.*,... 88
Śrīvallabha, *m.*, ... 2, 14
Śrīvallabha, *Pāṇḍya k.*, 20n, 21, 43, 44, 49, 54, 55, 56, 57, 58, 60, 61, 62, 63, 83, 84, 117, 125, 251, 252, 253, 256, 257, 258, 260, 262, 263, 265, 270, 275.
Śrīvallabha, *sur.* of Ativīrarāma, 49, 50, 57, 134, 144
Śrīvallabha, *sur.* of Jaṭā. Parākrama Pāṇḍya, 251
Śrīvallabha, *sur.* of Karunandaḍakkaṉ, ... 5
Śrīvallava-pperumbaṉaigaṉ, *sur.* of Ariya-laṉṟaḍakkaṉ, ... 198, 200
Śrīvallabhapperuñjālai, ... 162, 164
Śrīvallabha Toṇḍaimaṉ, *m.*, ... 63
Śrīvēṅkaṭanātha-bhaṭṭa, *m.*, ... 253
Śrīvilliputtūr, *vi.*, 43, 45, 46, 47, 49, 50, 106, 107, 114n, 117, 126, 134.
Stephen de Gama, ... 181
Sthala-chāraṇas, *sect*, ... 194
Sthānikas, ... 148
Sthāṇunāthasvāmin, *te.*, ... 237, 281
St. Thomas, ... 300
Subrahmaṇya, *te.*, ... 45, 177n
Suchīndram, *vi.*, 21, 24, 56n, 231, 237, 238, 247, 248
Śuddhōdana, ... 187, 192
Śūḷmaṉṉuḍaiyāṉ, *m.*, ... 199
Sundara-Pāṇḍya, mythical Pāṇḍya king, 61, 83, 117, 125.
Sundara Pāṇḍya, *Pāṇḍya k.*, ... 63, 217
Sundara-Pāṇḍya, *s. a*, Varatuṅgarāma-Pāṇḍya, 63
Sundarapāṇḍyapuram, *vi.*, ... 256, 264
Sundara, *m.*, ... 114
Sundarāṁśa, *m.*, ... 114
Sundaramūrti-nāyanār, Śaiva saint, 155, 157n
Sundarachōḷachaturvēdimaṅgalam, *vi.*, ... 248
Sundarattōḷ-uḍaiyāṉ, *sur.* of Aḻagaṉ Śokkaṉ, 271
Sundara-ttōḷ-uḍaiyāṉ Māvalivāṇādarāyar, *ch.*, 46, 53.
Sundarēśa, *god*, ... 126, 132
Sundarēśa, *m.*, ... 114

PAGE

Sundarēśvara, *sur.* of Varatuṅgarāma, 126, 133
Sundararājapperumāḷ, *te.*, ... 271, 273
Surat, *vi.*, ... 184
Śūralūr, *vi.*, ... 62
Surappuṇṇai garland, ... 3
Sūryanārāyaṇa-bhaṭṭa, *m.*, ... 146
Sūtrāraṇas, ... 13
Svāmi-drōhara-gaṇḍa, title, ... 62
Svorpāraga, *vi.*, ... 230
Svarūpam, ... 27
Svayambhū, *m.*, ... 134, 144, 145
Syānandūra, *vi.*, ... 171, 172
Synod of Diamper, ... 300

T

Tādaṉ-peruntiṉai, *m.*, ... 154, 159
Taikkāṭṭu-bhaṭṭādri, *s.a.*, Bālāraṇya, ... 38
Taippūśam, *festival*, ... 24, 25
Taḷaikkāḍu, *vi.*, ... 162
Talaikkuḷam, *vi.*, ... 5
Talaimaṉai illam, ... 200
Tāḷam, ... 12
Tāmaraippaḷḷi illam, ... 294, 295
Tāmrarēkha, ... 117, 125
Tamiḻaṉ-Māṇikkaṉ, *m.*, ... 247
Tammappa, *m.*, ... 86
Tammarasa *m.*, ... 62, 84
Tāmraparṇi, *ri.*, ... 55, 56
Tāmuri, *s.a.*, Zamorin, ... 35n
Tanduppaṉ, *m*, ... 200
Taṇḍaikkāl-brahmādirāyan, *sur.* of Tirumēniy-aḻagiyāṉ, ... 275
Taṅgaśśēri, *vi*, ... 185
Tañjaivāṇaṉ, *hero of a work*, ... 59
Tañjaivāṇaṉ-kōvai, *Tamiḻ work*, ... 59
Taṉippāḍaṟṟiraṭṭu, *Tamiḻ work*, ... 53n
Tañjāvūr, *vi.*, ... 89, 94
Tañjāvūr, *s. a.*, Tanjore, ... 99
Tanjore, *vi.*, ... 57, 63, 163, 188, 194, 235n
Tanna......pai, *vi*, ... 99
Tantu-chāraṇas, *sect*, ... 194
Taṟugukūli, ... 167
Taravāḍu, ... 28, 35
Tarka, ... 171
Taṭātaka, *s. a.*, Mīnākshi, ... 61, 83
Taṭṭaḷi, ... 12
Taṭṭāṅguḷam, ... 95

PAGE

Tavaṇai, T. paṟṟu, *vi.*, ... 94
Tāyanallūr, *vi.*, ... 20, 21, 24
Tāy-vaḷis, ... 34n
Tekkaṉ-Malayāḷam, *s. a.*, Vaṭṭeḻuttu, ... 283
Teliṅga-Vīmaṉ, *Kaliṅga ch.*, ... 21, 24
Teluṅgaya, *m.*, ... 87
Teṅga-nāḍu, *di.*, ... 5, 12
Teṅga-nāḍu-kiḻavaṉ, *sur.* of Śāttaṉ-Murugaṉ, 2, 5, 13, 16, 17
Tēṅgāpaṭṭaṇam, *vi.*, ... 5
Tēṉ-iḍu-poṟṟai, ... 94
Teṉkalai, *s. a.*, Tamiḻ, ... 89
Teṉkāśi, *vi.*, 43, 46, 47, 48, 49, 50, 51, 52, 53, 54, 56, 57, 58, 59, 60, 63, 89, 90, 94, 95, 98, 99, 102, 103, 104, 105, 115, 147, 148, 154n, 251, 252, 262, 265, 281.
Teṉṉāḍu, *Pāṇḍya co.*, ... 24
Teṉṉārināḍu, *di.*, 44, 89, 94, 95, 99, 104
Teṉṉāṭṭukkōn, *sur.* of Saḍaiyaṉ Taṉichchege, 11, 12
Teṉṉavar, *s. a.*, Pāṇḍyas, ... 23, 24
Timmā Nāyaka, *ch.*, ... 62, 84
Timmappa, *m.*, ... 145
Timmāpuram, *s. a.*, Chintalapaḷḷi, 62, 84
Timmāpuram, *vi.*, ... 61, 83, 84
Timmarasa, *m.*, ... 86, 88
Timmaya, *m.*, ... 86, 114
Timmayārya, *m.*, ... 88, 114
Tiṉaimār-Pudukkōṭṭai, *vi.*, ... 126, 133
Tiṅgaḷ-kāśu, ... 167
Tinnevelly, *vi.*, 10n, 21, 52, 53, 55, 56
Tippā-bhaṭṭa, *m.*, ... 85, 145
Tipparasa, *m.*, ... 86
Tippu Sultan, *Mysore King*, ... 184, 289
Tiraiyaṉ Ōmāyanāḍu-kiḻavaṉ, *sur.* of Śiṅgaṉ-Kuṉṟappōḻaṉ, ... 13
Tiraiyaṉ-Kuṉṟappōḻaṉ, *m.*, ... 2, 5
Tīrā-viṉai-tīrttār, *m.*, ... 146
Tīrtha,... 230
Tīrthaṅkaras, Jaina saints, ... 194
Tiruchchālaikkuḍi, *vi.*, ... 89, 94
Tiruchchāṇam, *vi.*,... 194
Tiruchchāṇattu-malai, *mo.*, ... 193, 194, 297
Tiruchchiṟṟambalattu-kkāl, *sur.* of Rāja-kularāman-kāl, ... 95
Tiruchchivappērūr, *s. a.*, Trichur, ... 30
Do. *vi.*, ... 28, 30, 35
Tirujñānasambandar, *Śaiva saint*, 155, 156
Tirukkōyilūr, *vi.* 159n, 194

PAGE

Tirukkaruvai-antādi, *Tamiḻ work*, ... 58
Tirukkuṉṟappōḷaṉ-Rāman-Tattaṉ, *m.*, ... 294
Tirukkuṟṟālam, *vi.*, 45, 49, 50, 58, 59, 89, 94, 95, 149, 286
Tirukuḍakkarai, *vi.*, ... 297
Tirumala, *vi.*, ... 177n.
Tirumala-bhaṭṭa, *m.*, 85, 86, 87, 145, 146
Tirumalabhaṭṭa-grāmam, *s. a.*, Kaḍambaṅguḷam, ... 63, 84
Tirumalāchārya, *m.*, ... 87
Tirumaladēva, *te.*, ... 28, 35
Tirumalai, *hill*, ... 38
Tirumalai, *m.*, ... 86
Tirumālaiyāṇḍāṉ, *sur.* of Periyāḻvār, 114n
Tirumalai Nāyaka, *m.*, ... 62, 84
Tirumūlanātha Mudali, *sur.*, of Tiruvaṇṇāmalai-ppulavaṉ Chidambaranāthaṉ. ... 279
Tirumalairāja, *k.*, ... 61, 62, 63, 84
Tirumalārya, *m.*, ... 87
Tirumandiravōlai, *officer*, ... 164, 168
Tirumēṉi-aḻagiyāṉ, *m.*, ... 275
Tirunaṟuṅgoṇḍai, *vi.*, ... 194
Tirumiḷḷa Nāraṇāchārya, *m.*, ... 85
Tirumudāṅgōḍu, *vi.*, ... 295
Tirumukham Lakshmarasa, *m.*, ... 88
Tirumūlapādam,-bhaṭṭāraka, *te.*, ... 187
Tirunandikkarai, *vi.*, 5, 16, 17, 291, 292
Tirunāthar-kuṉṟu, *hill*, 203, 205, 206, 208, 209, 210, 284
Tirunelvēlipperumāḷ, *s.a.*, Śālivāṭipati, 48, 52n, 53, 56
Tirunelvēlipperumāḷ, *sur.* of Kulaśēkharadēva, ... 275
Do. *Pāṇḍya k.*, 267, 268, 270, 271, 272, 273.
Do. *sur.* of Māṟavarman Vīra-Pāṇḍya, ... 59
Do. Kulaśēkharadēva, *Pāṇḍya k.*, ... 49, 56, 57, 60
Tirupati, *vi.*, ... 55
Tiruppāgīśvara, *te.*, ... 45
Tiruppaḷḷittoṅgal, ... 164
Tiruppāppūr Svarūpam, *dy.*, ... 24n, 56, 175, 176, 177, 178, 179.
Do. Trav. kings, ... 30, 189
Tirupparaṉkuṉṟam, *vi.*, 153, 156, 157n, 286
Tirupparappu, *vi.*, ... 197
Tiruppendīśvaram, *te.*, ... 249, 250
Tiruppuḍaimarudūr, *vi.*, ... 52, 90

PAGE

Tiruppullāṇi, *vi.*, ... 53
Tiruppūṇitturai, *vi.*, ... 28, 30, 35
Tiruppūvaṇam grant, *quoted*, ... 10n
Tiruttoṇḍattogai, *Tamiḻ work*, ... 155
Tiruvaḍi, ... 55, 56
Tiruvaḍi-rājyam, ... 55, 56
Tiruvaḍiśārita, ... 17
Tiruvāḍuturai, *vi.*,... 150
Tiruvaiyāṟu-purāṇam, *Tamiḻ work*, ... 11n
Tiruvakkīśvara, *te.*, ... 265, 271
Tiruvallam, *vi.*, ... 235n, 296, 297
Tiruvallāmalai, *vi*, ... 28, 30, 35
Tiruvallavāḷ, *vi.*, ... 200
Do. *s. a.*, Tiruvallā, ... 35n, 288
Tiruvallāy, *vi.*, ... 28, 30, 35
Tiruvañjaikkuḷam, *vi.*, ... 28, 30, 35
Tiruvaṇṇāmalai-ppulavaṉ Chidambaranāthaṉ, *m.*, ... 279
Tiruvaraṉkōḷpu, *s.a.*, Darśanaṅkōppu, 238, 239
Tiruvāṭṭāṟu, Vāṭṭāṟu, *vi.*, ... 175, 177, 296
Tiruvēṅgaḍam-uḍaiyār, *m.*, ... 87
Tiruvakkīśvara, god, ... 266
Tiruvāṅgōḍu *vi.*, ... 295
Tiruvēṅgaḍanātha, *te.*, ... 95
Tiruveṉgāḍu, *vi.*, ... 236n.
Tiruveṅkāṭṭu Mudaliyār, *m.*, ... 95
Tiruviḍaikkōḍu, *vi.*, ... 1, 3, 14, 15
Tiruvirundaperumāḷ, *te.*, ... 95
Tīttārappa-bhaṭṭa, *m.*, ... 146
Tiṭṭai, *vi.*, ... 162, 163
Tīṭṭuram, (*tīṭṭuvaram*), ... 35n
Tolkāppiyam, *Tamiḻ grammar*, ... 283
Do *quoted*, 4n, 24n, 115, 116
Toṇḍaimāṉ, *m.*, ... 168
Toṇḍai-nāḍu, *di.*, ... 4
Tōṭakam, *metre*, ... 127n, 136n.
Tōvāḷai, *vi.*, ... 270, 271
Tōvāḷai channel, ... 168
Do. Tālūkā, ... 21, 25, 238
Travancore State, 3, 10n, 21, 24n, 26, 29, 34n, 35n, 38, 52n, 55, 56, 59, 153, 158, 162, 176, 182n, 184, 185, 188, 189, 193, 197, 238, 246, 247, 251, 265, 270, 284, 287, 290, 295, 296, 302.
Tribhuvana-Vallavanāḍ-uḍaiyār, *m.*, ... 168
Trichinopoly, *vi.*, 207, 208, 213, 214, 216, 217
Trichur, *vi.*, ... 30
Trikūṭa, *vi.*, ... 125

PAGE

Trivandram, Tiruvanandapuram, *vi.*, 5n, 16, 19n, 20n, 37, 38, 153, 157, 158n, 171, 176, 178, 180, 286, 296.
Tuḍavai, garden, ... 5, 11n.
Tuḍavar, the Todas, ... 5, 11
Tulāpurusha, *ceremony,* ... 176, 178, 180
Tuḷuva, *dy.,* 52
Tulyam, sign-manual, ... 61
Tūmānāḍu, *di.,* 288
Turaiyūr, *vi.,* 3
Turuttu, Island, ... 27, 30
Tuvaraṅgāḍu, *vi.,*... 99

U

Udaiśiramaṅgalam, *vi.,* 290
Uḍaṉ-kūṭṭattu-adigārigaḷ, ... 168
Uḍaṉvāram, ... 12
Udāravīraṉ, *sur.* of Chōrakañ-jēndaṉ, ... 199
Udayachandra, *Pallava General,* 155n, 156
Udayadivākara, *m.,* 114
Udayamārtāṇḍavarman, *Trav. k.,* ... 55
Do. Tiruvaḍi, *Trav. k.,* 296
Uḍayam-bhaṭṭa, *m.,* ... 126, 133, 145
Udayaṉaṉ-dēvaṉ, *m.,* ... 175, 177
Uḍayāṉkuṭṭi-Ādichchaṉ Āśāri, *m.,* 176, 178
Udayaparvata, *mo.,* 187
Ugra, Ugra-Pāṇḍya, *mythical Pāṇḍya k.,* 19n, 61, 83, 117, 125, 126, 132, 143, 154.
Ukkal, *vi.,* 204
Ulaguchintāmaṇi-vaḷanāḍu, *di.,* ... 275
Ulaga-muḻud-uḍaiyapirāṭṭiyār, *Chōḻa k.,* queen, ... 162, 164.
Ulaga-muḻud-uḍaiya Nāchchiyār, *te.,* 99, 102
Uḷakku, ...14, 15, 162, 288
Uḷakkuḍiviḷai, *land,* 2
Uḷvari-ttiṉai-kkaḷattu-kaṇkāṇi, ... 168
Uḷvīḍu, ... 159
Umaiyammai Rāṇi, *queen,* 38, 176, 178, 180
Uṇḍupuṭṭūr, *s. a.,* Urupuṭṭūr 134
Do. *vi.* ... 134, 145
Uṉṉikkaḷattiram, *f.,* 290
Uṉṉi Kēraḷavarman, *Trav. k.,*... ... 38
Uṉṉi-nīli-sandēśam, *Malayāḷam work,* ... 189
Upajāti, *metre,* (64, 107, 119, 120, 128, 136n
Upāna, base, ... 180
Upēndravajra, *metre,* 118n
Ūragam, (Ūrōtta), *vi.,* ... 28, 30, 35

PAGE

Urai 162
Uraiyūr, *vi.,* 3
Uraṅgāvillidāsan Mahāvalivāṇādarāyar, *ch.,* 46, 53
Ūrāṉma, ... 35n
Uri, measure, ... 289
Ūr-kaḷañju, ... 167
Ūṟṟukkāḍu, *di.,* 233
Uruppuṭṭūr Yajña-Nārāyāṇa-bhaṭṭa, *m.,* 260, 264
Uruttiraṉ, *m.,* 12
Ūśimalai, *mo.,* 25
Ushavadāta, *ch.,* 230
Uttamaśōḻa, *Chōḻa k.,* ... 168, 180n
Uttamaśōḻakōṉ, *m.,* 168
Uttamaśōḻappērēri, *tank,* ... 168, 169
Uttamaśōḻavaḷanāḍu, *di.,* ... 21, 24, 161, 162, 164, 167, 169, 244, 246, 247, 248, 249.
Uttaramallūr, *vi.,* 159n
Uttara-mantri, ... 157
Uyariyam, *vi.,* 199
Uyarilkīrti Ēṉādi, *m.,* 294

V

Vaḍakalai, *s. a.,* Saṅskṛit, ... 89
Vaḍakkaṅkūṟu, ... 28
Vaḍakkaṅkuṟu-Nāyari, *ch.,* 34
Vaḍaperuṅgōyil-uḍaiyāṉ, *te.,* 45, 49, 50, 114n
Vaḍaśēri illam, ... 299
Vaḍavārināḍu, *di.,*... ... 89, 94, 267
Vaippāṟu, *vi.,* 52, 89, 93
Vaḍaśēri, *vi.,* 171
Vaḍaśikara, *te.,* 234
Vaḍavūr, V.-paṟṟu, *vi.,* ... 89, 94
Vadlimadam, ... 288
Vaḍugavaḷi, ... 234
Vaibhavaprakāśikā, *work,* ... 236n
Vaidya, family, ... 157
Vaidyanātha, *m.,* 146
Valamburichchēri illam, ... 200
Vāḷaiyāṟu, *ri.,* 21, 24
Valaṅgaimīgāmaṉ, *vi.,* ... 61, 63, 83
Vallabha, *dy.,* 154
Vallabhanarēndra, ... 133
Vallam, *vi.,* 156
Vaḷattu-uruvākkum-perumāḷ Muṉaiyadaraiyaṉ, *m.,* 62

PAGE

Valattu-vālvitta-perumāl, *m.*, ... 62
Vallaimuttam, ... 94
Vallaprākāra, or Vallam, *vi.*, ... 57, 59, 62, 63, 84, 116
Valliyūr, *vi.*, ... 21
Vallōññāvalppalli, *vi.*, ... 290
Valluva-nādu, *di.*, 5, 11, 12, 17, 200, 291, 292
Vālmaṅgalam, ... 115, 116
Vāmana-mudrā, ... 83
Vaṁśastha, *metre*, ... 67n
Vanādrīśa, *m.*, ... 114
Vāṇakōvaraiyar, *fy.*, ... 53, 55
Vanaśailaka, *m.*, ... 114
Vāṇavan-mahādēvi, *queen*, ... 154
Vāmadēva, *god*, ... 117, 125
Vañchi, *co.*, ... 37, 40
Vaṅgippurattu Kārimāra-bhatta, *m.*, ... 257
Vāṇivālam, *vi.*, ... 133, 134, 145
Varadarāja, *m.*, ... 187
Varaguṇa Mahārāja,-Pāṇḍya, *Pāṇḍya k.*, 4, 5, 20n, 21, 153n, 154, 157
Varaguṇa, *Vrishṇi-kula king*, ... 187, 188, 193 194, 195, 198
Varaguṇa Śrīvallabha, *Pāṇḍya k.*, 59, 60, 147
Varaguṇavarman, *Pāṇḍya k.*, ... 20n, 154
Varāha, or Bhu-V., *emblem*, ... 59
Varāhamūrti, *god*, ... 143
Varāhasvāmin, *god*, ... 124n
Vāram, ... 13
Varatuṅgarāmaṉ, *Pāṇḍya k.*, ... 59
Varatuṅgarāma-nambi, *m.*, ... 88
Varatuṅgarāma, *sur.* of Abhirāma, 267, 279
Varatuṅgarāma Pāṇḍya Kulaśēkhara Sōmayāji, *Pāṇḍya k*, ... 51
Varatuṅgarāma Pāṇḍya, *Pāṇḍya k.*, 43, 44, 51, 53, 54, 57, 58, 59, 60, 61, 62, 63, 83, 84, 103, 115, 117, 125, 126, 133, 251, 265.
Varippottagam, ... 168
Varippottaga-kkaṇakku, ... 168
Variyilīḍu, ... 168
Vāriyūr, *vi.*, ... 247, 248
Varōdayaṉ *sur.* of Māṟavarman Parāñkuśa, 156
Vasantamālikā, *metre*, ... 66n.
Vasantatilakā, *metre*, ... (66, 67, 68, 69, 72, 73, 78, 124, 129, 136, 137, 147 190. 191, 199)n.
Vasco da Gama, ... 181
Vāsudēvanallūr, *vi.*, ... 44, 45, 48

PAGE

Vatamahaddhāma, *m.*, ... 114
Vātāpi Nārāyaṇaṉ-Gōvindaṉ, *m.*, ... 199
Vayiramaṇai, *vi.*, ... 295
Vāyilāṅguḍippaṟṟu, *vi.*, ... 89, 94
Vāyulāṅguḍi, *vi.*, ... 89
Vāyulāṉpāḍippaṟṟu, *vi.*, ... 94
Vēdādri-bhatta, *m.*, ... 85
Vēdāntadēśika, *Vaishṇava āchārya*, 236n.
Vēdavyāsa, *sage*, ...13n.
Vēdiya-Śāsta, *te.*, ... 242
Vēl, *tittle*, ... 57
Vēlambaṉ-vishayam, *di.*, ... 126, 133
Vellāla, *caste*, ... 3,13
Vellāṅkumaraṉ, *m.*, ... 291
Vellūr, *vi.*, ... 63, 83, 157
Vēlu Tambi Dalavāy, *minister*, 26, 35n.
Vēlvikuḍi, *vi.*, ...19n. 43, 154, 188, 189
Vēṇāḍu, *co.*, ... 158, 188, 189, 290
Veṅkatāchalapati, *te.*, ... 277
Veṅkatādri-bhatta, *m.*, ... 146
Veṅkatēśa, *m.*, ... 114
Veṇbā, *Tamil metre*, ... 56, 104, 105
Veṇḍurutti, *s.a.*, Veṇḍutturuttu, ... 30
Veṇḍuturuttu, *island*, ... 27, 29, 30, 34
Vēṅgai-nāḍu, *di.*, ... 33
Veṅgala-bhatta, *m.*, ... 86, 146
Veṅgalaya, *m.*, ... 87
Veñjaikkulam, *tank*, ... 10
Veṅkata-bhatta, *m.*, ... 85
Veṅkatādri, *m.*, ... 87, 146
Venkatādri-bhatta, *m.*, ... 86, 86, 87, 88
Veṅkatādri-jōsya, *m.*, ... 146
Veṅkatādri Nāyaka, *m.*, ... 62
Veṅkatādri, *s.a.*, Tirumala hill, ... 125
Veṅkatarāja, (Veṅkatapatidēvarāya), *Vij. k.*, 57, 62, 84
Veṅkatatturaivār, *m.*, ... 85
Venice, *vi.*, ... 213n.
Veṇṇīr, ... 13, 16
Vēppattūr, *vi.*, ... 59
Vernede, *m.*, ... 183
Vichāritaṉ, *sur.* of Māṟavarman Parāñkuśa 156
Viḍaiyil-adigārigal, ... 168
Vidyānagara, *s. a*, Hampi, ... 62, 63, 84
Vighnēśvara, *god*, ... 59, 132, 143, 147
Vijayacharitaṉ, *sur.* of Māṟavarman Parāñkuśa, ... 156

PAGE

Vijayanagara, *dy.*, ... 43, 52, 53, 55, 56, 57, 59, 63, 133, 154n, 205, 207
Vijaya Nandivikramavarman, *Pallava k.*, ... 204
Vikrama-Chōḷa-Pāṇḍyadēva, ... 249
Vikramāditya, *sur* of Varaguṇa, ... 187, 194, 195, 198
Vikramāditya-Varaguṇa, *Yādava k.*, ... 1, 16, 17
Vikramachōḷadēva, *Chōḷa k.*, ... 19, 20, 21
Vikramapāragaṉ, *sur.* of Neduñjaḍaiyaṉ, ... 158
Vikrama-Pāṇḍyēśvara, *te.*, ... 95
Viḷakkaṅkuḷi canal, ... 24
Viḷappil, *vi.*, ... 5, 12
Viḷavaṅgōḍu, *vi.*, ... 193, 287, 302
Viḻiñam, *vi.*, 19, 24, 154, 156, 158, 159, 188, 200
Villavaṉ, *Chēra k.*, ... 59, 116
Villavaraiyar, *m.*, ... 168
Vīṇā Gōvinda, *m.*,... 88
Viṇayan-toḻu-śūraṉ, *m.*, ... 4
Vindai, *s. a.*, Vindaṉūr, ... 90
Vindai, *vi.*, ... 52, 89, 93, 98
Vindaṉūr, *vi.*, 95, 251, 252, 253, 254, 256, 257, 258, 260, 261, 262, 263, 264, 268, 270, 271, 272, 273
Viṇṇam, *vi.*, ... 157
Vaippikōṭa, *vi.*, ... 300
Vīrabhūpati, ... 61, 62, 63
Vīrai, *s. a.*, Vīrakēraḷambūdūr, ... 90
Vīrai, *vi.*, ... 52, 89, 93
Vīrakēraḷavarman, *Cochin k.*, ... 29, 183, 184
Vīrakēraḷēśvaram, *te.*, ... 180
Virakōta, ... 187, 193
Virāma, ... 2, 198, 202, 208, 284
Vīramaṅgalappēraraiyaṉ, *sur.* of Mūrti-Eyiṉaṉ, ... 158
Vīra-māṟaṉ, *Pāṇḍya k.*, ... 116
Vīra-māṟaṉ, *s. a.*, Ativīrarāma Śrīvallabha, 58
Vīram-bhaṭṭa, *m.*, ... 88, 145
Vīranārāyaṇa, *sur.* of Parāntaka (-Pāṇḍya) II, 20n, 154
Vīra-pāṇḍiyam, *vi.*, ... 90
Vīra, *Pāṇḍya k.*, ... 126, 133, 162, 163
Vīra-Pāṇḍya, *sur.* of Abhirāma, ... 59n, 115, 116, 126, 133.
Vīra-Pāṇḍya, *sur.* of Jaṭilavarman Parākrama Pāṇḍya, ... 251, 256, 257, 258
Vīra-Pāṇḍyadēva, *sur.* of Varatuṅgarāma, 51, 126, 133
Vīrapāṇḍyanallūr, or V.-paṟṟu, *vi.*, 89,90, 95, 99
Vīrappa Nāyaka, *Madura Nāyaka ch.*, ... 57
Vīrapparāja, *s a.*, Vīrabhūpati, ... 84
Vīrarāghava, *m.*, ... 87
Vīrarāghava, *k.*, ... 153
Vīrarāja, *m.*, ... 62, 84
Vīrarājēndra, *Chōḷa k.*, ... 295
Vīraravi Ravivarman, *Trav. k.*, ... 175, 176, 177, 178, 179, 180.
Vīraśōlapperumānaḍigaḷ, *s. a.*, Vīrarājēndra, ... 295
Vīraśōḷavan-pālam, ... 295
Vīravēḷ, *sur.* of Kulaśēkhara Pāṇḍya, 104, 105
Do. *sur.* of Śālivāṭipati, ... 56
Virūpākshayya, *m.*, ... 86
Viśāpuri, *vi.*, ... 21, 24
Visarga, ... 75n, 77n, 80n, 106, 126n
Viśāṭirāja, *m*, ... 62
Vishṇu, *god*, ... 2, 4, 5, 16, 37, 38, 57, 61, 83, 125, 132, 133, 146, 158, 187, 262.
Vṛishṇikula, *s. a.*, Yādavavaṁśa, 187, 193
Viśvanātha, *god*, ... 98, 99, 102, 133
Viśvanātha, *m.*, ... 86
Viśvanātha Nāyaka, *Madura Nāyaka ch.*, 133
Viśvanātha, *te.*, ... 95, 99, 103, 104, 115
Viśvanāthappērēri, *tank*, ... 52
Viśvanāthappērēri-ppaṟṟu, *vi.*, 89, 90, 94
Viśvanāthasvāmin, *te.*, ... 43, 44, 46, 47, 48, 49, 51, 52, 53, 54, 56, 58, 60, 89, 94, 126, 147, 154n, 252, 281.
Viṭhala Nāyaka, *m.*, ... 62
Vṛībīvṛitīśvara, or V.-svāmin, *s.a.*, Śālivāṭipati, 55, 134, 144.
Vṛishāchala, *s.a.*, Aḻagarmalai, ... 177
Vṛishāchala, *hill.*, ...
Vyākaraṇa, ... 13
Vyatīpāta, ... 106, 114
Vypeen, island, ... 26, 27, 30, 181, 182

W

Wanji Bala Martanda Ramavarma, *Trav.*, k., ... 184
Western Ghats, ... 3n

Y

PAGE

Yadu, or Yādava, *dy*, 3, 14, 16, 187, 193, 197, 294.

Yajñam-bhaṭṭa, *m.*, ... 145

Yajñanārāyaṇa-bhaṭṭa, *m.*, ... 262

Yajñanārāyaṇa, *m.*, ... 114

Yajña Śatakṛituyāji Nāraṇabbe, *m.*, ... 87

Yajñēśa Vighnēśvara, *god*, ... 147

Yaśōda, mother of Kṛishṇa, ... 14

Z

Zamorin, ...30, 35n, 181, 182

METHODIST PUBLISHING HOUSE, MOUNT ROAD MADRAS